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"Errors"

IN THE
King
James
Bible

Dr. Peter S. Ruckman

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The
“Errors”
in the
King James
Bible

formerly titled
“Problem Texts”

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PUBLISHER'S NOTE

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DEDICATION

This book is cheerfully dedicated to a young man whom we have never had the privilege of meeting; his name is Gary Ferkel. Gary was a young man who dared stand up for the Bible (1976) against a Christian faculty that professed to believe in it, when they believed nothing of the kind. It is our sincere desire that this book will enable other Bible-believing Christians that are left in this country to defend their God-honored authoritative Book against the ravages of apostate Fundamentalists who think that scholarship and double-standards have equipped them to sit in judgment on God Almighty. May God the Holy Ghost, who wrote and preserved the Holy Scriptures, guide and instruct the reader into all truth.

PREFACE

God's final showdown with Conservatives, Fundamentalists, and Evangelicals at the end of the Laodicean Church period (Rev. 3) will have to do with the controversy over the authority of the *Authorized Version*. Consequently, apostate Fundamentalists, between 1950 and 1980, have been trying desperately to renew old arguments about "the fundamentals" being the real issue; a few Post-tribulation rapturists have been trying to make an issue out of whether or not the Church will go through the Tribulation. But all attempts to sidetrack the Body of Christ from its terrible duty (and its true obligation) have failed and will continue to fail. The disturbing fact remains that the church in the twentieth century, having argued (thoroughly) all the major doctrines in the Bible and having defined what a Christian is supposed to believe concerning them (Trinitarian controversies in the first and second centuries, the natures of Christ in the third and fourth centuries, the problem of the sacraments, the authority of bishops, etc.), has finally arrived in this last century at the jumping off place: Is THE BOOK from which she received her "doctrines" true or is it *not*?

To emphasize how crucial this question is, you may look at the ridiculous statistics published recently by Lucas and Washburn on *Theomatics* (1977). This was an attempt to prove that the blasphemous Roman Catholic Dark Age text of Nestle (Vaticanus and Sinaiticus) bears the marks of inspiration. Pushed to the wall with the sudden flood of literature showing that the AV is well able to hold its own against any Greek text, Lucas and Washburn have decided to help the

modern apostate to beat the AV out of its place by proving, from a computer, that Nestle's Text bears the marks of inspiration! The samples used to demonstrate this computerized fiasco were taken (80 percent) from passages that read as the AV Receptus. They were taken by omitting words and clauses; they were taken piecemeal one time and complete the next; they were taken by adding and subtracting conjunctions and "enclitics" and by using one Greek spelling of a word to prove a point where two other spellings of the same word didn't prove the point they were trying to make. They were computed by avoiding and deleting a dozen companion passages that wouldn't add up to the desired quotients, and by changing the multiples and divisors as many as twenty-eight times on one number to arrive at the "inspired" number.

To impress the reader with the sanctity and scholarly bearing of this frivolous exercise, some university professors were called in to play with their computer machines, after being fed the material listed above. The impressive figures in the last half of the book (*Theomatics*, Lucas and Washburn, Slein & Day, 1977) were arrived at by pretending that only Nestle's Greek Text read that way (which it did *not*); that the same system had been used for each set of numbers (which it had *not*); that all references had been cited (when they weren't); and that since all of the numbers fell into "clusters," when not identical, that it proved something or other. It proves that a sucker is born every minute, and when it comes to the desire to rid the Body of Christ of the authority of the *Authorized Version*, there is a sucker born every second.

The work by Lucas and Washburn should not be called *Theomatics*. A better name would be "*The Computerized Playboys*."

Now (the twentieth century), after hashing out the matters that dealt with Eschatology (the last things), the body of Christ as a whole has decided that the

orthodox position is *Premillennial*. Having settled this matter of *Prophecy*, there are no other things to settle, for every other problem (Augustinianism versus Pelegianism, Calvinism versus Arminianism, Sprinkling versus Immersion, Fundamentalism versus Liberalism, etc.) has been thrashed out. Having completely exegeted and debated every major doctrine found in the Book, the twentieth-century church must now face THE BOOK.

The present volume will demonstrate three truths about THE BOOK.

1. The faculty members of Christian schools and seminaries are dedicated to planting the maximum amount of *uncertainty* about THE BOOK that they possibly can into the minds of their students.

2. Their motive for service is NEGATIVE and CRITICAL, and they approach THE BOOK with the preconceived idea that it *cannot* be perfect.

3. They will grasp at any straw to deny the God-given text, and they will ignore or ridicule any believer's attempt to justify *that text*.

Their ultimate purpose is manifest: It is to make a living as "**gods**," who, having received superior knowledge (Gen. 3:1-4), are equipped to sit in judgment on the Authorized Text. They present themselves to the uneducated and uninitiated as saviors from the "archaic, obscure, and misleading words of the Elizabethan English." The student is supposed to graduate with a thankful heart for the wonderful privilege he has had in sitting at the feet of these "recognized" and "qualified" men who were so good and so "godly" that God called them to correct the greatest book the world has ever seen. (The AV has been translated into 800 languages and had gone into 980,000,000 copies before *The Living Bible* had a buyer to look at it.)

The modern "infidel" does not earn \$1,000 a night lecturing on the "mistakes that Moses made." To the contrary, he makes less than \$300 a week (1976) try-

ing to talk saved Bible believers out of their faith in THE BOOK by which they were saved and (many times) by which they were called to preach. Whereas Madalyn Murray O'Hair and Bob Ingersoll would only make about 300 corrections on the AV text, the faculty members at Pensacola Christian College, Bob Jones University, and Liberty University would allow between 30,000 and 38,000. There ARE this many changes in ANY other Bible recommended by ANY of the faculty members of any of those schools. If you would recommend an ASV or a NASV, you would have already recommended 30,000 to 38,000 changes.

Now, if you were to sit Porter and Afman down (Tennessee Temple University), or Neal and Custer (Bob Jones University), or Godwin and MacKay (Pensacola Christian College),* or any other "fundamentalist" who exalts two or more conflicting authorities, and ask them WHY they recommended these apostate versions, they would never tell you the truth about the matter. The truth is that they have to maintain *their* authority or *their employer's* authority (the school) over the word of God. ALL MEMBERS OF THE ALEXANDRIAN CULT RECOMMEND CONFLICTING AUTHORITIES SO THAT THE CULT MAY MAINTAIN ITS AUTHORITY AS "GOD."

We have discussed these matters at length in our cassettes on the Alexandrian Cult, and readers of the *Bible Believers' Bulletin* have seen them documented with the letters by the apostate fundamentalists themselves and with the literature put out by the schools. The purpose for recommending two conflicting authorities is that *the third authority* (the one who made the recommendation) can sit in judgment as the *final* arbiter and establish itself as the ABSOLUTE AUTHORITY. This is why all apostate fundamentalists recommend more than one version of the Bible for "serious Bible study" or "helps" for the "serious student" who

* This book was published first in 1980.

wishes to learn what the "originals" say. Take ten faculty members out of any Christian college or university in America at random, and nine of them will cancel any authority but *his own opinion or the opinion of someone he read* (Wilbur Smith, E. S. English, Reuben Olson, Zodhiates, Wuest, Robertson, Machen, Davis, Trench, Thayer, Warfield, Hort, et al.). The modern apostate fundamentalist is a liberal HUMANIST when dealing with the *authority of God*. He may *profess* faith in the "original autographs" since no one can check them to see whether he believes in them or not, and he may profess to believe in "verbal, plenary inspiration" since no one could check it to see if he was lying or not; but when it comes to *BIBLICAL AUTHORITY*, he has his own god, and his god is his paycheck ("belly," Phil 3:19; Rom. 16:18).

Now, these belly worshippers have a party line which they follow and a "curriculum" which they teach, and that is why this book was written; it was written to show the believer what goes on in "bastions of orthodoxy" where the belly worshippers sit in judgment on the *Authorized Version*, while "using" it and "preferring" it. The party line is presented in this book, and it is answered with BIBLE TRUTH from the Authorized Text without consulting Kahle, Westcott and Hort, Keil, Nestle, Aland, Warfield, Harkavy, Robertson, Delitzsch, Wuest, or Zodhiates for ANY information of any kind.

The book is designed to arm the Bible-believing Christian against *Christian education* so that he can successfully put down and shut up the belly-worshipping apostate in the modern Christian school who is engaged in establishing the authority of *Christian education* instead of *the Holy Bible*.

Since the authority of the Holy Bible is, and will be, the last issue upon which the Body of Christ must decide before the close of this age, the last generation of Christians will be divided into BIBLE BELIEVERS and *apostates*. The apostate will call himself a "Funda-

mentalist" if he is Premillennial; he will call himself an "Evangelical" if he is Amillennial; and he may call himself a "Conservative" if he is Presbyterian. The term "Christian," of course, can be used by *anyone* since the word has fallen into such disrepute since 1900 that it really means little or nothing anymore. Everyone in America is a "Christian" even if he was instigating riots (Martin Luther King), advocating the overthrow of the government (Ralph Abernathy), publishing pornographic magazines (Flynt), drinking beer at Bingo tables (any Roman Catholic priest), belly dancing, strip teasing, or popping pills. A "Bible believer" is something else these days. You will notice the modern "Christian" rarely professes to be a *Bible believer*, but if he does, he will never tell you *which BIBLE* he believes. On a rarer occasion—when he *does* profess to be a Bible believer—he will get out of it by saying that he believes in the "original manuscripts." But since no manuscripts were a "Bible" till years after they were written, and since two different sets of Bibles came from two different sets of manuscripts, the lie wasn't really worth the time or the effort it took to word it.

Now, these great, new, "godly" ("disciplined" Pharisees) Evangelicals, Conservatives, and Fundamentalists have invented a new word for the Bible believer. He is to be called "A DIVISIVE INERRANTIST" (See *The Debate About The Bible*, Stephen Davis, The Westminster Press, 1977). John R. Rice is a little plainer, he calls them "nuts." Custer and Neal prefer "crackpots." With equal charity and propriety we may say of them (and men like them): "*Go soak your head in a bucket.*" There is nothing in the Bible that tells a believer to treat such opinions with anything but contempt. Men who talk like this are to be rebuked sharply, and we are to have no more respect for their "Biblical scholarship" when discussing matters of "inerrancy" than for Biblical scholarship of the

worst liberal that ever promoted racial integration or a World Bank.

Now, in spite of our "attitude" and "vocabulary," we shall attempt to be a little more scholarly and intelligent when dealing with the issue that God has thrust upon us. Where apostate fundamentalists waste their time calling names, we shall sit down to the work at hand and reproduce *openly* for the student what these men are doing *undercover* to destroy the faith of the child of God in the *Authorized Version*. By the grace of God we will display publicly the "evidence" that is being presented in Christian colleges and universities by the belly-worshipping apostate as he seeks to shake the student's faith.

There is nothing like black-and-white, *documented evidence* to determine who the "crackpots" and "nuts" are: It will go a long way in identifying the real "DIVISORS" who have been dividing the Christians and pitting church against school and school against church for 200 years (see Appendix No. 8). "Divisive inerrantists" (Bible-believing Christians) could never keep up with the Alexandrian Cult anyway when it came to schisms, divisions, and confusions. When could anyone cause so much confusion using ONE final authority as a man could cause by using TWO that *conflict*? The confusion in the modern home is not due to *one final authority*. The confusion in the United States Government and the UN is not due to *one final authority*. The confusion in the local churches *has never been because of ONE final authority*. *There is no "confusion" on this earth that was not the result of CONFLICTING AUTHORITIES*. And whether this conflict is between the Bible and Tradition (Roman Catholicism), the Bible and the Key (Christian Science), the Bible and *The Book of Mormon* (Mormons), or the Bible and the NASV (any apostate Fundamentalist), the conflicting authority always produces confusion and division.

That is why the conflicting authority was recommended, and in the midst of the divisive confusion appears the "savior"—THE "RECOGNIZED" SCHOLAR WHO CAN IRON OUT THE "DIFFICULTIES" IN THE CONFLICTING AUTHORITIES. The CFR, HRS, Bilderbergers, and Illuminati operate the same way.

With this in mind, we shall begin to examine the complaints that these "saviors" have made against the *King James Authorized Text*. We shall deal with the English Text of the Protestant Reformation, and our references to Greek or Hebrew will only be made to enforce the authority of that text or to demonstrate the *superiority* of that text to Greek and Hebrew.

We are going to ask the reader to examine the material and then draw his own judgment. We believe in freedom of speech, freedom of religion, and freedom of press; and we want it understood that we would not wish to censor our most bitter critics under ANY condition. We believe in open warfare, out-and-out competition, no holds barred, no quarter given, and no quarter asked for. If the "divisive errantists" would like to censor us, limit us, hinder us, or prosecute us, that only says what anyone could guess about their "godliness." Many of them are about as "godly" as Loyola or the Communist Pope (John Paul).

Let it be understood once and for all, finally and forever, that opposition and criticism *mean nothing to us one way or another*; we are here to deal with FACTS. Name calling and slander we can put up with as easily as we can with a few jelly fish on the beach. We are not interested or concerned with what the Alexandrian Cult thinks of us or our work, our lives, our ministry, our scholarship, or our convictions. We are interested in presenting the FACTS that deal with the Authority of the *Authorized Version*, and if no one agrees with these facts, they may reject them at their own peril; *it is nothing to us one way or another*. After all, to their "own master" they "stand or fall" (Rom. 14:4), and we

have never professed to be their master or anyone else's.

We do profess, however, to be in subjection to the Holy Bible and under *its* divine authority as the absolute and *final authority* in all matters of faith and practise. The attitude of the saved scholars who disagree with us may vary from ridicule to extreme bitterness, but our attitude toward them (those who attack and criticize the King James Text) will always be consistent: We will *tolerate* them, we will promote *some* of their works, we can *love them* as brothers in Christ (if they are), and we can *put up* with their ridicule and bitterness. However, we will certainly not hesitate *to correct them every time they correct the text*, and our attitude towards their "scholarship" in such cases will be the attitude of a Bible believer toward an infidel: toleration but no compromise, no persecution but no *respect* either.

We are not to persecute ANYONE for his religious beliefs or doctrinal convictions (Calvin made this mistake), and we are not to be so intolerant of the opinions of others that we would take any steps to *prevent them* from expressing their opinions openly or privately anywhere at anytime. But compromise or respect is out of the question. At no time do we have to compromise with the Alexandrian Cultist, and at no time are we to have *any* respect for his "Biblical" scholarship where he uses that pseudonym for the purpose of overthrowing *the authority of the word of God*.

Those who accuse us of intolerance and "persecution" should examine their own thin-skinned Christianity. It is a sin to feel as if you are being persecuted simply because someone "calls your hand" and lays it down on the table, face-up. There are a lot of "Campfire Brownies" these days who think they are being "persecuted" because somebody proves publicly that they don't know what they are talking about when discussing *Biblical Authority*.

The reader who insists upon attacking the Autho-

rized Text after reading this book has no right to demand anything in return from us but a sardonic grin. We are not going to be "gentlemanly" about it, because after twenty-nine years of dealing with these "good godly" men whose "sound speech cannot be condemned," we have arrived at their number: 666. They will not take documented evidence *anywhere* from *any* real Bible believer where it deals with Biblical TRUTH.

Many of them have complained (spend some time in any classroom on "Biblical Introduction" in any Fundamental college) that "Ruckman" uses bad language or Ruckman is "crude and vulgar" or Ruckman is a vicious, angry man who "slanders good men," etc. If this were so, it would have no bearing on the documented evidence we are about to present that deals with the facts. If it is *not so*, the purveyor of such effeminate gossip is *a liar*.

We have our own reasons for being what we are, by the grace of God, and doing what we feel God would have us to do, by the grace of God; and the last thing we are concerned about is what some egotistical, overweight, baby-faced, dried-up, pin-whiskered mutt thinks of our life or ministry. We have observed through the years that the universal rejection of the authority of the Authorized Text by college and university professors (while their Institution "uses" it and "prefers" it) is so ingrained and so indigenous to their makeups that they will not accept documented evidence dealing with facts no matter HOW they are presented or WHO presents them.

The crippled alibi that the reason for the rejection is "Ruckman" (who presents it) or Ruckman's speech (*how* it is presented) is only the sick whine of a double-tongued hypocrite. David Otis Fuller and Edward Hills have been presenting documented evidence for years, and they have been presenting it in a quiet, gentlemanly, Christian way with the "sweet spirit of

Christ" and "sound words that cannot be condemned." Did they convert the faculty at Liberty, Bob Jones University, and Tennessee Temple to the truth? Of course not. "How" it was presented was never the issue; that was just a lying alibi dug up by a *thin-skinned sissy* for purposes of dodging the truth.

Herbert Evans has carried on a battle for the truth for years in a cool, quiet, objective, scholarly fashion, exactly as Pickering, Wilkinson, and Philpot have done. Did the Alexandrian Cult accept *their* presentation? Of course not. They had no intention of listening to the truth to start with. When Evans, Pickering, Hills, and Fuller knocked at the door of John R. Rice, Bob Jones Jr., and Afman, they came fully dressed in formal attire. They had taken a bath and had applied anti-perspirants. They had their hands and fingernails cleaned, their shoes polished, and their best manners forward. They acknowledged their insufficiency, they politely *asked for help*, they *kindly* suggested certain remedies, and they behaved themselves like Christian gentlemen the entire time they stood outside the door on the doormat. Were they invited in? *Of course not*. If Rice, Jones, and Afman ever gave up TWO authorities, they themselves would cease to be the authority; *the Bible* would be the authority.

So along comes "Ruckman." Ruckman is an ex-infantryman; his deceased father was an infantryman, and so was his grandfather. So "Ruckman" comes in through a basement window with dust and sand all over him and his face blackened with charcoal (so the flares don't reflect on it, silly; don't you know anything?). Ruckman doesn't knock the mud off his boots or the dirt off his pack. He comes up the cellar stairs with a loaded weapon in one hand and a live grenade in the other. Is he invited in? Are you kidding? If he were invited in, the *one final authority* would come in with him, in his pack—the *King James 1611 Authorized Version*—and that would blow the whole house

down around their heads worse than a satchel charge. So what happens? He starts pitching grenades; and these little twofaced, pot-bellied, bespectacled, lying sissies begin to holler: "SPEECH, LANGUAGE, VOCABULARY!!!"

Shut up you hypocrite.

In view of the fact that *no amount of evidence* will be accepted no matter HOW it is given or WHO gives it, we do the only proper thing we can: *we bomb their munitions dump*. We publish for the believer the stock pile of ammunition used in Christian schools to talk the believer out of his faith in the Holy Bible, and then we obliterate this stock pile with an H-bomb made in 1611. It says "**LET GOD BE TRUE, BUT EVERY MAN A LIAR**" (Rom. 3:4).

Herewith follows 400 main objections to a *King James 1611 Authorized Version* according to its most vicious critics—the apostate fundamentalists who "prefer" it and "use" it because their *income* depends upon keeping up a "Biblical" front. In what follows we will give God the Holy Spirit every benefit of the doubt and Christian scholarship *none*. We will attempt at every problem text, under every condition that arises, to seek to justify *the Bible* and put down the silly ass who thinks that *his opinions* can outlive it. Our approach will be positive when dealing with God's truth and *negative* when dealing with the "logic" and "epistemological rights" of those who would alter it.

In short, we will ransack heaven and earth to bolster and reinforce *the living words of the living God*, and we will take for granted that any other attitude towards those words is SATANIC (Gen. 3:1), whether it be nurtured at a seminar in the National Council of Churches or a World Congress on Fundamentalism at a Christian University. If our rationalization of certain passages seems a little extreme or far-fetched, let it not be forgotten that no man in that Book was ever criticized by God for believing anything "farfetched" (Gen.

15:5; Jer. 32:14–15; Isa. 34:16). God reserves His own destructive criticism for those logical, rational, reasonable, wise men (1 Cor. 3:19–20) who insist that everything must match their grammatical standards and rules of logic. If on one or two occasions, in what follows, we may seem to “stretch a point” to make two verses match, you can bet your *Nestle's Greek New Testament* (or Aland or Marshall or Metzger—same trash) that it will not embarrass us in the least. It may embarrass some reader who thinks that Plato and Aristotle were clearer thinkers than Isaiah and David, and it may cause some sneering and snickering (see Sarah, Gen. 18:12) among those who think thirty years of formal education made them intelligent, but it won't keep us awake long enough to pick up the ten o'clock newscast.

First Corinthians 1–3 and Acts 17 (see *The Bible Believers' Commentary on Acts*, Acts 17:21–22) tell us all we need to know about these careful, crafty, logical “thinkers” whose critical faculties and “intellectual acumen” enable them to spot “mistakes” in the Authorized Text. Paul said that if anyone of them really wanted to be wise, he had better learn how to become a fool first (1 Cor. 3:18). The insuperable “problems” which keep arising in the classroom (with the Authorized Text) are **“ALL PLAIN TO HIM THAT UNDERSTANDETH”** (Prov. 8:8–9), and since **“understanding”** always depended upon fearing the Lord (Job 28:28) and departing from evil (Job 28:28), there is no particular point in thinking that a seminary education is necessary to the understanding of the Bible one way or another.

There is nothing obscure or secretive about our profession in presenting these “problems.” We candidly and publicly confess that the King James text of the Old Testament (*Authorized Version*) is far superior to Kittel's Hebrew text, DeRossi's Hebrew text, Kennicott's Hebrew text, or *any* Hebrew text that any of you are reading. We do not hesitate to state bluntly and openly that the King James text for the New Testa-

ment (*Authorized Version*) is superior to Erasmus' Greek text, Aland's Greek text, Metzger's Greek text, and any other that you are reading (or will read in the future).

We will not say things like those just stated without documenting it for *450 pages*. God forbid we should ever hold "opinions" about "reliable translations" because we "prefer" to "use" the one that will keep us in business. Our faith in the AV text is founded on 1 Thessalonians 2:13; Hebrews 4:12; and John 8:43-44 *as those words are found in THAT text*.

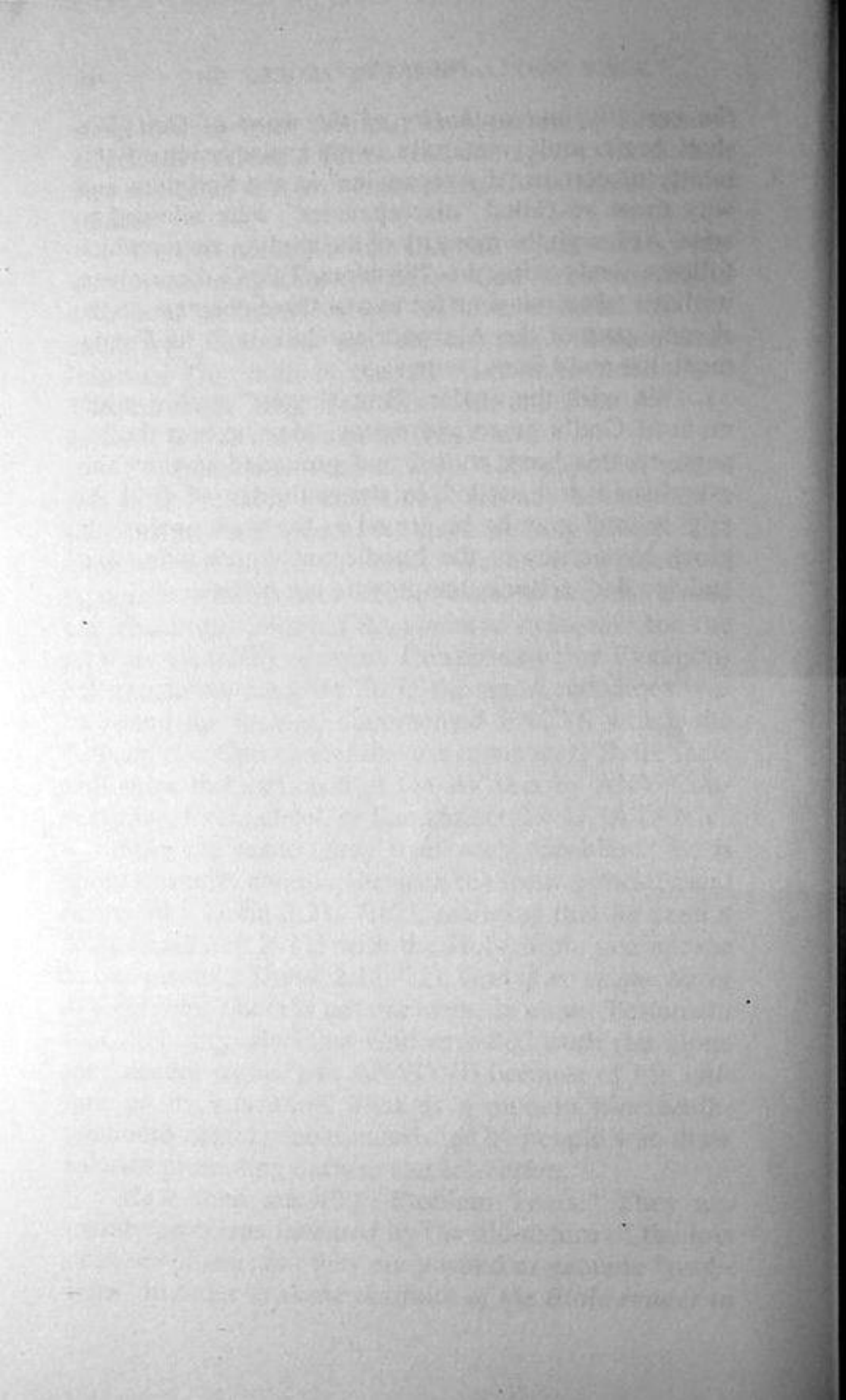
To those who cannot write 100 pages to prove that their "reliable translations" are any better than a sack full of dead weeds, we have nothing to say. The evidence will speak for itself. We have included ten Appendices in the back of this work so that the reader can check the *detailed documented evidence* for the *total unreliability* of every Conservative or Evangelical translation since 1800. In the ten Appendices will be found the textual, documented FACTS which the Alexandrian Cult cannot discuss or answer. These facts will show that criticism of the AV text by ANY Conservative, Evangelical, or Fundamentalist is SATANIC.

May the reader pray over each "problem" he is about to study, and may he seek the truth earnestly and prayerfully (John 3:21, 7:17), realizing that he cannot trifle (Ezek. 14:1-11) with the Holy Bible and escape in one piece (2 Thess. 2:11-12). *God is no respecter of scholarship*. There is not one verse in either Testament that ever suggested that God revealed truth (let alone the "deeper truths") to ANYONE because of his *culture* or his *education*. That is a modern nineteenth-twentieth-century fable, nourished by people who draw salaries promoting *culture* and *education*.

Here then are 400 "Problem Texts." They are mainly problems *invented* by the old nature of the lost or saved sinner, but they are posited as genuine "problems" in order to *shake the faith of the Bible reader in*

the veracity and authority of the word of God. We shall begin, quite naturally, with a discussion of the reality of certain "discrepancies" in the Scripture and why these so-called "discrepancies" were allowed to arise. Although the majority of the reading matter which follows deals with the "Problem Texts" themselves, we have taken out time for two or three chapters on the shenanigans of the Alexandrian Cult, both its Fundamentalist and Liberal wings.

We wish the reader "Bon Voyage" with a maximum of God's grace and mercy. May he turn the last page on this book rooted and grounded in the faith, established and settled in the authority of God Almighty, and may he be armed to the teeth against the pious hypocrites in the Laodicean church who "use" and "prefer" a Book that they do not *believe*.



The Problem With The Bible

According to the top twenty major commentators (Matthew Henry, Clarke, Lange, Delitzsch, Keil, Dummelow, Rendall, *The Wycliffe Commentary*, *The New Bible Commentary*, Ellicott, et al.), something is either radically wrong, or at least *slightly* wrong, with 31,000 verses in the King James Bible. With the exception of about 100 verses, every verse in both Testaments has been attacked and altered by *some* scholar *somewhere*. (When we say "both Testaments," we mean both Testaments in the *King James 1611 Authorized Version*.)

If a man buys twenty sets of commentaries, including *The Pulpit Commentary* (22 volumes) and Lange (20 volumes), he will discover that the stir caused by the Authorized Text is so great that some scholar, somewhere, will have to find fault with *some* word in nearly every verse in it. The "originals" never created such a furor. No one has bothered to correct 500 verses in the *NASV*, and no one has bothered to alter 500 verses in the *NRSV*. Somehow or another, the old Elizabethan, black-backed, 66-caliber cannon seems to blow up more of the educated populace in *one shot* than a battery salvo of 155's translated in the "living language" of the "modern man." Not even a detailed critique of Taylor's "*Living*" Bible would attempt to correct 70,000 of its errors—it has more than that—and no criticism of the *RSV* published by any fundamentalist has attempted to show what is wrong with more than 7,000 verses. But my, oh my, when Conservative, Liberal, Fundamental, and Evangelical scholars are

faced with the roaring lion of the English Reformation, the Monarch of the Books, how terribly disturbed they get! They find some "problem" connected with 31,000 of 31,101 verses. My, isn't it a pity that God couldn't have intervened in the 1611 committee and at least protected them from 25,000 "mistakes"?

Now, the "problems" that are supposed to arise from this revolting text (*AV 1611*) vary from complaints about the translation of tense and articles (see any propaganda put out by any member of the Alexandrian Cult) to out-and-out denials of the authenticity of the entire verse or passage. Anyone familiar with the writings of Dean Burgon (*The Last Twelve Verses of Mark, The Revision Revised*, etc.) is familiar with the "vast learning" and "scientific method" behind most of the complaints and denials. *It amounts to 31,000 tons of hot air.*

No "reliable" versions published by any Conservative or Fundamentalist translated all the articles (see Appendix Number 1); no "reliable version" recommended by any Fundamentalist or Conservative translates the tenses *consistently* according to the Grammar books (see Appendix Number 1); and translators of every "reliable version" recommended by any apostate Fundamentalist were guilty of *adding articles* where they felt they were needed (see Appendix Number 1). If the complaint is with the *grammar* of the *AV*, one must never forget that the liar who uses this gripe is recommending the Greek language which uses *Anacaluthon* (see Appendix Number 1). That is, Greek Grammar is not always according to the rules of good Greek Grammar. (Your professor knows that; he just lied to you about it or didn't mention it.)

Now, a "problem" text is one which either *seems* to contradict some other text in the Bible or else it seems to teach something that is known to be *false*. The only other "option" is that it defies explanation as it stands written in the Bible. With these three possi-

bilities open for "problems," the unregenerate nature of the saved sinner (Machen, Bob Jones III, Warfield, Afman, James White, Rice, Wuest, Custer, et al.) goes wild with savage delight, for it sees the possibility of overthrowing the AV's authority altogether and setting its preferences (the old nature's) as *THE FINAL AUTHORITY IN ALL MATTERS OF FAITH AND PRACTISE*. Here, for example, are Scriptural samples of all three "problems."

1. Galatians 2:16 *seems* to contradict Romans 2:13; James 2:24 seems to contradict Romans 4:5.

2. First Samuel 15:3 is an impossible order according to Stephen T. Davis (*The Debate About The Bible*) because Davis' moral standards are higher than God's or Samuel's. *Davis believes that God wouldn't think of killing "innocent" people.*

3. The latter half of Romans 8:1 and the first half of Revelation 22:14 have been altered in Nestle's Text (and Aland and Metzger and Marshall, et al.) because Fundamentalists like Scofield and Rice could not explain them. Rule of thumb for the Cult: *If you can't explain it, it must be an error.*

Now, we will go to great lengths in a while—a great deal more length and depth than your *teachers* would care to have us go into!—to discuss these types of problems. Suffice it for now to comment on the fact that of the 31,000 things that scholars find wrong with the *King James Bible*, at least 29,000 are deliberate creations *invented* by the imagination of the critic. Of the 2,000 or more that remain, 1,600 can be explained by common sense without reference to a Greek or Hebrew lexicon or without attending a Christian school above the high school level. Of the 400 that remain (and we shall list over 300 one by one and go to work on them), only *twenty* could be called "difficult" problems, and out of these twenty, only *FIVE* could be classified as "extremely difficult."

The real "Problem Texts," then, constitute *less*

than 00.00033 percent of the Authorized Text. The AV of 1611 is 99.9967 percent plain (Prov. 8:8-9). When we say "the AV of 1611" we are, of course, referring to the modern editions printed in the nineteenth and twentieth century which have already "updated" spelling and punctuation *so that nobody else would have to do it.*

When your professor begins to shoot off his big, lying mouth about the 300 to 70,000 "changes" between the original 1611 AV and the one you have, don't forget to call his hand and make him lay down the cards face up—all 52 of them. I have an exact photostatic copy on my desk of *every page* of the original AV 1611 with all of the Preface, Genealogies, and art work, and with the Apocrypha carefully stuck *between* the Testaments—it is part of *the LXX Old Testament in Sinaiticus and Vaticanus!*—showing clearly that it is NOT the inspired word of God and is not *part* of *either* Testament. (If this is not good enough for your professor, ask him what he is doing with a *Thompson Chain Reference* or a J. F. Dake Bible that has as many notes in it as the Apocrypha. Nothing like all the *facts*, is there?)

The "changes" in the AV text between 1611 and 1883 are changes in commas, semicolons, archaic spellings, and Germanic print. We shall discuss such changes as "he" and "she" in Ruth, and "spirit" and "Spirit" in other passages when we get to them, but for now, observe that the changes between ANY edition of the AV by any press—Zondervan, Nelson, Cambridge, Oxford, etc.—is in no way connected with, or related to, the types of changes that Westcott and Hort made in 1881 when they rid educated Christendom of the hated AV text. The changes made in 1881, and copied by Nestle, Aland, Metzger, Marshall, Bob Jones, Afman, Custer, Godwin, Wuest, Robertson, Smith, et al., were *deliberate* alterations of a GREEK TEXT: the GREEK TEXT of the New Testament, changing not only spell-

ing, wording, endings, and punctuation, but verse numbering, content of the verses, doctrinal teaching, and style of the writer (John 3:35; Luke 24:51-52; Acts 20:28; Luke 2:33; Col. 1:14; Luke 23:42, etc.). To complain about "changes" in the AV text, while promoting that kind of childish twiddle-twaddle, is to classify oneself as a gnat-straining hypocrite (Matt. 23:24) who wants to strain "out" the gnat instead of straining "at" it—but more of that later.

The "problem texts" with which we are about to deal, then, are the ones that bothered every communist, atheist, Fundamentalist, Catholic, Liberal, socialist, Satanist, Buddhist, junkie, Mason, priest, bishop, pope, Conservative, Evangelical, and President for the last *four centuries*. We are not going to waste five minutes talking about "verbal, plenary, inspired unknowables" that upset *NO ONE in the last four centuries*. We believe that God is perfectly able to keep up with history and that He uses His word to upset sinners, and that word is certainly *not* some book that no one can see, read, or hear preached.

No Liberal objects to the verbal, plenary inspiration of *ANYTHING*. What infuriates him is a Bible-quoting, Bible-preaching, Bible-believing *Christian who is using a BOOK THAT HE HAS IN HIS HAND*. Who, but a walleyed nut, would take any man seriously who said, "The verbally inspired original Greek says . . . ?" Why, any novice would know he was a liar as soon as he opened his mouth, so whatever he said after that could be discarded without a second thought: *false in part, false in whole*.

The Problem Texts of this book come from the *King James 1611 Authorized Version*, and it will soon be seen that anyone with an eighth-grade education could handle any of them if he sat for one year at the feet of a *Bible-believing* teacher, instead of a "soul-winning, militant Fundamentalist." We say this with tongue in cheek, of course, as there is nothing wrong

with being a soul-winner or a "Fundamentalist," or with being a militant Christian; the death, hell, and damnation enter when those adjectives are used as *an alibi to overthrow the authority of God Almighty*. That is exactly how they are being used today.

There are several reasons why God allows "problem texts."

1. To identify Himself as the *author* of the Bible. The Creator of life allows exactly the same thing in *nature* (water doesn't obey the laws of contraction and expansion, Venus rotates in reverse, salt melts ice but the polar caps remain frozen two miles deep in salt water); therefore, to think that He would not allow apparent discrepancies in a Book that is a revelation of *Himself* is unthinkable.

2. To stimulate men to study and think. It doesn't take the brain of an imbecile to see that God could have written on one large sheet of paper everything a man should believe to be saved and do to live the right kind of life. But He didn't do it that way. The God of the Bible is the God of *history*, and He reveals truth progressively through *history* so that it must be *studied* to be learned.

3. To test a scholar's heart and motive. Hebrews 4:12-13 was not written as a joke. *God creates problems* to try people out (Job 1-2), and to deny this is to deny your sanity. No Christian believes that God is unjust in trying people out (1 Pet. 4:12), and no Christian believes that God does not *purposely* hide His true purposes many times until after death (1 Cor. 4:5). Why a "Christian" scholar should think that the problem texts were not for purposes of *testing* is preposterous. *Why would God alter His NATURE when writing a Book?*

4. Problem texts often lead to *spiritual truth* behind the bare letter of the word (John 6:63; Matt. 5:38). The silly New Scofield Board of Editors altered the AV text in Daniel 3:25 (after publishing it as the AV text),

and the lame alibi given by the committee was that Nebuchadnezzar could have known nothing about "**the Son of God.**" In view of the facts that Proverbs 30:4-5 was written more than 300 years *before Nebby was born*, that the wisest man on earth wrote it, and that the men of the EAST had to come to *that man* for knowledge—what was the point in changing the text and then lying about whose text it was?

5. But above all, one must never forget that Ezekiel 14; 2 Thessalonians 2; and 1 Kings 22 are as much a part of the Bible as John 3:16 and 1 Corinthians 13.

The light and frothy way that apostate Fundamentalists treat the history of manuscript evidence often shows their true attitude towards these parts of the Bible (see Bob Jones III, Appendix Number 8). The truth is that problem texts are often written for the purposes of *damning the proud man who is looking for an alibi to sin* (Prov. 18:1-3). The dainty and mincing theology which *assumes* that God is not interested in destroying and damning professional liars and false prophets (2 Pet. 2; Jer. 23; Matt. 23; John 8:40-58) is half liberal even where it *professes* to be fundamental.

God is interested in damning the man who rejects the truth (Rom. 3:4; John 3:19-20, 36; 1 Cor. 1:19-20; Isa. 28:9-15), *and HE WILL DO IT* (2 Thess. 2:11-12).

Before you find too many "problems" in God's Book, it might be wise (and certainly much safer) to see how many personal problems you have yourself which might prevent you from putting the truths of the Book into practice, if you find some of them to be "unsavory" to your appetite. After all, the first and primary "problem" that men have with the Holy Bible is that *it knows all about them and tells it*. The second problem is "like unto the first"—*they are against it because it is against THEM*. Strangely enough, the modern apostate fundamentalist or "recognized scholar" in the Alexandrian Cult follows the weird fantasy that

if you get saved and get "separated," the Book is no longer *against* you. Modern fundamentalists have a peculiar unwritten creed that they follow which seems to say that if "we don't drink or smoke or support Liberalism," we can change anything in the Bible that is aimed at *us*. For documented proof of this Peter Pan logic, observe the Liberal handling of Romans 1:18, 21, 25; Galatians 3:1; and Romans 13:9 by the "good, godly Conservative" gentlemen who published the *NASV*. They took the *RSV* readings for the passages. Odd, isn't it, how liberal, *humanitarian*, and how *socialistic* some Conservatives and Fundamentalists get when they find a passage aimed *at their own sins*?

Their response almost matches the response of an unsaved Christ-rejecting sinner.

Now, there are good reasons for a self-righteous man's thinking that there *are* errors in the *AV* text, but two of these reasons are rarely mentioned by the men who profess to have found so many "problems" with the Book.

1. In the first place, the reader of the Bible may be an *unsaved man*. The unsaved man has an innate and instinctive HATRED for absolute truth (Eph. 2:1-4); he instinctively avoids *holiness* and *sinlessness* (1 Cor. 6:9; Eph. 4:18-19) like they were plagues (Prov. 15:10). Without the spirit of understanding (1 Cor. 2:14), how does an unsaved man get through one chapter without finding "problems"?

2. Problems often arise from the *imagination* of the reader due to *prejudices*. This is especially true of a reader who has been raised by ritualistic Pharisees or sacramental Traditionalists. The problem of Mary's conception becomes an acute problem to a *Catholic* if he tries to *figure out* how a sinner (Mary) could give birth to a sinless child (Christ). The problem of eternal security is a terribly real problem to a man who is trying to *work his way to heaven* by joining the church and taking the "sacraments." The problem of the Trinity is

such a terrific problem to an unsaved Jehovah's Witness that he has to invent *two gods* to explain the problem (see the NASV in John 1:18 for example).

3. There are certainly some problems which arise in cases where numbers and names of *people* and *places* differ. Real contradictions *seem* to occur in these places, and we shall deal with them at length in the material which follows.

4. Many passages in the Bible do not fit into chronological order (Exod. 24; Judges 1, etc.). These will create a problem for the man who insists beforehand (and has determined beforehand) that the Bible **MUST** be chronological or it is in error.

5. Many times contrary accounts appear because different *details* are listed (Mark 5 with Matt. 8; Luke 23 with Mark 15; John 6 with Matt. 14).

6. Problems occur where the scholar has determined ahead of time that a passage is "doctrinally suspect" (1 John 5:7).

When one adopts the "neutral approach of Westcott and Hort" (the anti-Christian bias against God's authority), he can be suddenly confronted with hundreds of "problems" which never would have arisen *if he had believed the Bible to start with*. Problems on how Christ could be in two places at the same time (John 3:13) would have easily been solved by observing that a *Christian* could be in two places at the same time (Eph. 2:5-6), instead of deleting part of the verse because it was "doctrinally suspect." Suspicious scholars are always "suspecting" something when reading passages that deal with Deity (1 Tim. 3:16; Rom. 9:5; Luke 2:33). They are no more neutral when dealing with these verses than a Jewish Rabbi at a meeting of the Ku Klux Klan.

First Timothy 3:16 was altered in the NASV and NRSV, exactly as it was altered in the old ASV and the *New English Bible*, because it was "doctrinally suspect." We "suspect" the suspicious fools who altered it

are not above suspicion themselves.

7. But the vast majority of problems can be classified as *hallucinations of an hereditary nature*; they are passed on from generation to generation by *teachers in Christian Colleges and Universities* from Origen (A.D. 154–254) to John R. Rice (1980). The Cultists invent them from year to year until an accumulated pile of trash, as high as the Empire State Building, is held in store for the next "matriculation." This accumulated trash is the source for the "eclectic" texts of the *New International Version*, the *American Standard Version*, the *New American Standard Version*, and the last thirty versions printed since 1885.

We shall deal with these one at a time for the next 400 pages. It will take time, because the apostate scholars in the Alexandrian Cult have been piling up this philosophical manure for *eighteen centuries*, so we will not be able to dispose of it in two trips with a dump truck. Most of it has accumulated since 1611, as the AV of 1611 was destined to reach ten times as many people as the "originals" could reach, and it would be responsible for results a hundred times more effective than the "originals" could produce (see Chapter 12). To think that Satan did not know this is to fail to render "honor" to whom it is due. The Devil is not so stupid as the professor who taught you *Biblical Introduction and Theology*.

Nothing can produce the amount of unbelief in the AV text that is produced by "good, godly, dedicated men" who spend their lives *correcting* it (see Appendix Number 9).

You see, if these men were *ungodly*, they could not accomplish one half the damage that they do. Their "godliness" (separated Phariseeism) is their ace in the hole. It is what enables them to inculcate *unbelief* in the hearts and minds of their students.

To give the Devil his due, we shall begin by stating that there certainly are "discrepancies" in some of

the accounts. However, a "discrepancy" cannot always be defined as an *error*, and if anyone reading this is tempted to make them the SAME, then let us hastily add that what you might call a "discrepancy" is for us a *SEEMING* discrepancy. We shall use the word to indicate that there are "differences" in accounts many times in the Bible (cf. especially the chapters on 1 and 2 Samuel with 1 and 2 Chronicles). To say that such differences within the AV text constitute *errors* is to overdraw your account.

The *differences* in the *New ASV* and the AV of 1611 do not come under the heading of *differing details of the same account*; they come under the heading of deliberate departure from the truth and intentional perversion of the text to produce a FALSEHOOD. When we speak of "differences" in the accounts of Chronicles and Samuel, or Kings and Samuel (see the documentation), we are talking about differences in *date* of writing which may affect *phrasing* and *spelling*, differences in lists due to births and deaths, differences in names due to *nicknames* and *official names*, and differences due to different details given at different *times*.

These are not the *NATURE* of the "DIFFERENCES" between an AV and the ASV, NASV, RSV, NRSV, *New English Bible*, *Living Bible*, etc. The latter come under the heading of *two separate sets of books representing two separate lines of thinkers who take two separate attitudes towards the authority of God*.

Never let your professor con you into thinking that the "differences" between the AV and the NASV are not "errors," since the "differences" in the editions of the AV are not "errors." The differences between Kings and Chronicles, or Samuel and Chronicles, are not ERRORS, and we will demonstrate that shortly. (One factual demonstration is worth a thousand "there-are-those-who-think" or "some-scholars-believe" or "the-best-manuscripts-agree" or "good-men-speak-highly-of-this-or-that.")

There are real differences in doctrine found in the Bible for the simple reason that two different speakers at two different times are citing known doctrine for *that time* (cf. 1 Tim. 4:1-4 and Leviticus 11). Many times a *false doctrine* is being given (Job 12:6) because the *speaker* is mad or bitter or sarcastic (Amos 4:4), or is the Devil himself (Gen. 3:1-3). The teaching, therefore, that the Bible is not allowed to be *misleading* is a Satanic teaching in itself. If it is "misleading" in some places, it is because God *intended for someone* to be "misled" if he got too high and mighty in dealing with the Book.

Acts 2:38, for example, is false doctrine if it is presented *now* as a plan of salvation. Now, you may not *understand* that, and you may think that either I am misleading you by saying it or that God made a mistake in allowing Simon Peter to *say it*; but the shocking truth remains that NO ONE since Acts 2 *was ever saved or ever received the Holy Spirit by being baptized in water according to that formula* (Acts 2:38). If this is confusing, unintelligible, incredible, impossible, misleading, garbled, or "obscure," it is because it is the truth of God recorded in a Book which *is designed to destroy or save the reader, depending upon his attitude towards it* (1 Thess. 2:13). This the modern Christian (Liberal or Fundamentalist) cannot "buy." He never suspected for a minute that any Book would have that much power and authority, not even if he was saved by believing it to start with.

Peter does not preach Acts 2:38 in Acts 15:11 because he has advanced with *progressive revelation* (Gal. 2:1-8). If *the reader* does not make this advance (which can be made only by believing what God said, as He said it, where it is recorded), he will have to teach false doctrine and will have to "wrest the Scriptures to his own destruction" (2 Pet. 3:16) and that of those who listen to him (1 Tim. 4:16).

God doesn't give you or your school or your church

or your teachers or your professors any choice about these matters. You either believe *what* He said, *as* He said it, *where* He said it; or you cut your spiritual insides out. Furthermore, no amount of "well, that is one interpretation" or "there are others who look at it differently" or "several *godly* men think otherwise" dilutes the poison. If every soul-winning, saved, Premillennial Fundamentalist in America believed that Gentiles have to be baptized in water to receive the Holy Ghost (Acts 2:38), it *would still be a lie* (Gal. 3:14). Intelligence, training, godliness, separation, soul-winning, discipline, militancy, and "goodness" never enter the equation ONCE. Belief is *belief* and unbelief is *unbelief*, whether you find them in Norman Vincent Peale or R. A. Torrey. (See letter by Bob Jones III, Appendix Number 8.)

There are differences in "standpoint." For example, in Proverbs 26:4-5, there are two conflicting statements which demand the *opposite* response under the *same* conditions. What a beautiful place for some "epistemological liberated intelligence" to break his fool neck and make an ass out of himself by talking about "contradictions."

First Samuel 15:1-4 never did fit Exodus 20:13. What is the problem? Well, if you are a demon-possessed Christian or an egotistical scholar or an unsaved Liberal, you will grab at the "problem" like a Catholic grabbing for a Bingo card. "Contradiction!" No, there is no contradiction. There is an apparent discrepancy because of the STUPIDITY OF *THE READER*. One order (Exod. 20:13) has to do with individual murder (Matt. 19:18); the other has to do with national defense under a Theocracy. *Standpoint* determines the difference, and the "difference" is neither contradictory nor is it an "error."

There are differences in *methods of computing time* (John 19:14 with Matt. 27:45) which give the egotist opportunity to display his prejudice against the

Authority of God. Some of these differences amount to a 360 day year (Gen. 7:11–8:13) instead of a 365 day year. Some of them amount to God's refusing to count years (Num. 14:34) when His people are out of fellowship with Him.

Imagine then, some supercilious nut with thirty years of formal education trying to find "flaws" in Bible chronology when he is judging them by his *own system* instead of the system set up by the Author—God! Fourteen generations in Matthew (Matt. 1:17) do not always come to fourteen, by YOUR reckoning. What does this prove? Since you couldn't write a book like the Bible, and neither could any of your *teachers*, and neither could any founder of any other religion, why would you think that YOUR way of reckoning was superior to that of *an Author* you couldn't duplicate? For 100 years, these proud, self-righteous, educated mutton-heads have been trying to duplicate a book with the power and authority of the AV 1611. Have they succeeded? *Ask them*. Ask their publishers. Ask them why they have to "update" the same translation every year, and none of the ones that "update" it are selling *twenty years* after they hit the market, except those with high-pressure, *commercialized advertising campaigns* and "gimmicks" behind them. The AV sold by weight of its own authority, with the majority of scholars for 300 years (saved or lost) *against* it, and doing everything they could to *replace* it.

The custom of plurality of names (see Num. 32:38 and Deut. 3:9, 29:1; Exod. 19:11) is not "Hebraic" or "Oriental." *Chicago* is called "Chi" and the "Windy City"; San Francisco is called "The Golden Gate," "Frisco," and eventually, "The Fruit Stand of Queerville." *Canaveral* has changed its name twice in less than twenty years; *Byzantine* has gone through "Constantinople" and "Istanbul" in less than 2,000 years. Horeb is also Mt. Sinai. Why would any fool think that the names in Judges and Joshua had to match

those recorded 500–1000 years later in Chronicles? That is, unless he was what we said he was—a fool.

Matthias has *three* names in Acts 1 what then would be so fantastic about a king named *Ahaziah* being called Jehoahaz by his mother and *Azariah* by his father? You see, when a man sets out to prove contradictions in the Authorized Text of the Holy Bible, he bites off quite a “quid.” Bud Robinson used to say: “I don’t understand how any Methodist steward could chaw thumthin in hith mouth that he wath afraid to thwallow.” Precisely.

Finally, it is obvious that one or two words have *opposite meanings* (Rom. 1:13; Acts 17:2, 23:14, 21). If this is “misleading” or “confusing” (see below) the self-righteous reprobate who worships his belly immediately steps in to fill the gap and to save us from being deceived by “obscure phrases.” We don’t need him. Since the word “PORT” *in his own language* means left, a round hole, the entrance for a ship, a wine, and part of a manual of arms, shouldn’t he clean up his own speech first before attempting to strain out the gnat or “cast out the splinter”? Yes, I think SO.

The word “POST,” in modern, twentieth-century English (updated if you ever saw it, sonny), means something stuck in the ground, a mark on a letter, something that occurs later than something, and a place where horses take off to race.

Now, imagine some *simpleton* at Bob Jones or Pensacola Christian College getting upset about “let” and “prevent,” when the old two-faced, double-tongued, double-standard rascal VIOLATES HIS OWN STANDARDS AND PRINCIPLES everyday of his life. If “cursed” is interchangeable with “taking an oath” (Judg. 17:2–4), what is all the sweat about? If you took an oath in the Old Testament and didn’t fulfill it (Ecc. 5:1–6), you got a curse (Num. 5:19–28). If blessing and cursing are associated with oaths (Deut. 28:2–19), why would you get all upset about Job 2:9 and pretend

that Job's wife said "bless God and die"? (See any major commentator on the passage.)

So we can say, truthfully, that there are "apparent" contradictions in the Bible. But the word "apparent" will not survive a court of law. It can survive in the theological bull sessions that go on in Christian seminaries where the authority of the Bible is being replaced with the authority of the School. The law states that an error must be proved "BEYOND A REASONABLE SHADOW OF A DOUBT." Only in seminaries, colleges, and universities (Fundamental or Liberal) can one "prove" an error without presenting *facts*, by dealing with side issues, by *omitting* relevant issues, without producing witnesses, and without presenting *documented evidence*. This will be perfectly apparent as we proceed into the texts themselves.

Criminal conduct is quite common in Christian seminaries when dealing with ABSOLUTE AUTHORITY. When setting about to "prove error" in the King James text, the faculties of our leading schools (of course they "use" the AV, silly; they have to) take a number of things for granted:

1. God must never violate the moral standards of *the reader*. If he says "man" and "he," and the moral standards of *the reader* are ERA or Lesbian, then God made an error. If God segregated Israel (Neh. 13:23-28) and cursed Ham's seed (Gen. 9), and *the reader* is an International Socialist, God made an error. If *the reader* is making money by selling Bible perversions (2 Cor. 2:17), then 1 Timothy 6:10 must have been "translated wrongly" in the AV (1611). If *the reader* has moral convictions about relativity, the Bible is in error when it speaks of "up" and "down" in the Universe (see NSRB, p. 1261).

2. God must never allow a falsehood to appear to be *true*. This would be a terrible sin for God to commit since "GOD IS LOVE," so God just couldn't commit it. In spite of the record given by God (2 Kings 22;

Ezek. 14; and 2 Thess. 2), we must believe that it was the AV writers who made the awful mistakes, for God could not possibly be guilty of such a terrible thing. Therefore, passages such as 2 Kings 22 and Ezekiel 14:1-11 are never to be preached publicly or expounded openly over radio or TV. (Many modern Fundamentalists are 95 percent *modernist* when it comes to looking out for their "image.")

3. God must never be *evasive* or *misleading*. If He says the mustard seed is "**the least of all seeds**" (Matt. 13:32) and some Scientist finds that the *orchid seed* is smaller, the Book is obviously in error. *That is, God must always conform to the standards of the SCHOLAR in presenting facts.*

4. *Clarity* is more important than *authority*. That is, authority should be vested in *those who alter the Bible* until it is clear to *everyone*; never should it be vested in the BOOK *itself*. (Those who take this dictum for granted, however, constantly violate it by changing "clear" passages to make them more "accurate," and then condemning ultra-secular paraphrases like Taylor's for being "clear" but "inaccurate." [See Chapter 13.] Taylor's "*Living Bible*" is no more accurate than the manuscripts it came from—the ones that the NASV committee used for their translation.)

5. If "godly" Conservatives put out a translation, it has to be "reliable" by virtue of the *profession* or *reputation* of the revisers. In court that just never happens. The credibility of a witness is never dependent on his *profession* or his *reputation*; *it depends upon what he SAW and HEARD.*

The glaring and damning fact that every "godly conservative" since 1800 used the liberal text of the NCCC and the Roman Catholic Church (Nestle, Aland, Metzger, Marshall) makes no impact on the dense and deluded mind of the modern Alexandrian fanatic. He goes right on thinking and teaching that if a "godly Conservative" publishes a *phony Bible*, it is reliable,

even if it comes from the *same Greek text* that kept Europe in the Dark Ages for over 600 years.

The Greek text used by Yaeger, Custer, Afman, Neal, Robinson, Robertson, Porter, Wuest, and Rice, and recommended by Jerry Falwell at Lynchburg (1978), is the *Vatican Jesuit text of 1582*.

6. God cannot bless a really "godly" text by "godly" men if it is "out of date." The peculiar (and monetary) slant of the modern apostate is that any book that has been around 300 years just simply is not as good as one that has just come off the press. What bearing this has on Revelation 3:17 and Jeremiah 6:16 is a little hard to say. When looking for authority, these double-tongued, two-faced, bilingual, duo-standard hypocrites say that the OLDEST MANUSCRIPTS are the best, but when faced with the authority of the 1611 Holy Bible, they say the *newest* Bibles are the best. As they say on the CB, "City-kitty at I-10 taking pictures, flip-flop."

7. God would tolerate any number of errors (see Preface) in order to get a main point or "fundamental" across. This is no longer the teaching of Neo-orthodoxy only; *it is the teaching of the faculty members of every major Christian school in America*. None of them believe in an inerrant Book, unless they profess faith in the nebulous ghost of the "original unreadables" or "verbal unknowables" or full "plenary unspeakables."

How you get the truth, the whole truth, and nothing but the truth (back in court again, remember?) from a Book that has partial truth mixed with *error* is a problem that no Fundamentalist has yet figured out. (See Chapter 13.)

8. Finally, it is taken for granted by our double-tongued, double-standard, dual-authority, two-faced reprobates (Fundamentalists and Evangelicals in the lead) that God must abide by the rules of logic and grammar *which they have learned or have taught themselves*. If He violates (in the AV text) any thing they

learned about grammar from Vincent, Thayer, Gregory, Trench, or Robertson, then obviously He is in error or the *translators* are in error. This means that the modern hypocrite also thinks that only critics *since* 1611 are smart enough to find and correct these errors. In short, the modern critic of the AV text takes too much for granted.

We are now ready to begin on the body of our text. We shall examine, first of all, the so-called "contradictions" in the AV text for the Book of Genesis. After this, before plunging into Exodus, Leviticus, Numbers, and Deuteronomy, we shall list the *motives* of the apostate Fundamentalist for attacking the AV and then list his sins as he seeks *to destroy your faith in the text of the Holy Bible*.

In closing accounts on "The Problem With the Bible," we cite one incident which may be of interest to the reader.

In July of 1978, a young man from Vermont came to Pensacola after turning down a chance to go to Bob Jones University. He was shocked when he checked in at WMUU (the radio station at BJU) and found that Perry Rockwood (a born-again, saved, soul-winning, Premillennial Fundamentalist) had been given the "boot" from the airwaves of that "bastion of ORTHODOXY." Rockwood had not "apostatized" or become heterodox; he had simply made the mistake of *exalting the Authorized Version* to a place of preeminence over the ASV and NASV. This destroyed BJU's *dual system of conflicting authorities* (which, you will remember, allows a school to play God as the final authority), so Perry Rockwood was given the bum's rush—in a sweet, refined Christian manner, of course!

So the young man checks in at Pensacola Christian Schools as an announcer for WPCS. He is pleased to observe that PCS sells only King James Bibles in its bookstore. For a mad moment of hilarious joy he *assumes* that the school will uphold the Book as the final

authority! Oh, rapture beyond delight! "At last I have found *education* and *culture* in the same bracket with Absolute Divine Authority!" But, alas! (Mid-Victorian for "oh, Hell") when the young man sits down with the *Dean of the school*—raised and nurtured on the absolute authority of the *Authorized Version*—he discovers that the *NASV* is an excellent translation and the faculty members are members of the Alexandrian Cult (Westcott and Hort).^{*} Upon receiving this shock, the young man asks the Dean why the school does not *openly recommend the ASV and the NASV*. He is told that Bob Jones III can do it up in Greenville, but that they can't here in Pensacola because *the issue is "hotter" here*.

My stars and garters! (Old English for "my tupperware and TV.") WHAT ISSUE? *Both* schools stand for the fundamentals; *both* profess to be "Christian"; one school trained the *founder* and operator of the other school. What "ISSUE" could he be talking about? *Isn't the "issue" the fundamentals of the faith?* (That is what you are being taught, isn't it?) Well, what "ISSUE" could be "HOTTER" in *Pensacola* than in *Greenville*, and so hot that a multimillion dollar center of Christian refinement and Christian culture couldn't *openly* state what they *believe* about the Christian's AUTHORITY?

Here is an outfit worth \$90,000,000 dollars, and it doesn't dare state publicly what it believes about the authority of the Holy Bible in a town of 120,000 people. Boy, what spirituality! Man, what a powerhouse of New Testament Christianity. Baby, have we got some winners!

Ten minutes later the young man from Vermont was ushered into the underground railway and allowed to view the hidden secret of the cult: the trouble was really *one* man—only *one* saved sinner—named "Peter

* Arlin Horton dropped this position in 1998, after teaching it for more than twenty years.

Ruckman!" (What a "confession of faith" for a \$90,000,000 complex!)* Some awful heretic named "Peter Ruckman" had created so much "divisive trouble" and "schismatic dissension" that "good Christians" in Pensacola evidently could no longer STATE OPENLY WHAT THEY BELIEVED ABOUT THE BIBLE, and they were forced to USE A BOOK THEY DIDN'T BELIEVE IN and *lie their way through life to keep their income.*

Boys and girls, if any one man (or any ten men) could upset *me* that much, I would burn my Bible and retire to Johnson Island. The Scholars Union, from Origen to Gleason (nineteen centuries), couldn't bother me long enough to miss a fishing trip or a game of golf. If I didn't have the spiritual guts to state what I believed in the open and "stand to it" in private, I would get out of the pulpit and the ministry tonight, and I would have no more respect for a man who wouldn't take that course of action than I would for Judas Iscariot or Demas.

Let us now begin the list of complaints against the Authorized Text and see what God has for us if we are willing to listen to Him and believe Him, instead of believing the Laodicean apostates of the twentieth century.

* It is now an \$80,000,000 complex.

CHAPTER TWO

Thy Word Is True From The Beginning

In addition to the words quoted above, David also had the gall (if we look at him through the eyes of an apostate Fundamentalist) to say that God would preserve that word *forever* (Psa. 12:7). The Lord Jesus Christ rebuked those who disagreed with David (John 5:44) in no uncertain terms (John 8:47), and left no doubt in the mind of a believer whom to believe when it came to the inspiration and preservation of what Moses wrote: Moses wrote Genesis (see Preface to *The Bible Believer's Commentary on Genesis*, 1970).

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Gen. 1:2).

A so-called “problem” has arisen before we are two verses into the terrible text of the *Authorized Version*. Was the earth recreated after Genesis 1:2? Was there a “gap” between Genesis 1:1 and Genesis 1:3? Ah, here is a chance for the Hebrew scholars to come out on the court, dressed as classy as Borg and as sassy as Connors, and demonstrate their ignorance for us by knocking the verse back and forth across the net until it is frayed to a ball of cotton.

One scholar goes to the Hebrew for “was,” another runs around with the Septuagint trying to find a “cognate” word, and two more run Hebrew verbs through *three lexicons* until you would think that correct interpretation depended upon education. Quite naturally, it doesn't. There isn't any “gap THEORY.” The

gap between Genesis 1:1 and Genesis 1:3 is filled with WATER—H₂O. *There is a flood* (2 Pet. 3:5) in Genesis 1:2, and it is no more connected with *Noah's flood* than is the flood of Daniel 9:26 or that of Revelation 12:15.

What looked like a “problem” demanding “saviors” to “help the reader out of the obscure AV phrasing” was interpreted in the 1611 text (2 Pet. 3:5), Scripture with Scripture, and not even a high school education was needed to find the truth. The Institute for Creation Research and the folks out in California were simply so anxious to impress unsaved scholarship with their own “smartness,” they made you think 2 Peter 3:5 was a reference to *Noah's flood*. It isn't anywhere in the context of 2 Peter 3 or Genesis 1.

Noah “replenishes” the earth, *as Adam* (the word has been removed in the NASV); Noah sins while he is naked, *as Adam*; Noah has three named sons, *as Adam*; Noah is given authority and dominion over nature, *as Adam*. One of his sons is a type of Christ and one is under a curse, *as Adam*. There is a flood before Noah's commission; there is one before *Adam's commission*. Scripture with Scripture can solve the “problem” that egotistical asses invented in order to draw attention to their education instead of to the infallible authority of the *Authorized Version*. So much for the gap “theory.”

“And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.” (Gen. 26:33), versus **“Wherefore he called that place Beer-sheba; because there they sware both of them.”** (Gen. 21:31).

It is objected that since the place had already been named, there is a discrepancy in the account. A “serious Bible student”—who always ignores the scholarship of the ASV, NIV, NASV, and the John R. Rice “Bible”—sees immediately that one verse mentions a PLACE and the other mentions a CITY. Besides this, in the interim (more than thirty years), the wells obviously have been stopped up and needed to be dug again.

"And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison." (Gen. 39:20), versus **"And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound:"** (Gen. 40:3).

The problem is how Joseph could be *loose* and *bound* at the same time (Psa. 105:18)? Well, he was around eighteen to twenty when he went in, and he was thirty when he got out (Gen. 41:46). Why wasn't he bound *two* years in irons and then let loose for *eight*? Or what could have prevented the jailor from keeping Joseph in leg irons at NIGHT and allowing him to be up and acting as a "trustee" during the day? It was done that way on ten "chain gangs" in the South for more than fifty years.

What is the problem? There is no *problem*. The problem is the vicious prejudice against the English text which insists that *the text* must always be as accurate and clear as the mind of the IDIOT who is reading it.

"And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife." (Gen. 36:12), versus **"The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek."** (1 Chron. 1:36).

This time **"Timna"** is causing convulsions in the faculty lounges. Is he a *man* or is she a *woman*? (Oh, what insuperable difficulties arise from the archaic Elizabethan English! Oh, how desperately we need "good, godly," recognized scholars who believe in the "plenary, verbally inspired unknowables" to expound the *originals* to us poor, stupid people who believe the Bible!)

Well, John Kennedy was known as "Jack," while his wife was "Jackie." But why let our "brilliant, educated, separated, fundamental, soul-winning, etc." crit-

ics off this easy? What is "Maria," a man or a woman? You don't have to be a boy "named Sue." All you need to learn to fight before you are ten is a name like "Francis." Is "Chris" a boy or a girl? How about "Marion"? If your name was "Jeanne" or "Mickey" would you be male or female, without ERA? If a bobby soxer with bobbed hair was named "Bobby" would he, she, or *it* be a Bobby (English policeman) or a *Booby*? What was the problem to start with except a lack of intelligence and common sense on the part of the reader?

"Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; And Bashemath Ishmael's daughter, sister of Nebajoth." (Gen. 36:2-3), versus **"And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite."** (Gen. 26:34).

With six wives (see Gen. 36:3 and 28:9), why is it that anyone would think that two out of the six could not have the same first name? Here is:

1. Judith of Beeri.
2. Bashemath of Elon.
3. Mahalath of Ishmael.
4. Adah of Elon (who gives birth to Eliphas, Timna, et al.)
5. Aholibamah of Anah (whose grandfather is Zibeon).
6. Bashemath of Ishmael.

Now what is the problem? If a movie star gets married five or six times, do you mean to tell me that two of his wives couldn't have been named "Mary" or "Elizabeth" or "Jean"?

"And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt." (Gen. 41:56), versus **"And**

their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds." (Gen. 43:11).

Problem: how does Jacob get all stocked up with goodies when there is a *famine* that stretches out more than 500 miles from Egypt? Well, the "goodies" are not BREAD, if you noticed the passage; there is no rye bread, corn bread, or whole wheat BREAD available (Gen. 41:54-55). Nothing was said about dates, figs, and nuts, or myrrh and honey.

When the gully washers hit Pensacola in the spring of 1978, there was fourteen inches of rain in one week; the week preceding that dumped four inches of rain, and the next two weeks had two inches of rain each. Do you know what happened? The corn stalks fell down in the field because the mud was so soft it wouldn't hold the roots. The pepper plants fell over in the water, and the tomatoes wilted every time the sun came out because they were soaked from the roots up to the tip of the leaves. The cabbage rotted in the head, and anyone who had waited till after "Good Friday" to plant simply had \$5.00 to \$500.00 worth of "seed" wash off down the drainage ditches. So what happens in June and August? Pears and plums all over the trees, figs by the bushel, and the grape vines full. The famine in Egypt was *a lack of BREAD*, as the text states.

"These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three" (Gen. 46:15), and **"His sons, and his son's sons with him, his daughters, and his son's daughters, and all his seed brought he with him into Egypt"** (Gen. 46:7), with **"All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three-score and six; And the sons of Joseph, which were**

born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten" (Gen. 46:26-27), and "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls" (Acts 7:14).

We have discussed these problem texts at length in *The Bible Believer's Commentary on Genesis*. The number *thirty-three* is given in Genesis 46:15; *sixty-six* is given in Genesis 46:26; *seventy* is given in Genesis 46:27; and *seventy-five* is given in Acts 7:14. To reinforce the ancient mythological legend that there was a B.C. "Septuagint" used by "Christ and the Apostles," the heretical faculty at Alexandria (A.D. 100-400) went back and *rewrote* the passages in Genesis 46 to make them "jive" (see Appendix Number 2) with Acts 7:14. Then some of the silly faculty members at Piedmont, Bob Jones, Liberty, and Tennessee Temple pretended that Stephen was "quoting" a manuscript *written 100 years after he was stoned to death!*

Now, aside from the fact that the wording in the passages differs, let us consider the ludicrous thing that the critics of the AV would have us believe.

They would have you believe that either God messed up and slipped in spurious passages which had no business being there (which would be all right as long as He didn't "goof" in writing the ORIGINAL [oh yeah man, don't kid us; go kid your professor!]), or else the scribes in copying mistook "beth" for "kaph" and "resh" for "daleth" and "he" for "heth," etc., and got four different numbers. But the thing is preposterous. How could any man entrusted with preserving the truth (and coming from a nation that insisted he *count every letter on every line* he was copying) fail to see that *four numbers didn't match?*

Are we to assume that the Jewish people, to whom the oracles of God were given (Rom. 3:1-3) were so clumsy in their transcribing that they couldn't catch the difference between 33, 66, 70, and 75? Are they as

stupid as the critics of the Authorized Text? God forbid! Surely they could count to one hundred.

Now, observe that the number *thirty-three* can be arrived at by counting all the sons and daughters Jacob had before he met Esau, though only Dinah as a daughter is given by name: grandchildren are also included.

The number *sixty-six* can be arrived at by taking the whole crew later, minus the four wives. The number *seventy* is given by adding Joseph and three wives to the number. (Rachel is not included here for she died giving birth to Benjamin.) The number *seventy-five* is offered as "**all his kindred.**" This is the standard number for all of Jacob's seed which would include Er and Onan above the seventy and Ephraim, Mannaseh, and Jacob himself above the seventy: seventy plus five equals seventy-five.

Why didn't the Holy Spirit stick to one number? (Don't waste our time professor; the AV translated the Masoretic Hebrew text in these passages, and we both know it.) Why God obviously takes delight in *variety*, and He obviously takes delight (Luke 10:21) *in confusing smart alecks who think that He should list His numbers only according to the programming of their computers* (Isa. 28:9, 29:14). His purpose in misleading the mathematicians ("Theomathicians") on the genealogy was to give them an alibi *to reject truth* (2 Thess. 2:10-12) and destroy their own faith and the faith of those with whom they come in contact.

"And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem" (Gen. 35:18-19). "The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram." (Gen. 35:24-26).

Now, this is one of about five "problem texts" that pose a genuine problem, for on the bare face of the account, someone must be lying. Observe that the sons born to Jacob "**in Padan-aram**" are given (vs. 26), and Benjamin is included in that group. The truth of the matter, according to the Scripture, is that Benjamin was born in *Ephrath* (Bethlehem), Genesis 35:19.

Now, here is an excellent place for the destructive critic to settle down and prove his case for a Bible filled with "errors," for surely here is *one* error, at least an error by all the standards of census taking and courthouse records. That is, why give God the benefit of a doubt when you can judge Him and His Book by **YOUR OWN STANDARDS**? You see what I mean?

I mean, it is perfectly obvious to anyone (by man's standards) that God is lying when He says Israel is sinless (Num. 23:21), *for He has just enumerated their sins* (Exod. 32; Num. 21:7). So why give Him the benefit of a doubt? The case for contradiction is as clear in Numbers 23:21 as it is here. Or is it?

Now, before we go into any set of explanations, notice how a man like John R. Rice, Afman (Tennessee Temple), Olson (NASV), E. S. English (*New Scofield Reference Bible*), Custer (Bob Jones University), MacKay (Pensacola Christian College), or Melton (Springfield, BBC) would have to treat the verse (while maintaining belief in the "verbal, plenary inspiration of the original whatchamacallits") as it stands in the AV text. He would have to say that verse 26 is an *error* or that *the Hebrew text it came from* was in error. This is what men like those listed above DO when faced with Revelation 22:14 or Acts 12:4: they abandon the Greek or the English, or BOTH (see any of the above on Acts 8:37). But what is the difference between this **ATTITUDE AND APPROACH** and the **ATTITUDE AND APPROACH** of any *unsaved Liberal* in the National Council of Churches? (Don't wait for an answer; you haven't got all day.)

Now observe:

1. The third clause in verse 26 is true of every son listed in verse 26. All of *Zilpah's* sons *were* born in Padan-aram. If the Lord were hauled into court (oh, sure, it happens, Rom. 3:4) and asked to give account of His speech (oh, sure, it has happened more than once, Matt. 21:23), He could always pull THAT one off, and you couldn't disprove it.

2. Nowhere are you told the amount of *time* that elapsed between Chapter 31:4 and 35:26. The incidents from Genesis 32:1–33:15 took place in less than two days. The incidents in Chapter 33:16–20 could have taken place in less than two months, and the incidents in Chapter 34 could have taken place in a week. How is it then that Rachel could not have been pregnant with Benjamin *before* she left Padan-aram?

The events of Chapter 35:1–16 could have easily taken place in less than four months, maybe *sixty days*. If God occasionally counted a "birth" (Gen. 35:26) from the *time of conception*, it might not fulfill the highly scientific standards of some of you brilliant, educated people, but then again who are you to correct God Almighty just because you rigged up a system from which to make a living?

3. They were "**BORN TO HIM**" (see above) not just "**born . . . IN**" (vs. 26). Now, there is a beautiful case for the gnat strainer to insist that "**born to him**" HAS to mean that they *came out of the womb* in Padan-aram, and that any other construction is "misleading," or it is in error. But in view of the fact that the Bible (in any language from any set of manuscripts) often says that a man "**begat**" a son, when that son was begotten by *someone else* (see Matt. 1:9 and Luke 3:23), the Bible has already decided to "mislead" discriminating souls who think that a Holy Book must meet *their* exacting standards. David, a son-in-law to Saul (1 Sam. 18:21), is called a *son* (1 Sam. 24:16), and the same applies to Joseph (Luke 3:23).

Question: are these *errors*? Well, they are “errors” if you set up a set of scholastic standards *outside the Bible* by which to judge the Bible and then insist that YOUR standards are the ultimate, absolute, *infallible truth*. Anyone care to try it? *Of course!* Westcott and Hort judged the Receptus by standards which were invented by unsaved Greek grammarians (see Pickering, *The Identity of the New Testament Text*, pp. 102, 282, 328), and every graduate of Bob Jones University from 1949–1990, who believed what he was given in graduate school, did the same thing: They judged the AV text by insisting that it follow the rules laid down by Robertson, Wuest, Zodhiates, Yaeger, Anderson, Trench, Vincent, and Thayer. *They judged the absolute authority with their own preferences.*

So here (Gen. 35), we can learn a great lesson, if we are really “open minded.” It is that the Bible has already decided for itself *how* it will use such words as “**born,**” “**son,**” and “**begat.**” We will study this matter in much more detail later; it is sufficient here to note that the writer of Genesis (Moses) knew perfectly well when he wrote verse 26 that Benjamin did not come out of the womb in Padan-aram; yet he wrote what he wrote (John 5:46). Wouldn’t we be wired up loosely to believe that when he wrote Genesis 35:26 (see John 5:47) he had *forgotten* what he wrote seven verses earlier? Is there anyone dumb enough to believe THAT?

Having accepted the Bible as its own authority and Bible standards as the true Biblical Standards for Biblical Scholarship and Biblical Authority, we have now alienated 90 percent of the recognized scholars in America, for *they* wanted us to use their SCIENTIFIC AND PHILOSOPHICAL standards by which to judge the Bible. You see, if the Bible *itself* defines the standards and principles to be followed, then anyone who can *READ* a Bible has as good a chance of being a Biblical “SCHOLAR” as a man who spent \$20,000 learning how to correct it with Greek and Hebrew.

Horrors! God forbid that "all of His people" should be prophets (Num. 11:29)! Think how this would affect the *PAYCHECKS* of *belly worshippers* who make their living *correcting the Book!*

Nobody states the case for the apostate Fundamentalist better than Stephen T. Davis (*The Debate About The Bible*, p. 107 sq.). Stephen Davis (an Amillennial, five-point Calvinist) tells us that when we try to find out what God meant in a passage in the Holy Bible that we should abandon the "NOTION OF INTENT." By this Davis means that when we try to find out what a passage *MEANS*, we should never use this sincere intention to prove inerrancy as it would become "PROBLEMATICAL." (Oh, joy to the world! Isn't it wonderful to be able to use those great big words?) That is, we are never to seek to justify the Writer of the words of the Bible, when they appear in error, by appealing to his *intention* in writing that way.

This has to be a big point with all apostates, for it cuts to the heart of the matter. The heart of the matter is that the rascal engaged in promoting two *conflicting authorities* (see Preface) has no INTENTION of justifying any "problematical" problem. HE IS LOOKING FOR ERRORS TO GET RID OF AUTHORITY.

"And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money." (Gen. 33:19), and "And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure" (Gen. 23:17), with "And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem:" (Acts 7:16).

Someone has had a terrible "problem" with the passages and has gone so far as to suggest that Moses

or Luke was in error. Again fourth-grade reading habits will get us around "problems" like this that Ph.D.'s cannot circumnavigate in a DC-10.

Abraham bought a sepulchre from the sons of Emmor, who gave birth to Shechem and other children. Ephron is a Hittite and dwells with the children of Heth (Gen. 23:10). The field *Jacob* buys has nothing to do with any intention of anybody burying *anybody* in *anybody's sepulchre* (33:19), nor is there anything in any one of the three passages even to *suggest such a thing*. Scholarly hallucinations read Joshua 24:32 into Jacob's "intent." (See Chapter 1.)

You see, in their blind rage to overthrow the English text—that is all that we have printed so far in this Book—the scholar forgot that *Hamor* (Emmor), the father of Shechem with whom *Jacob* dealt (Gen. 34:2–4), might not be the *Emmor* of Acts 7 who fathered *Sychem*. Ephron, the son of Emmor, is a HITTITE, whereas the Hamor of Genesis 34, who gives birth to Shechem, is a HIVITE (Gen. 34:2). By trying to make the *Emmor* of Acts 7 the man of Genesis 33:19, the scholars have invented a problem: par for the course. It is assumed that the first *Emmor* (Acts 7), with whom Abraham dealt, could not have been the GRANDFATHER of Shechem (*Sychem* in Acts 7), although every man who took that position had to admit that David was not the "SON OF ABRAHAM" (Matt. 1:1), nor was Uzziah (Ozias, Matt. 1:9) the "son" of Jehoram (Joram, Matt. 1:8).

That is, by rejecting *the intent of the Author*, found in the Book which He wrote, the problems will now multiply faster than rabbits.

The *New Scofield Reference Bible* is typical of the exercise of the "notion of intent," but there (page 1173) the good doctors tell us that Abraham made two purchases, one from "**the sons of Hamor.**" (This would have been extremely difficult to do, for Abraham died more than 100 years before Jacob tangled with Hamor

and Shechem [Gen. 34:1–6].) Quite naturally, the *New Scofield Reference Bible* gives us no Scriptural reference for the conjecture: it is pure conjecture. Having shot at an owl in the dark, the "qualified, godly, dedicated conservatives" tell us that this has to be the explanation (unless there is a "scribal error" page 1171, footnote—oh yes, sonny boy, here we go!) because Stephen has stated that the fathers (Acts 7:15) were "BURIED 'IN SHECHEM'" (Acts 7:16). Since the AV text says *nothing of the kind*, we should note that the Scofield editors have slyly thrust in "(lit. see v. 16. marg. rr)." We will do nothing of the kind. We are dealing with the *text of the Holy Bible* and will not "see" what some bird *thinks* it said that it DIDN'T SAY. The idea that he bought it for the purpose of burying people came about from the fanciful idea that it must have been so because *the bones of JOSEPH were buried in that parcel of ground* more than 430 years after Jacob bought it (Josh. 24:32).

The *Emmor* of Acts 7 is not the *Hamor* of Genesis 33–34. The *Emmor* of Acts begets *Zohar* (Gen. 23:8) who is the father of *Ephron* the HITTITE. The *Hamor* of Genesis 34:2 is a HIVITE. The line went *Emmor*, *Sychem*, *Zohar*, and *Ephron*, who were Hittites. *Ephron's* daughters marry into the Hivite inhabitants (*Hamor*), and the children of *Hamor* include the *Shechem* of Genesis 34 and 33:19, after whom the city is named (Josh. 24:32). The confounding of *Emmor* and *Sychem* (*Abraham's contemporaries*) with *Hamor* and *Shechem* (*Jacob's contemporaries*) is a little thin in view of the fact that *Abraham* was dead more than 100 years before *Jacob* met *Hamor* (see material in Gen. 25:9–10 and Gen. 34). *Sychem* is the name of the area named after *Emmor's* son, where *Abraham* buys his burial field before anyone called *Kirjath-arba* "Hebron."

As a matter of fact, that city has THREE different names (*Mamre*, in addition to *Kirjath-arba* and *He-*

bron). Stephen did not say that **“our fathers”** were **“BURIED IN SHECHEM”** (see *New Scofield Reference Bible* note, p. 1172, which tries to make Stephen say this by referring you to a literal rendering in the margin!). He says **“CARRIED OVER INTO SYCHEM”** (Acts 7:16). The original occupant of this area was a *Hittite* (Emmor) not a *Hivite* (Hamor). Sometimes an English reading of the English with 20-20 glasses will help clear the air of the fog created by the Board of Editors of the *New Scofield Reference Bible*.

And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.” (Gen. 38:2), versus **“The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.”** (1 Chron. 2:3).

The terrible problem here is that the King James Bible said **“Canaanite”** in one place, indicating a man, but **“Canaanitess”** in the other place, indicating a woman. In the male case it is **“Shuah,”** and in the female case it is **“Shua.”** Obviously a terrible discrepancy on the part of the scribe who confused *“resh”* with *“daleth”* and *“beth”* with *“kaph,”* etc. But why isn't the man named Shuah and his wife Shua? Didn't Jackie Kennedy marry Jack Kennedy? Who was the *male* in “Frankie and Johnny”? Couldn't it have been vice versa with the accent on the vice?

Who among us who have traveled widely have not been introduced to married couples whose first names are “Bob” and “Bobby”? Besides that, the expression in 1 Chronicles could read **“which three were born unto him of the daughter of Shua the Canaanitess,”** meaning that the daughter of Shua was a Canaanitess, *which SHE WAS*. The word **“Canaanitess”** may not be a reference to SHUA but a reference to **“THE DAUGHTER OF SHUA.”**

"And Arphaxad begat Salah; and Salah begat Eber." (Gen. 10:24), versus "Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech," (Luke 3:35-36).

The problem here is why Luke has *added* the name of one man to the genealogy, "**Cainan**," when Moses did not write his name down in *Genesis*. Arphaxad begets Salah (Sala in Luke) *NOT Cainan* (Luke 3:36). To reconcile this apparent "contradiction," Origen and his little buddies at the world's most unusual university (Alexandria, Egypt) *added* the name "Cainan" to *Genesis* when they wrote the LXX about 150-300 years *after* Luke wrote Luke 3. This was to make the suckers at Tennessee Temple, Princeton, Dallas Theological Seminary, Lynchburg, Pensacola Christian College, Chicago University, and Bob Jones think that Luke accepted a Greek "Septuagint" *instead of the Hebrew text of Genesis*: the suckers took the bait, hook, line, and sinker.

"**Cainan**" is the thirteenth from Adam in the Messianic line as Nimrod is the thirteenth from Adam in Ham's line, but if you set about to prove that one list is in error because of an omission or the other list is in error because of an addition, you will have to prove a number of other things first.

1. You will have to prove that the expression "so-and-so was OF so-and-so" has to be *direct father* and son relationship: the words "**the son**" (Luke 3:36) are in italics, and the "**son of Heli**" (Luke 3:23) in the context was a *son-in-law*. Cainan could have married one of Arphaxad's daughters.

2. You will have to prove that if these italics are to be retained that a son has to be a direct son and not a *grandson*. This will be extremely difficult in view of

the fact that Joram **"BEGAT"** Uzziah (Matt. 1:8), and Uzziah is Joram's great-great-grandson.

3. You must prove that Moses, by an omission, contradicted Luke which will be very difficult in view of the fact that Mark omitted a blind man in Mark 10:46 who is *mentioned* in Matthew 20:30, and yet neither account "contradicts" the other, anymore than the accounts found in Mark 5:1-14 compare with Matthew 8:28.

Now, the kind of men who recommend more than one "reliable translation" in order to create differing accounts would never consent to the three propositions listed above as being necessary to prove in order to establish a real error. They would hastily settle for an error at ANY price *in order to establish their own authority, or recommendation* ("preference"), *for another text*. However, the "differences" in accounts in the "reliable translations" from the AV are not of this nature: observe that Col. 1:14 in a "reliable translation" (any translation by anyone other than the AV translators) omits a statement found in Ephesians 1:7.

Adopting the reasoning we have given above for Cainan's omission in Genesis, the professional belly worshippers could tell you: "You see, the case is the same; one account has it and the other doesn't." But they are lying like a Persian rug. When you omit **"through his blood"** from Colossians 1:14, you construct a theological LIE: *redemption is NOT remission* (Rom. 3:25; Heb. 9:15; Exod. 34:7; Heb. 10:4).

Observe then the difference between a *genuine error* (all "reliable translations" in Col. 1:14) where accounts differ and no *provable error* where accounts differ. "Recognized scholars" would have you believe that Luke corrected the Masoretic Hebrew text with a more accurate Greek Septuagint when he added "Cainan." To reinforce this myth, A. T. Robertson invented a second myth—that *Luke* was a *GENTILE*. You couldn't find any Bible evidence for either of

those statements in either Testament, and you couldn't find a Greek copy of Genesis written before A.D. 20. Luke writes by inspiration (Luke 1:3), and writes what God tells him to write. Why did God inspire him to add a name unknown, or at least unlisted, by Moses? *For the same reason Moses added seven names to Benjamin's progeny (Gen. 46:21) that the writer of 1 Chronicles 7:6 did not.* For the same reason that Jehoiada is missing in Levi's chronology (1 Chron. 6:11-13), yet he was one of the greatest and best priests Judah ever had (2 Chron. 23). *For the same reason that "glede" is added to Deuteronomy 14, though it is missing in Leviticus 11:13-20.*

In short, to suppose that such differences are careless *errors* or scribal *bloopers* by men who were more concerned about preserving truth than *YOU* are is sheer fantasy. With warnings before them (Deut. 4:2; Prov. 30:6) not to trifle with the sacred content—and believing those warnings more than any of *YOU* believe them now—the Alexandrian Cult would now have you believe that the "differences" were intentional or unintentional *ERRORS*. Their *motive* for having you believe this is so obvious that it is too painful to discuss. Nothing is more deluded than an *educated egomaniac*.

"And she conceived, and bare a son; and said, God hath taken away my reproach:" (Gen. 30:23), with **"And she called his name Joseph; and said, The LORD shall add to me another son."** (Gen. 30:24), and **"And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his**

name called Levi. And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.” (Gen. 29:32–35).

I once heard an educated idiot (educated far beyond his intellectual capacity) say that since the word **“Joseph”** had nothing to do with “taking away anyone’s reproach” that you could not interpret the Hebrew names Reuben, Simeon, Levi, and Judah without the help of a Hebrew lexicon; that is, the AV text did not define the words in Genesis 29:32–35. But Genesis 30:23 had nothing to do with the naming of Joseph. The critic had failed to read **“FOR she said . . .” “BECAUSE . . . ,” “THEREFORE was his name . . .”** and **“THEREFORE she called . . .”** in Genesis 29:32–35. There is no “because” or “therefore” in Genesis 30:23.

“And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.” (Gen. 22:1), with **“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:”** (James 1:12–13), and **“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,”** (Heb. 11:17).

The passages have only been listed together to show how the King James text interprets itself *without reference to any Greek or Hebrew text or any help from any “serious Bible scholar” living or dead.* Abraham’s “temptation” is a *testing* according to the Authorized Text. No Greek text or Greek exposition or study of Greek roots is necessary to learn this. A man who makes his living with Greek has to kid you into thinking that his knowledge is essential for proper interpretation. It isn’t.

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Gen. 6:2).

This is the first reference to a series of boo-boos in the "LXX" which we will reproduce. The LXX has inserted "ANGELS OF GOD" into the passage, exactly as Kenneth Taylor (*The Dead Bible*) did in Job 1. The addition is made *100 years after the death of Christ* by an apostate Fundamentalist who just read 2 Peter 2. Naturally, as we have stated and proved on three dozen occasions, there is no such thing as a B.C. "Septuagint." (See Appendix Number 2)

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." (Gen. 4:8).

Here the Alexandrian Septuagint, *written 300 years after the birth of Christ*, has added "Let us go into the field." (See Appendix Number 2.)

And while we are at it, let us list the other places where the Alexandrian Cult mangled the Old Testament Hebrew text: In Genesis 35:2 the "best and oldest manuscripts" (Sinaiticus and Alexandrinus) have *added* "We have not found water." In Genesis 35:2, the reference to the strange gods has been *omitted* in two manuscripts recommended by Bob Jones University and Pensacola Christian College (Sinaiticus and Alexandrinus), yet both the ASV and NASV pretended they followed these manuscripts where they agreed with Vaticanus (see Appendix Number 2). *They lied.* The ASV and NASV had to copy the King James text for Genesis 35:2. But to make sure that they wouldn't be associated with that great Protestant text of the Reformation, the cult members said "FOREIGN gods" (*New Scofield Reference Bible* and NASV).

The *Post-Christian* "Septuagint" has omitted Genesis 35:21, and inserted the word "Balak" into Genesis 36:32, although Balak is not "Beor's" son in any pas-

sage. Finally the fourth century (A.D.) Septuagint has altered the word **"Shalem"** (Gen. 33:18) to "in peace" when there is no Hebrew preposition connected with the word. Typical "recognized scholarship."

"For all the land which thou seest, to thee will I give it, and to thy seed for ever." (Gen. 13:15), versus **"And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."** (Acts 7:5).

The problem here is how Abram couldn't get a foot of land when he was promised the whole Ponderosa. The answer is simple: he wasn't allowed to buy a piece of it except for DEAD people. This only meant that Abram had no written title deed subscribed before witnesses (Gen. 23) to one foot of the land for any living man in his line.

The future promise, of course, dealt with total possession and a clear title deed in the *MILLENNIUM* (Ezek. 40-48; Rom. 4:13), but since many of the critics who attacked the account were Amillennial or Post-millennial (like Seventh-day Adventists, Jehovah's Witnesses, Campbellites, and Catholics), they found a "problem." The problem could easily be solved by hammering the crooks out of the crooked reader who was reading his own stupidity into the texts.

"And the LORD came down to see the city and the tower, which the children of men builded." (Gen. 11:5), with **"The eyes of the LORD are in every place, beholding the evil and the good."** (Prov. 15:3).

The difficulty here is how God could be everywhere and know everything (Psa. 139:1-8) and yet have to "come down" to the site of the Tower of Babel **"to see the city and the tower."** In the first place, Proverbs 15:3 is *figurative* (see Appendix Number 3), as anyone could tell at one reading, and in the second place, when the Lord comes **"down"** to a place (Gen.

11:5), He comes down in the person of a supernatural being with *literal* arms, legs, eyes, nose, throat, mouth, lips, teeth, hands, feet, and tongue (Gen. 19:1–22; Judg. 13:3–20), coming down **"to see"** something by mingling with the workers (don't think God doesn't mingle with people—Heb. 13:2) on the construction site is different from *observing EVIL* with an omniscient eye. But the reader could have gathered all of that without a high school education if he had read Hebrews 5:6–9.

"Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." (Gen. 21:10), versus **"If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his."** (Deut. 21:15–17).

The "problem" here is supposed to be how Abraham could have violated the Mosaic law in his treatment of Hagar and Ishmael. Again, the problem is in the mentality of the reader.

One: *Abraham wasn't under the Mosaic law.* Two: Isaac was a special exception to any rule *as a type of Christ*, for God asked no one under the law to OFFER THEIR **"FIRSTBORN"** AS A LITERAL SACRIFICE (Micah 6:6; Jer. 7:31). A concubine is called a **"wife"** (1 Chron. 1:32) in Genesis 25:1, and this explains why David's concubines are WIVES (2 Sam. 12:11).

We mention this because some sacramental Pharisees have a ghastly time with Romans 7:1 (**"them that know the LAW"**!) in believing that an adulteress is a

polygamist and can be married to more than one man without any divorce, legal or illegal. Some of the brethren do have a time of it, don't they?

“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;” **“But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”** (Gen. 15:13, 16), with **“These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,”** **“The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him. And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five. The sons of Pharez; Hezron, and Hamul”** **“The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;”** **“The sons of Levi; Gershon, Kohath, and Merari. And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar”** (1 Chron. 2:1, 3-5, 9-10, 6:1-3).

The references have been given to show that the 430 years in Egypt could have been a literal *430 years* and not “215” as given in the Post-Christian Septuagint (Exod. 12:40).

Jacob lives to be 130, and if his son Levi lives the same length, and we grant 120 years to Kohath, Moses would have left Egypt 460 years after Jacob went down. This means that **FOUR** generations are 400 years (Gen. 15:13, 16) *exactly as stated*.

To match the generations of Judah and Levi: Ja-

cob matches Jacob, Judah matches Levi, Pharez and Hezron match Kohath, Ram and Amminadab match Amram, and Moses is contemporary with Nahshon. It is interesting to note that Amminadab's son (Nahson, Num. 7:12) is in the wilderness following the Exodus.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17), with **"And all the days that Adam lived were nine hundred and thirty years: and he died."** (Gen. 5:5).

The passage caused Herbert and Garner Ted Armstrong many a migraine headache because they had decided to make the Bible read according to a Los Angeles hospital record instead of a *Bible*. They decided, beforehand, that the only death Adam could die would be *physical death*, 930 years after he disobeyed Genesis 2:17. But if physical death was all there was to it, Adam could have made a liar out of God without any trouble by simply taking of the tree of life (Gen. 3:22) and living forever, *after* doing what God said merited *death*. Obviously Adam dies *spiritually* (Eph. 2:1-4), so every man from Adam to Christ (John 3:5, 7) *has a dead SPIRIT* (Matt. 8:22).

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it." (Gen. 6:16).

The "problem" here is the window. If it was the only window then when it was closed there was no air in the ark. But the window was never said to be in the TOP of the Ark or even in the *ROOF*: it was to be finished **"above"** (Gen. 6:16) *inside a cubit*. Observe further that the Ark had a **"covering"** (8:13) which was not the window. A window "finished in a cubit" (eighteen to twenty-two inches) could have been in the sides of the ark for half the length of it or around the entire ark under the eave of a roof.

“And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.” (Gen. 6:19–20).

The “problem” that a Ph.D. from Peabody had with this verse, when I talked with him, was that he couldn’t conceive how every species of animal life could have gotten onto a boat as small as Noah’s ark. Aside from the fact that he didn’t know *how many* species there were, and aside from the fact that he didn’t know *how big* the ark was or even how big a cubit was (!), he still insisted that “all them animals couldn’t a got on that there boat”!

It didn’t say “species”; it said **“KIND.”** What does **“KIND”** mean? Why, that’s easy, stupid. You don’t have to know about Phylum, Subphylum, Class, and Order to get that: every KIND of man was in the ark, so **“KIND”** is a family. Noah had a *family* in there, remember? And every Caucasian, Mongoloid, and Negroid came from *that family*: the family of mankind *has three* KINDS. (Observe how the King James text here saves you the trouble of learning the Biology chart.)

“These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,” (Gen. 36:20), and **“Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;”** (Gen. 36:2).

Zibeon seems to be a Hivite and Horite at the same time. But SEIR was a Horite (Gen. 36:20), and although his sons may have been Hivites by virtue of *where they settled*, Hittites they were NOT (see note on Abraham’s burial plot, Gen. 23:8, versus Jacob’s purchase, Gen. 33:19). Adah and Bashemath were

daughters of Elon the HITTITE, but Aholibamah the daughter of Anah (Gen. 36:2) was the daughter of a HIVITE. Hivite is the name given to the inhabitant of a section of the country: observe **"Hamor the Hivite, PRINCE OF THE COUNTRY"** (Gen. 34:2). This means that although Seir was a Horite (or "Hurrian" according to archaeologists), his descendants who settled in the land of Palestine were called **"HIVITES."**

The other problem in the passage is that *Anah* seems to be a man one time (Gen. 36:24) yet a *woman* the next time (Gen. 36:2). Since both "Anahs" are said to the children of Zibeon, it appears that there is an error. However, the fact remains that Shua could be a reference *to a man and his wife* (Gen. 38:2 and 1 Chron. 2:3), and the **"daughter of Zibeon"** could be a reference to his *granddaughter* (Anah's daughter). Observe how the critics of the AV text who relish the problem of Ahaziah's age (2 Chron. 22:2 and 2 Kings 8:26) all insist that the **"DAUGHTER OF OMRI"** (2 Chron. 22:2) was Omri's **"GRANDDAUGHTER"** (2 Chron. 21:6)—Ahab's daughter.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell." (Gen. 4:4-5), with **"Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts."** (2 Chron. 19:7).

The idea here is that God showed **"respect of persons"** in dealing with Cain and Abel. People get funny "ideas" don't they? The passage in 2 Chronicles 19 is instructing judges on how to deal with court cases; the **"respect"** of Genesis 4 has to do with God accepting a proper offering and *refusing a wrong one*.

If God had accepted Cain's offering, He would have sinned against His own instructions to judges, for

this would have amounted to bribery to do wrong. **“Respect of persons”** is not the same thing as “honoring character.” The difference is obvious.

“And Terah lived seventy years, and begat Abram, Nahor, and Haran.” **“And the days of Terah were two hundred and five years: and Terah died in Haran.”** (Gen. 11:26, 32), versus **“Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.”** (Acts 7:4) and **“So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.”** (Gen. 12:4).

The problem here is that Abraham is said to be seventy-five years old when he leaves Haran (King James text, Gen. 12:4). Since Abraham’s father Terah lived to be 205 years old, Abraham would have had to be born when Terah was 130 in order to leave **“when his father was dead”** (Acts 7:4). This terrible “discrepancy” is of such “relevant concern” (Davis, *ibid.*, p. 108) that those who try to reconcile it are using “machinations” (*ibid.*, p. 108) that seem “slippery” (*ibid.*, p. 108) according to the Alexandrian Cult.

Shall we just accept a Biblical reconciliation without being “slippery”? Let’s just observe again how the enemies of the AV text never learned to *read properly*, shall we?

1. You weren’t told anywhere in any passage *WHEN Abraham was born*. (Stop your foolishness, silly boy!) You weren’t told that he was *born* when Terah was seventy (Gen. 11:26). You were told that Terah lived seventy years and begat Abram, Nahor, and Haran.

Took for granted they were in *chronological order* didn’t you? And you took it for granted right after the Holy Spirit demonstrated to you in the English Text of the *Authorized Version*—not three chapters before where you are reading—that SHEM, HAM, AND

JAPHETH are not given in order of birth though *they are listed in that order* (Gen. 6:10, 10:1, 5:32) **EVERY TIME THEY ARE LISTED TOGETHER.**

2. By pretending (and that is the right word for much of this "serious Bible study" that goes on these days) that Abraham was born *when Terah was seventy*, the critics *created* a contradiction: i.e., that Terah would have to die at 145 years to make the seventy-five of Genesis 12:4 come out right. This would be off the 205 years (Gen. 11:32) by *fifty-five years*. See how it is done?

a. You ignore the English text you are reading by *pretending* that it could not be infallible because it is not the "original."

b. Then in your *ignorance* and rejection you stumble over something *you can't understand* because you *refused* to honor the text *you have*.

c. You then *pretend* that the AV text (the Bible) is **WRONG** and that a man who believes it is a "divisive inerrantist."

Do you know what **YOU** are, stupid, for rejecting that text? *You are a schismatic shyster.*

Shem is not the elder, *Japheth is* (Gen. 10:21). Ham is *not* the middle son (Gen. 9:24); *Shem is*. Abraham is *not* the eldest son; *Nahor is*: Abram is *not* the middle son; *Haran is*. Abraham **IS** born when Terah is 130 years old, and you don't have one verse in either Testament that says he was not, or one historical fact you could use in court to prove that he was not. Reu (Terah's great-grandfather) was having sons and daughters up to 207 years, Gen. 11:21, and his grandfather Serug was having them up to 200 years.

"Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD." (Gen. 13:18), and **"And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother**

of Aner: and these were confederate with Abram.” (Gen. 14:13).

Here the “new” Scofield board of editors has placed “by the oaks” into the text of the *New Scofield Reference Bible* at Genesis 13:18 and 14:13 and 18:1, while the AV text (“**in the plain**”) has been displaced into the margin. Two considerations were in mind when this change was made. 1. The AV translators didn’t know that “Elon” or “Alon” meant “oaks.” 2. A Hebrew word has to be translated the same way every time it appears, or it is bad translating. Since *neither of these* were a factor in the AV translating decision or the NSRB translation, the expenditure of ink wasn’t worth it.

The AV translators knew exactly what Elon and Alon meant (and “Alah” for that matter), for they translated the word as “**oak**” in Genesis 35:4 and then transliterated the word *so you would know they knew what it meant* (35:8).

Their choice of “**in the plain**” was on the basis of their *superior knowledge* to the translating committees of 1885, 1901, and 1960. They saw immediately that Masoretic vowel pointing for “**oak**” (*pathah* under the first *Aleph*) was not the same as the vowel pointing for “**plain**” (*sere* under the first *Aleph*). This fine distinction (the difference between saying “AL” and “ALE”) is lost in all subsequent translations, including the *New Scofield Reference Bible*. Not content with ignoring the difference in *the Hebrew words*, the NSRB printed the ASV and RSV text and then claimed it was the King James text: *IT WASN’T*.

To *pretend* that a Hebrew word with different vowel points must be translated the *same way* every time it appears is “death on wheels” for the translators of the ASV, NASV, NIV, and other apostate publications, for none of them practise what they preach in either Testament (see Appendix Number 3).

“**And it came to pass, as the camels had done**

drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;" "And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands." (Gen. 24:22, 47).

Here the New Scofield Board of Editors have been scared out of their wits by the Liberals in the National Council of Churches (see *RSV* reading) and have decided that "earring" is so heretical a translation (*AV*) that it can no longer be allowed to remain in the Bible. So it is thrown out of verse 22 and verse 47.

The thinking behind this apostate (and unnecessary) revision of the word of God was that the Hebrew word "*nezem*" had to refer to a NOSE RING or NOSE JEWEL. Rather than come right out and say it, they have cut the deck half way between "good, godly, dedicated evangelicals" and "unsaved Liberals" and made the "*nezem*" a "GOLDEN RING." Having done this, they collided with verse 47 and realized that when they had gone *half way* to meet Harry Emerson Fosdick, Norman Vincent Peale, and Eugene Carson Blake, they must now go the rest of the way; so they stuck the "golden ring" in *Rebekah's NOSE*.

Now aside from the fact that the "*nezem*" is placed in the EARS (see the infallible, King James Authorized text on this in Gen. 35:4 and Exod. 32:2, 3), there remains the damaging fact that rings, earrings, and NOSE JEWELS are listed as *separate items* (see Isa. 3:20-21 in the *infallible* Authorized King James lexicon).

But having rejected *their own language*—all of the Scofield Board speak *English* and studied *English* in school—the blind leaders of the blind hit Isaiah 3:20-21 like a crippled duck slapping into a ventilating fan. To survive the collision, they made twenty-one changes in less than nine verses. That is, they

claimed there were better than two problems per verse in the AV text in one passage on the basis of the fact that they REJECTED THE PLAIN ENGLISH CROSS REFERENCE that told them what an EARRING was.

Such are the ways of "serious Bible study" in "newer translations" by "recognized scholars" whose "loyalty to the word is unquestioned."

You see, the word "**FACE**" covered the *ears*, for the word "**hands**" covered the WRISTS (Gen. 24:47). So, by rejecting the Holy Bible and ignoring the comments of the Scripture on the Scripture (to produce the interpretation given by the Holy Spirit in their own language), the New Scofield Board missed one of the greatest revelations in the New Testament. You see, in the New Testament, Thomas is looking for nail prints in the HANDS: the "**hands**" cover the "WRISTS."

Observe here how the Authorized, infallible, 1611 English gives "new light" on the text that is *unavailable in HEBREW or GREEK, from any set of manuscripts published by anyone*. Routine.

Having demonstrated their lack of faith in the God-given and God-preserved text *in their own language*, E. S. English and company proceed to tone down "**stink**" to "odious" (Gen. 34:30), tone down "**whoredom**" to "harlotry" (Gen. 38:24), and then start hamstringing oxen instead of "**digged down a wall**" (Gen. 49:6). "**Tribute**" has been changed to "forced labor" (Gen. 49:15), and fearing the wrath of unsaved Liberalism and educated dead Orthodoxy, "**corn**" has been carefully changed to "grain" (Gen. 37-46) so that you poor, deluded, stupid people who believe your Bible wouldn't be "misled" by the horrible "archaic language" of the *Authorized Version*.

Do any of you mind terribly if we just stick with the Book and tell these "good, godly" Christian gentlemen to take a flying jump at their left leg?

"Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and

Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;" (Gen. 36:2), versus "And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." (Gen. 36:24).

"Anah" is in trouble (see Gen. 36:24 in any "reliable" version) with some of the brethren who have a hard time reading their own language. Anah is the son of "Seir the Horite," who is a Duke (Gen. 36:29); he is also a son of "Zibeon" with a brother named Aiah (1 Chron. 1:40, or Ajah).

The "problem" with the two men is that some *deluded fanatic* is of the opinion that an *uncle* couldn't have the same name that a *nephew* has. Where such "qualified opinions" come from no one knows (Gen. 3:1), but they certainly aren't worth the time it would take to listen to them if there was a Little League baseball game going on in the next block.

Now, here we close our accounts on Genesis. We have not gone into all the scores of multiple "problems" invented by apostate Fundamentalists and dead orthodox Evangelicals (ASV, NASV, NIV, etc.). Nor have we discussed the problem of "miracles" or the problem of how God could be mean enough to drown and burn babies (Gen. 6-8, 20). The liberal objections of the unsaved sinner to such things as Jacob's living more than twenty years *after* he thought he was dying (Gen. 27), Lot's wife turning to a pillar of salt, the instant creation of the present system in less than a week, etc., will not be dealt with in this book, as they have already been thoroughly dealt with in *The Bible Believer's Commentary of Genesis*, published in 1970.

Here we have limited ourselves to the main objections to the AV text of 1611 as given by Fundamentalists and Evangelicals who AGREE with Liberals, Atheists, and Agnostics on the points given.

Before examining the apparent discrepancies in

Exodus and Leviticus, we shall take "ten" for the reader and briefly describe the twentieth-century apostate Fundamentalists who hold a card in the "Alexandrian Cult." These gentlemen are documented through twenty issues of the *Bible Believers' Bulletin* published between May of 1978 and December of 1979. They include MacKay and Godwin of Pensacola Christian College, Porter and Martin of Tennessee Temple Schools; Custer and Neal of Bob Jones University; and some of the faculty members at Midwestern, Hyles-Anderson, Springfield, BIOLA, Wheaton, Fuller, Pillsbury, Piedmont, Mid-South, and Clearwater; plus J. Vernon McGee, John R. Rice, Theodore Epp, James White, John Ankerberg, Wuest, Zodhiates, Robertson, Davis, Trench, Thayer, Vincent, Westcott, Aland, Metzger, Hort, Bob Jones III, and E. S. English.

This is a very *brief* roll call of the most famous "union" in history: the union of "recognized scholars" who must attack the AV text before they become recognized, and who are "recognized" only when they alter THAT text. Qualification for admission into the Scholars Union is *to attack the birthright of the English speaking people* (Gen. 3:1) and set oneself up as a superior authority to the greatest Book the world has ever seen *or ever will see*.

CHAPTER THREE

The Apostate Fundamentalist

An "apostate" is a man who falls away from a standing position (2 Thess. 2:3) and yet does not give up his *profession of faith* in that position. To put it bluntly, an apostate is a HYPOCRITE. *He will lie.* He will lie *publicly* and *privately* to maintain his position. He will say that he believes the Bible is "infallible" (Davis, *ibid.*, p. 53) while reserving the right to *define* that word in a way that no dictionary defines it, and reserving the right to say that "the Bible *SEEMS* to be describable" with that word (Davis, *ibid.*, p. 53). In short, he believes that evasiveness, double-talking, re-defining, private interpretation, and ambiguity cannot be classified as LYING. (See letter by Bob Jones III, Appendix Number 8.)

For example: a modern apostate will stand in a Trinitarian Pulpit, after having sworn to defend the Bible and "the faith" *against all errors of any kind*—this is what every Methodist Bishop has to do before he is ordained—and then he can teach that INTERNATIONAL SOCIALISM is the "gospel" from an RSV to get his weekly paycheck.

For example: a modern apostate will *profess* to be "the Vicar of Christ"—Christ's visible, personal representative as head of His church on this earth—and yet he will not take one single clear-cut stand against *any* religious falsehood that Christ stood against when He was on this earth. (No pope since A.D. 500 ever opened his mouth about the sin of calling religious leaders "father.")

For example: a modern apostate will stand in a fundamental pulpit and wave an AV 1611 over his head, hollering: "*This is the word of God! This book does not CONTAIN the word of God; it is the very word of God! It is verbally inspired, and we believe every word in it! We are not Neo-evangelicals! We believe in the power and authority of THIS Book!*"

Do you get the drift?

Who is the biggest liar of the three just listed?

All of them make a good "profession." What is *profession* without POSSESSION?

Having been educated out of his faith in the Bible at a Christian college or university (or seminary), why does an apostate Fundamentalist go on *professing* something *THAT HE DOESN'T BELIEVE ANYMORE?*

Now, *this* is the bone of contention. Arguments about Erasmus' ending on Revelation 22 are irrelevant. Arguments about "700 changes" in punctuation and spelling between 1611 and 1900 are beside the point. False issues raised by the apostate, such as, "Why would God have only one infallible Book?" and "What about all the poor heathen etc., etc.?" have nothing to do with the main issue. The bone of contention is not the head bone; *it is the heart bone.*

When the apostate Fundamentalist is shoved into the corner (and by the grace of God we will shove them as long as we live) on the ISSUE—why he keeps lying to church people *in order to get their offerings or donations*—he suddenly gets very "scholarly" and begins to talk about "the translation of the article" and "the aorist and imperfect tenses" and "Theomatics" (see Preface) and all sorts of little money-making do-hickeys that have nothing to do with the ISSUE.

Let's cut the deck in the middle, okay?

IF YOU DON'T BELIEVE THE AV IS THE WORD OF GOD, WHY NOT QUIT LYING ABOUT IT AND START TELLING YOUR CONGREGATION AND STUDENT BODY WHAT THE WORD OF GOD IS?

Okay?

Is there anything wrong with what I just said?

What could be wrong with asking any Christian to speak, talk, and act as an *honest man* instead of as a "Fundamentalist" (Eph. 4:25)? We have no objection to a man's *using* thirty-six versions; I refer to twenty-four myself as "helps" and "commentaries" on certain verses. We have no objection to a man's preaching *any translation he wants to preach* or buying any Bible he wants to buy: It's a free country. But stop your *lying*. Stop *professing* something you don't *believe*, you old deceiver (2 Tim. 3:13)! If you don't *believe* the Holy Bible is the word of God, *quit saying so*. If the ASV is a better translation, *USE* it. Preach it. Teach it. If the ASV is the Bible, magnify it, *exalt it*. In short, just act like an *honest man* and live by faith instead of like a *liar trying to get an income* (1 Tim. 6:10). Now, that is the bone of bones when it come to bones of "contention."

In reality, there is not one *Scriptural* reason (or even a decent *motive*) for defending the unseen "originals" at the expense of the AV text.

Can anybody produce one, or part of one, "original"? Rice was always whining about "*the Bible* teaching no such thing," when people stood by the authority of the AV. (Strange that he couldn't find a verse teaching a Christian to correct the Bible!)

Could he, or anyone else, find a verse of Scripture telling you to correct the Protestant Bible of the Philadelphia Church period (Rev. 3:8) with pieces of paper no one *had* and no one could *obtain*? Where then did this Satanic idea come from?

The motives for attacking the AV text must be connected with the desire of the old nature to usurp the authority of the Holy Spirit, for they certainly have nothing to do with "trying to restore the originals." You wouldn't know whether you or anyone else had restored them or not—*because you don't have them*.

The real reason for bragging about "belief in the verbal and plenary inspired originals" is *cowardice* and *desertion* in combat. Have you ever noticed how many of these apostates confine the last twenty years of their life to office work on tax-exempt property in air-conditioned offices? Strange business, isn't it?

Now, the modern apostate Fundamentalist can always be spotted by how he handles *the Bible*. Any apostate will take a text out of the context to prove a pretext, so all apostate Fundamentalists quote 2 Tim. 3:16 as proof that only the "original manuscripts" were inspired. (Of course, when they quote 2 Tim. 3:16, they are not even quoting what original manuscripts *say* about the original manuscripts.)

After confessing that *NO* Greek text is perfect and *NO* English translation is perfect (see Bob Jones III, letter: Appendix Number 8), they think they are being impressive by quoting an *imperfect authority* which they have *nullified before they quote it*.

Now, 2 Timothy 3:16 does not say "original manuscripts" anymore than Acts 8:35 or Matthew 22:29. It says "**SCRIPTURE.**" In case some of you would be stupid enough to think that the word "**scripture**" MEANT "the originals," the Lord gave you 2 Timothy 3:15 just before 2 Timothy 3:16 so you would be able to spot an apostate when you saw one. The word "**scripture**" (2 Tim. 3:15), in the context of 2 Timothy 3:16, *is NOT a reference to ANY "originals."* Therefore, if a man teaches that it is, *he IS an apostate*. He professes to believe what the Bible says about what he is to believe, and *he does NOT believe it*. (See letter by Bob Jones III, Appendix Number 8.) But God as my witness, he will stand in a pulpit or sit behind a desk and *PROFESS to believe it!*

Having tried to prove the validity of his argument from a document that he is engaged in proving *invalid*, he hides behind an unknown, *unread*, unheard of "original" mentioned nowhere in 2 Timothy 3:16 and then

dares you to challenge his "scholarship." He is safe. He hasn't any scholarship. He believes in nothing you or any "scholar" could check; he believes in nothing that he himself can check. He is a MYSTICAL, VAPOROUS, ETHEREAL *SPOOK* in his "bold, uncompromising STAND for the faith, etc." He is not even a scholar.

Having hidden behind a verse taken out of context, he then takes the liberty to attack the Bible which God gave (and preserved) and hops to his work, knowing that no scholar can be "recognized" until he attacks THAT text. Attacking the ASV or NASV text, or the RSV or NRSV text, will never qualify him for the "Union." He must attack the KING JAMES TEXT (Ecc. 8:4), *for it has that power and authority which all other versions lack.* The alibi given by the apostate for attacking this authority is that "good men" have "disagreed" about certain passages, and that certain passages need to be "updated" into "modern English." (We have seen in our previous chapter how well the "updating" went with the New Scofield Reference Board, and we're not through with those gentlemen yet.)

The modern evangelical, fundamental scholar, then, is a humanistic LIBERAL when he is dealing with ABSOLUTE AUTHORITY. He may be a Fundamentalist in all *other* respects, but when faced with the absolute, infallible, *written authority of God Almighty*, he will lie about it just as quickly as Bishop Pike, Poteat, Sockman, Tillich, Barth, Brunner, Ockenga, or Weigle.

The *motives* for attacking the God-honored text are:

1. The *fear of man* (Machen, Warfield, Wilson, Dell Johnson, et al.).
2. The *fear of ridicule* (Custer, Afman, Porter, Mackay, Neal, Ankerberg, et al.).
3. The *love of money* (Yaeger, Rice, Anderson,

McArthur, Hodges, et al.).

4. The *desire to be "recognized"* (E. S. English, Rice, Wuest, James White, Mike Randall, et al.).

Since every man listed claimed to believe (quote) "THE BIBLE IS THE WORD OF GOD," there is no reason to take any man in the list seriously if he professes *anything else*. *Not a man listed believed that ANY Bible he had ever seen or read was the word of God*. They used the present tense "the Bible IS the word of God" to kid their followers and readers into thinking they had a Bible. *None of them had a Bible*. They had what they fondly called "reliable" and unreliable "translations" of some "original manuscripts" that they never saw or read a day in their life.

Why, then, should we believe them if they denied their motivating forces listed above? They couldn't be counted on to tell the truth when they made their profession in *BELIEVING THE TRUTH*. "The Truth," to the men listed above, had nothing to do with any "Bible." "The Truth" for these men was a collection of fundamental *truths*, messages, or principles extracted from a King James Bible and then reinforced with whatever translations and Hebrew and Greek words they learned about later.

There wasn't a real Bible believer in the lot: They were Evangelicals, Conservatives, Fundamentalists, and Christians who *PROFESSED* to believe that an unread, unseen "BIBLE IS THE WORD OF GOD." They weren't referring to *any Bible* when they said that: *They just said it*.

Now, the men-following man-pleasers who hire out to this wrecking crew (who followed Origen, Augustine, Hort, Gregory, Nestle, Schaff, and Lightfoot before them) commit four or more of the following sins throughout their lifetime "ministries" to the body of Christ.

1. They show lack of faith (1 Thess. 2:13).
2. They walk by sight (Heb. 11:1-2).

3. They are guilty of unleashing the fleshly nature (Jude 16).

4. They are lying about the truth (Jer. 23:16).

5. They are perverting the words of truth (Jer. 23:36).

6. They split every church who listens to their teaching (John 7:52-53) by recommending two separate authorities that contradict.

7. They put young men out of the ministry by lying about what God said (1 Kings 13).

That is, the spiritual damage done by these *puffed-up, carnal egotists* is almost incalculable. Since their sins are *spiritual sins*, and they rebel against spiritual authority in the *spiritual* realm (Eph. 6:10-13), they do twice the damage done by Hollywood, TV, the news media, and the liquor traffic. The chain reaction of their "godly" infidelity and pious rebellion extends through eighteen centuries (Origen to English), leaving behind it a trail of baby-faced, bland-tempered, smooth-talking, bespectacled, potbellied mutts who make a living *attacking the authority of God Almighty* and getting away with it because of their *reputations* and *professions*.

The modern Evangelical scholar is a vacillating Liberal in his position *on absolute authority*. He has no final, absolute authority unless it is his *opinion*, and that is why he always recommends more than *one* final authority; this enables *him* (or his church or school or teacher) to be the final authority in arbitrating between *the two conflicting authorities*. And that statement is as scientifically sound as the first three laws of Thermodynamics. *The MOTIVE for recommending conflicting authorities is to play "god."*

To show you how far the modern, apostate Fundamentalist will carry this business, consider again the computerized fiasco by Lucas and Washburn called *Theomatics*, where an attempt has been made to elevate the Jesuit Vatican text of 1582 (Nestle's) to the

seat of authority, although it differs from the Protestant Reformation Greek text in 5,888 places in the New Testament. Having been scared half out of their britches by the rising army of Bible-believing people who are taking their stand for the AV English text and pointing out the supernatural "coincidences" and "accidental revelations" that accompany it, Lucas and Washburn decided to prove with a computer (and the help of Dr. Stanton of California State University) that Nestle's Greek text bore the marks of INSPIRATION in a numerical system.

Imitating Panin's research of more than eighty years ago, Lucas and Washburn took *Marshall's Inter-linear* (made with the AV in the margin so it would sell) and pretended that it was Nestle's text: it is not—Nestle's doesn't have the ending on Mark 16 in the text, Marshall's does.

Then with all the solemn serenity of a scientific computer, they proceeded to say that John 1:18 read "only begotten SON" in Nestle's, *where it didn't—it read "only begotten God"* (*Theomatics*, Stein and Day, N.Y., 1977, p. 67). Having done this, they said that the *King James* says that 666 is "the number of man" in Revelation 13:18 *when it says nothing of the kind* (*ibid.*, p. 180).

This was followed by a statement on page 252 that would lead the reader to believe that Nestle followed the majority text of the majority of manuscripts *when he certainly did NOT*. The 5,000 plus changes in the ASV, NASV, RSV, and NRSV (from Nestle, Aland, and Metzger) came from following TWO manuscripts against the readings of 10–500 manuscripts. (See Appendix Number 4.)

At the conclusion of the book (pp. 256–335) is an impressive array of computerized figures accompanied by the ludicrous notation that the only way to refute them is to change the numbers (Gematria) on the Greek Alphabet and then match their findings (p. 95–97) or

invent a Gematria for any other book and produce the same results. But who doesn't know that a computer can handle only what it is FED? You "program" computers. *The biggest system of counterfeiting and embezzlement the world has ever seen* (Rev. 13:1-8) *is shaping up thanks to "computers."* Computers related to a "cashless society" and "absentee banking" are for the purpose of bankrupting every man, woman, and child on earth who doesn't take the right number (Rev. 13:14-18). Now, who didn't know that from the 1611 text?

What did Lucas and Washburn feed into their machine before they got a college professor to kid you into thinking that you couldn't refute it without a comparative system? Well, they did this!

They said that 37, 111, and 888 stood for "Jesus"; 100 stood for "Light"; 1500 stood for "Darkness"; 150, 100, 1500, or 4000 meant "Eyes" (pp. 119-120); the power of Satan is 100; the power of God is 2000; the Satanic kingdom is 276 (pp. 138-176), etc., etc.

To arrive at these "inspired" numbers "that are beyond the pall of statistical probability," Lucas and Washburn pulled off the following monkey shines, hoping their reader wouldn't check them out too closely:

1. They *changed* divisors and multipliers if the number didn't come out right. Example: "**Son of Man**" is 37, which can be proved by the fact that the term always shows up with a multiple of 37; as for example, 37 times 80 (p. 47). But 37 times 80 *could* be 40 times 74, and it can be 20 times 148; but as far as that goes, it could be 10 times 296; or if you like, 5 times 592. The alibi used by Lucas and Washburn would be that they used the highest divisor—80.

2. But this will never do, for when proving that the "Ruler of this world" is 666, they said the numbers added up to 666 times 7! Oh, come now kiddies, what you meant was 518 times 9, or was it 333 times 14? That is, Lucas and Washburn *switched* the divisors to

prove the total. How many switches were made? Well, in order to produce the hoax that 276 is "the Satanic Kingdom," the following numbers were alternated to get the desired 276 out of larger numbers: 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, and 27. Having changed the STANDARD for computing the number more than *twenty-four times*, you are to believe that what the computer spits back is *irrefutable*, like your Aunt Sally's dishmop.

3. But fraud doesn't end with simply using two to twenty-five different ways of computing to get the desired results on a couple of numbers. The entire book is set up in this fashion. A number has been decided upon *ahead of time*, and then a search has been made for the right number of letters in the Greek words to make up a multiple of *that number*. EVERY GREEK WORD THAT WOULD MESS UP *THAT NUMBER* IS ELIMINATED FROM THE GREEK text before the "results" are fed into the machine. Sometimes an article has been omitted, many times a conjunction has been omitted, and 99 percent of the time a clause or phrase is omitted or cut in the middle.

Pious fraud has nothing to do with God ("*Theo*") or mathematics ("*Theomatics*"). The writers also forgot to tell their readers that in over 200 pages of citing the Greek, they cited the *TEXTUS RECEPTUS* 80 percent of the time without knowing it. They forgot that Nestle's was printed years after the Receptus, and it would have to have many of the Receptus words in it to pass off as a Greek New Testament.

Lucas and Washburn will be representative of the great, new, educated, cultured Christianity that likes to play number games with computers. Computerized embezzlement has nothing to do with the word of God. The readings of Nestle's that are against the Receptus come from Vaticanus and Sinaiticus: Both of these manuscripts contain Apocryphal books in the Old Testament AND the New Testament. Nestle's, "inspired"?

Like your morning newspaper.

We shall leave our brilliant, young, educated "evangelicals" with their toy and return to the infallible text of the *Authorized Version*; being confident that since no man, living or dead, could ever prove an error in it in court (unless the linotype operator set up the print wrong!), there isn't much sense in getting a glorified Abacus and playing "Button, button, who's got the button." The "numbers racket" was an old racket long before Erwin Nestle was born, and there is no evidence that he or his father were ever born-again.

Some Christian is going a long way around left-end to justify some *depraved nonsense*. Anytime you have to change your system twenty-five times to prove something, and then still can't prove it unless you leave out 50 percent of the contrary evidence (Lucas and Washburn never include *half* the evidence for the multiples on some of the data), and then still can't prove it unless you *cut up* the sentences and clauses, don't waste our time with talk about "Theomatics."

We know a gaffed act when we see it. "Gaffed acts" are found so frequently on the stage of the Laodicean summer theater that one would be shocked if he ever bought a ticket and got a genuine performance without the props.

One of the standard "gimmicks" which the "stick men" set up at the "flat joints" is that a knowledge of the "original Greek" is essential to *understand* the New Testament. This age-old con-man's tool has probably put more young men out of the ministry and destroyed the fidelity of more Christian teachers than any other single gimmick.

The prevailing opinion (ask any 500 professors at any fifty Christian universities, colleges, or seminaries) is that the New Testament teaches that without a knowledge of Greek grammar and a knowledge of the Greek text that the "hidden riches" of the word of God are unavailable to the student. *Since no one has ever*

produced a chapter or verse in either Testament that says anything of the kind, or has even given a gentle hint in that direction, it is amazing how 5,000 ministerial students fall sucker for the trotline every year and take it in.

When John R. Rice and Robert Sumner accuse the Bible believer of being **INSINCERE** and **DISHONEST** (quite standard in their correspondence to believers between 1970–1980), they make a most remarkable accusation. You see, Jack Hyles' *mother* and John R. Rice's *mother* both believed the AV of 1611 was the living word of the living God, the Holy Bible, the infallible word of God *without error*. Were they **INSINCERE** and **DISHONEST**? No. If one were to explain their lifelong reverence for the AV one would have to say that they were **IGNORANT** and **UNLEARNED** (Acts 4:13).

So, *this* is the position the apostate Fundamentalist takes toward a Bible believer. If the believer is *educated*, he is slandered as being **DISHONEST** and **INSINCERE**; if he *is uneducated*, he is called **IGNORANT** and **UNLEARNED**. The Cult members are quite consistent (and insistent) about these changes for they fancy themselves to be **LEARNED**, **SINCERE**, **HONEST**, AND **INTELLIGENT** (1 Cor. 1:19, 3:18).

Rice's thinking is this: no man can be **HONEST** and believe the AV is the infallible, inerrant word of God; *that is, if the man is EDUCATED*. If he is "educated," he must join the Cult *immediately*. If he does *not* join this great, apostate, Fundamentalist "protective association," he is liable to get blackballed, blackmailed, or character-blackened; or all three. An educated man *must* join the Alexandrian Cult under the threat of **EXCOMMUNICATION** if he does not. Under this fearful pressure, 99.999% of all educated intellects join the Cult and spend the rest of their lives *professing* to believe something *they don't believe*.

Now, let no one misunderstand us. We have the

mail here on the table where John R. Rice and Bobbie Sumner have labeled Bible-believing, born-again, soul-winning, Premillennial Fundamentalists as DISHONEST and INSINCERE because they had faith in the AV text as the word of God. Both men think that if a man *is educated* he *has* to assume the position of the Cult: *that there is no final authority but the scholarship of the Cult* which varies within itself as much as Liberals who deny the entire Old Testament and three-fourths of the New, to "soul-winners who only alter 50-300 verses in the New.

The peculiar mental complex of these men compels them to believe that *they are right and anyone who believes the AV is the word of God is WRONG; not only wrong, but "DISHONEST" and "INSINCERE."* Their hallucination seems to be that no man can be *sincere* and *honest* and believe in *one, final, infallible, God-given authority*. Why he cannot, in view of the fact that John R. Rice's mother and Bob Jones Sr.'s mother and Jack Hyles' mother all believed that, is a matter that will have to be thrashed out at the Judgment Seat of Christ. *I side with the mothers. I think they had more sense than the deluded scholars who misled their sons.*

To present the modern, apostate Fundamentalist in his true role—that of a lying thief—I can think of no better work to look at than "*LIGHT FROM THE GREEK NEW TESTAMENT*" (Boyce W. Blackwelder) with a foreword by J. R. Mantey. This excellent little book gives you the standard Wuest-Robertson-Machen-Davis-Aland-Metzger line, and it shows perfectly the unholy mess that an egotistical critic can get into when he mistakes a knowledge of Greek grammar for *Biblical scholarship*.

First of all, in typical Cult fashion, the author tells the reader that what he is about to read throws a "searchlight" on "passage after passage" and that it reveals to the reader "*HITHERTO UNKNOWN DEPTHS OF*

BEAUTY AND TRUTH." (Foreword)

Now, kiddies, that is some profession!

If the "depths of truth" were "*hitherto* unknown," then certainly our author will give us something that we didn't read in Peters and Pember (1890), C. I. Scofield (1909), and Clarence Larkin (1929). My, isn't it a shame that some of you poor, stupid preachers don't know *Greek grammar*! Our author tells us that a person cannot be a "THEOLOGIAN" unless he is first "a GRAMMARIAN" (p. 30). There went "God knowledge"—that's what "*THEOLOGY*" means—because poor old Mel Trotter, Billy Bray, Peter, Andrew, James, John, Moody, Sunday, and Peter Cartwright were not Greek "grammarians." Having eliminated some of the most sainted and godly men who ever lived from having any "knowledge of God," our author informs us that the man who knows Greek has "a tool" to help him towards *accurate exposition of the Scriptures*, and he is "less liable to *err* in interpretation than he would otherwise be" (p. 30).

So the ten greatest Greek grammarians who ever lived (Trench, Vincent, Thayer, Gregory, Nestle, Robertson, Davis, Machen, Warfield, and Hort) *all wound up teaching no Tribulation, no Millennium, no Restoration of Israel, no Rapture, no Antichrist, no Judgment Seat of Christ, and no Revival of Rome.*

How could they have *erred* this far in *primary Biblical interpretation* when Cronin, Moody, Sunday, and Peters all were teaching and preaching the *right interpretation* and were *contemporaneous with these men*? The men who were NOT Greek "grammarians" got it *right* from the AV, and the men who corrected the AV text in 31,000 places with their knowledge of "Greek" couldn't find a bowling ball in a bathtub when it came to proper *interpretation*. How does one explain this?

Our author tells us that unless a student masters "the conjugation of the verb" before he attempts ex-

egesis, that "exegesis is IMPOSSIBLE" (p. 51).

To whom? J. Frank Norris couldn't conjugate a Greek verb; neither can Jack Hyles. Neither could B. B. Crimm or John Rawlings. So what?

"An awareness" of the tenses of the Greek verb is "ESSENTIAL for the interpretation of 1 John 3:6-9" (p. 72).

It is? I never had any trouble with the passage as it stands in the 1611 edition: I have a facsimile copy here on the table. It is twenty-two inches by eighteen inches with the original binding, paper, type, and photostatic reproduction of the pages with the brown spots still on them where they have been exposed to light. It is "essential," is it? *Essential to whom?* To some of you silly geese who think that the ability to exegete and interpret lies with Christian education.

Having trouble with Acts 22:16? Well, if you were just as smart as Blackwelder you would know that "THE TENSE of the participle" clears up the "problem" (p. 102). *What problem?* Who didn't know that Ananias was a *Jewish proselyte* who identified water (Heb. 9:19) with *purification* (John 3:25)? Who, except A. T. Robertson, Kenneth Wuest, and Blackwelder? "How refreshing," screams Blackwelder in his deluded hysteria, "to read the interpretation of a scholar like A. T. Robertson," since that apostate Conservative knows so well what "the Greek means" (p. 102). A. T. Robertson could no more expound Acts 22:16 and Acts 19:1-7 and Acts 2:38 than he could roller skate to Okinawa. (See *The Bible Believer's Commentary on Acts*, 1978.)

On goes Blackwelder, carrying the torch for every Greek teacher in the Alexandrian Cult who made his living by altering the word of God: "An understanding" of the element of grammar will often solve what appears to be a "SERIOUS PROBLEM" (see Preface to this work), or it will enable the student to ascertain "DEPTHS OF MEANING NOT POSSIBLE OTHERWISE" (p. 60).

To *whom*? A Bible believer?

The "keys" (dig that, baby—Matt. 16:19!) that unlock 1 Corinthians 14:34–35 are "the meaning of the verb" and the tense of the verb and the "antithetical form of the prohibition" (p. 56).

Honestly? Are you trying to hoodwink us, old buddy? Any man who couldn't understand 1 Corinthians 14:34–35 in the English context of the English Bible (AV 1611) ought to go back to the third grade. I know forty-five pastors in the South who have been teaching 1 Corinthians 14 to their congregations off and on for over twenty years. *None of them had to pick up any Greek grammar or any Greek text or any Greek book written by anyone in order to get the interpretation right.*

Some apostate fundamentalists are LYING THIEVES: they *steal* the credit from the Holy Spirit, and the God-given text, as the best "interpreters" and then deposit it with Greek grammars and Greek lexicons. 1. Lying. 2. Stealing. No, there is no "overstatement." When you take something *that belongs to someone else*—the power of interpretation resides in the Holy Ghost, comparing Scripture with Scripture—and give it to someone else, and then LIE about the power and authority of their ability, *you are a LYING THIEF*. Of course, you never use those words if you are a member of the Cult. Cult Creedal Convictions state that you are never to state a thing *HONESTLY* and *PLAINLY*. Where you are forced to, you accuse the Bible believer of being DISHONEST and INSINCERE.

Now, after all of this hot air about the "Greek" helping you to find the "depths of truth" that "hitherto are unknown" (same gas balloon that Wuest, Zodhiates, Yaeger, and Anderson sent up), what great new truths do you suppose Blackwelder gives his readers? I mean, after this remarkable profession (which will be found stated many times in the books published by Kenneth Wuest), surely we should be able to find at

least *forty* "hidden truths" that were lying in complete darkness *before* Blackwelder put the "searchlight" (Foreword) of "THE GREEK New Testament" (p. 16) on them. (Oh, sure, they all profess to have "THE GREEK New Testament." They are lying of course, but professional lying is how a professional liar makes his living. You will understand that after a while, even if it kills you.)

Well, *number one*: We learn this great new truth that "hitherto" was hidden from Moody, Torrey, Whitefield, Sunday, Norris, Jones, DeHaan, and Fuller. We learn that the "fire" of Matthew 3:11 was actually the Holy Spirit, although the context said it was the *wrath of God burning up sinners at the Second Advent* (Mal. 4:1, 3; Matt. 13:42; 2 Thess. 1:8; Matt. 3:11). How is that for "hidden truth" and "hidden beauty" in the "depths" of the "unsearchable riches of THE GREEK NEW TESTAMENT?"

Jazzy, ain't it man?

I mean, here is Simon Peter telling you that no *Christian was ever baptized with fire* (Acts 1:5, 11:16) in the English text, and along comes some incredible boob telling you that his knowledge of the *Greek grammar* (All glory to Robertson, Spence, Blass, Winer, Davis, Green, Swete, Milligan, Alford, Bruce, Deismann, and Goodspeed!) enables him to give you the depths and beauty of truth "HITHERTO UNKNOWN" (Forward). *Go stick your lexicon in your left ear.*

What other "depths of beauty" can we find as we throw the "SEARCHLIGHT" of Greek grammar on "THE" Greek New Testament? Ah, look at this one! "Saving faith" involves both the *initial act* of believing and "the *continuous attitude*" of trusting in Christ (p. 72), for every person has eternal life "AS LONG AS HE IS TRUSTING" (p. 106); but if he doesn't "ENDURE TO THE END" (Matt. 24:13), *he loses it*. He fell with Humpty Dumpty.

Why, I don't know of any pastor for whom I have

preached in forty-nine years (*700 different pastors*) who thought Matthew 24:13 had anything to do with *any Christian having eternal life!* At least 500 of the pastors for whom I have preached never read a Greek Testament or even a Greek manuscript in their lifetime. How did they know Matthew 24:13 was a *tribulation* passage (vss. 21, 29) while Blackwelder, after being coached by Robertson, Blass, Winer, Davis, Bruce, Alford, et al., couldn't find it? Easy: *he couldn't find a bowling ball in a bathtub.* Neither could A. T. Robertson, one of the shallowest, threadbare expositors of the Bible who ever lived.

Now, this is the standard type of "text book" written by every Greek teacher since 1700. Observe that where the apostate has accidentally found the truth, the truth he finds is a *standard truth that has been established for years and is well known to any reader of the AV 100-400 years before the apostate attempted to exposit any Greek text.*

Observe further, through all of this God-dishonoring, fleshy, carnal, bloated display of *ignorance*, that credit is given to *education* for unraveling "insoluble problems" (see our Preface) which were never problems to start with. Any fool could have found out the answers to the "problems" presented by Blackwelder (Rev. 4:6-9 [p. 43]; 2 Cor. 7:10; Matt. 27:3 [p. 48]; 1 Cor. 7:36 [p. 54]; 1 John 3:6 [p. 72]; etc.) by simply studying and believing the King James text (AV).

Observe further, that very often the apostate's knowledge of Greek causes him to pervert the text or ignore the context or mismatch the cross references or fail to pray for wisdom or lie about the text or fail to look up similar usages in the English. This produces in him a *pure, unadulterated ignorance of the truth* and consequently he begins to teach blatant lies that "shed light" on absolutely nothing but false doctrine (see the above on 1 John 3 and Matt. 24:13).

We may conclude then that if a man is *lying* about

the source of interpretation (grammar instead of the Author of the Bible) and then *stealing* information from others which was already known (in order to pretend that it could not be known apart from a study of Greek Grammar), that we are dealing with a LYING THIEF who has substituted "separation" and a "stand for the originals" for telling the truth and fighting the good fight of faith. If that seems hard, just wait till you get to the Judgment Seat of Christ—which was altered to "God" in the NASV and old ASV (Rom. 14:10).

Let us sum up for the jury. NO Greek scholar, living or dead, in the last 300 years, has ever found one single new thing in the Bible *that was SO*, that was not known publicly *by thousands of Christians* in the Body of Christ more than 100 years *before* that Greek scholar was born. Anything that any scholar learned *that was SO* from ANY Greek text (not "The Greek Testament") *was perfectly clear in English more than 50-300 years before that scholar sat down to destroy the truth*. He simply lied about the *problems*, lied about his own ability, lied about the *truth*, and then lied about the *means* for understanding the truth.

In the Laodicean church, the Body of Christ is dealing with *professional liars*. THEY ARE PAID MONEY BY BORN-AGAIN CHRISTIANS TO LIE ABOUT BIBLICAL AUTHORITY, and they will lie to you about those matters as quickly as a professional politician running on a Socialistic ticket.

Blackwelder, Bruce, Alford, Robertson, Davis, Machen, and Warfield could not understand the Biblical revelations that were being preached publicly *in their day*, and one hundred years *before* their day. Their knowledge of Greek grammar was their undoing. Everything that Anderson, Walvoord, Yaeger, Custer, Afman, Porter, Harris, MacRae, and Newman know about the Bible was known to every Christian on the face of this earth before 1930, if that Christian had access to a King James text with the Scofield notes. Where Scofield

erred (Gen. 1:6, 6:2; 2 Tim. 4:3; Joel 2:11; Rom. 8:1), he at least printed a text that had no errors—the AV text of 1611.

There is no one reading this piece of paper who could show me *one thing* that was SO from *any* Greek Bible, Testament, manuscript, or grammar that I couldn't find in a *King James Bible* in less than twenty seconds by a watch.

There is no one reading this piece of paper who could show me *one thing* that was SO from *any* version, translation, or paraphrase of any text written in the last 1,900 years that I couldn't find in twenty seconds in a *King James Bible*. Any Christian who has a “**guide**” (Acts 8:31) or “**teacher**” (Eph. 4:11) who *believes* the *King James Bible* can be shown any revelation of any truth by anyone, from any source, *in less than twenty seconds*.

You need Greek grammar like a baby kangaroo needs a cradle.

We now return to the *King James* text of Exodus and Leviticus and list for the reader the numerous objections that “recognized scholarship” finds with the books as written. Let us reaffirm our own position lest there be any doubt in the reader's mind about our own profession: We *profess* to believe that the *Authorized Version* of the Holy Bible *is* God's word (and God's words) from cover to cover, *preserved without proven error in the language in which God intended for us to have it*. When we say “THE BIBLE” we mean *the one we read, memorize, preach, and teach*.

Trouble Getting Out of Egypt

“And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.” (Exod. 1:16).

The trouble here is that the word “stools” must be the wrong word because it supposedly gives a false impression of how birth took place. Fortunately, we have the *advanced revelation* of the highly scientific 1611 text to help us out. Animals and people “**bow themselves**” in giving birth (Job 39:3), and the word “**bow**” (Heb. “*kara*”) is perfectly explained in the English texts of Isaiah 45:23; Judges 5:27; Psalm 22:29, and Psalm 72:9. Bilhah bears on Rachel’s knees (Gen. 30:3), showing clearly the primitive manner of giving birth. The woman knelt and rested her arms and elbows on something else, in this case a *small stool*. Women in maternity wards in modern hospitals (1980) are often asked to kneel by the bed when inducing labor.

“And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.” (Exod. 4:24–25).

The problem here is why Gershom is threatened with death and not Eliezer. The “**him**” of verse 24 is Gershom (Exod. 2:22). We have answered this problem thoroughly in *The Bible Believer’s Commentary*

on *Exodus* but will stop long enough to say that Eliezer, who was born after Gersham (*Exod.* 18:4), had already been circumcised. Gershom was not circumcised because at the time of his birth Moses was "put out" with God and "put out" with the covenant people for giving him a raw deal (*Exod.* 2:14).

"And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one:" (*Exod.* 9:6), versus **"Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."** (*Exod.* 9:19).

The problem here is how **"all the cattle of Egypt died"** in verse 6, and yet some are left in verse 19. As usual, a careful reading of English will clear up the *obscurities* in the Hebrew text (any Hebrew text). In the first place, *no time element* is given between the verses; in a year or two the Egyptians could have restocked from the Hebrews. And in the second place, the killing was limited to **"cattle which is IN THE FIELD"** (vs. 3) and they could have had scores of cattle in barns and pens. Observe how this selection is given again in verse 19 **". . . all that thou hast IN THE FIELD."**

"And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to

blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt." "And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river." (Exod. 7:19-21, 24).

The verses upset Paine, Ingersoll, and O'Hare because they took for granted that verses 19 and 21 would have left no fresh water anywhere.

However, not one word was said about the water in *springs* and *wells* turning into blood, and they could have gotten water fifty feet away by digging. Note: ". . . streams . . . rivers . . . ponds . . . pools . . . vessels" (vs. 19). A careful reading of the infallible English will often clear up a lot of imaginary "problems" invented by Hebrew scholars.

"And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." (Exod. 4:31), versus "And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." (Exod. 6:9).

The two verses are printed side by side in an ancient volume of infidelity titled *1,500 Contradictions in the Bible*. Any fool (but perhaps an educated fool) could see that the acceptance of Chapter 4 is before the temporary rejection of Chapter 6. It doesn't take a high school education to see that one is under a different set of circumstances than the other and that neither is final in itself; they accepted Moses AGAIN in Exodus 12:28.

"And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up." "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:" (Exod. 19:20; 24:9), versus "And Moses went down from

the mount unto the people, and sanctified the people; and they washed their clothes." "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written." "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him." (Exod. 19:14, 32:15, 34:29).

Good, "godly" fundamental scholars have given up a long time ago trying to get the account straightened out, and few of them (although some) have discovered that Moses was the greatest mountain climber of ancient history. He went up and down Sinai more than *five times* in forty-two days. The order in Exodus is:

Moses goes up in Exodus 19:3, 8, 20; 20:21; 24:9; 32:31; and 34:4. He goes down in Exodus 19:7, 14, 25; 24:3; 32:15; 32:34; and 34:29.

"Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold." (Exod. 11:2).

The word "borrow" is thoroughly explained in *The Bible Believer's Commentary on Exodus*, 1976.

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always." (Deut. 14:22-23), and "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part

nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest." (Deut. 14:28-29).

There is a discrepancy in the accounts if the "serious student" isn't able to read fourth-grade English. One of these is a yearly tithe and the other is a tri-annual tithe. One of these is eaten "before the LORD thy God," and the other is given to the Levites.

"Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel: But the field of the suburbs of their cities may not be sold; for it is their perpetual possession." (Lev. 25:32-34), versus "And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel." (Num. 18:20), and "But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." (Num. 18:24).

The supposed discrepancy arises from the fact that in one place the Levites are said to have no inheritance, and yet in the other place, they are obviously given something for "life."

As usual, the highly scientific and advanced King James text "sheds new light" on the Scripture which none of the "oldest and best manuscripts" shed. The "inheritance" and "part" (Num. 18) had to do with a

tribal portion taken out of the land and allotted as a whole unit to one tribe—this is exactly how the other tribes were treated. The “possessions” (Levites) have to do with *individual cities and suburbs* within the inheritance of the other tribes.

“And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.” (Exod. 40:17), versus **“And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;”** (Num. 7:1).

The problem has to do with the time of the setting up of the tabernacle. No contradiction is stated, or even implied, when we realize that Numbers 7:1 took place before Numbers 1:1. God doesn't have to go by your chronology or anyone else's, and if His is “confusing” or “misleading” at times, it has been done for the purpose of confusing and misleading smart alecks like some Conservatives.

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.” (Exod. 19:1), versus **“And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.”** (Exod. 40:17).

Obviously, the third month (Exod. 19:1) is in the first year, and the **“first month”** (Exod. 40:17) is in the SECOND YEAR. To confound the first month with the third one, in two different years, is to admit that “serious Bible study” in some quarters is often illiterate foolishness.

“And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as an hired servant, and as a sojourner, he shall be with

thee, and shall serve thee unto the year of jubile: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return." (Lev. 25:39-41), versus "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee." (Deut. 15:12).

How do you keep a servant till the Jubilee (Lev. 25) if you have to let him go every seven years (Deut. 15)? Easy, if the jubilee comes before the six years run out (Deut. 15), he is "let . . . go free," but if the six years run out before the Jubilee, you let him go on the basis of Deuteronomy 15:12.

"And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part." (Exod. 29:26), versus "And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw:" (Deut. 18:3).

Aside from the fact that the regulations in Exodus refer to conduct *in the wilderness* and those in Deuteronomy ("the second law") are instructions for *entering the Promised Land*, it is apparent that one ram is a ram of consecration (Exodus) for the *initial installing* of the priesthood, while the other ram mentioned (Deuteronomy) is part of the regular offerings that follow.

"These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron:" (Exod. 6:26-27).

The "problem" is "how could Moses have written this (or how did he write Num. 12:3 for that matter!)?

The passage is in the third person.

Aside from the documented, Scriptural fact that Christ often referred to Himself in the *third person* (John 3:16; Matthew 25:31; Luke 17:30; Mark 14:21; etc.), you were told by the Holy Spirit in the Authorized English text of 1611 that **“JOSHUA WROTE . . . IN THE BOOK OF THE LAW OF GOD”** (Josh. 24:26). Passages then such as this one (Exod. 6:26–27 and Deut. 34:5–12) pose no problem at all to a Bible believer. If Joshua had the same spirit that Moses had (Deut. 34:9) and succeeded Moses and was given custody of what Moses wrote (Josh. 1:8), what is the “problem”?

The “problem” is that thirty years formal education in the “original languages” in a recognized “seminary” cannot equip a man to expound the word of God properly if he is a *conceited fool* when he starts and a *deluded fool* when he graduates.

“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established.” (Exod. 15:17).

How does the **“Sanctuary”** for God to dwell in get mentioned on the Sinai Peninsula before Israel enters the promised land? Simple: the passage is a *prophecy*. Now, this time there can be no variety of opinions, for this time the Holy Spirit has nailed down a type of the RAPTURE with Satan pursuing the saints through a body of water *over your head* (Exod. 15:3, 6, 8–9, 19), and none of this has happened yet either. (See Genesis 1:1–4, *The Bible Believer's Commentary on Genesis*, 1970.)

“And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.” **“And he said unto his people, Behold, the people of the children of Israel are more and**

mightier than we:" (Exod. 1:7, 9), with "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." (Deut. 7:7). The naughty AV text says they multiplied in one place and were "the fewest of all people" in the other.

Time and place make the difference, exactly as time and place would certainly make a difference in any other account about anything, at anytime in history. *Exodus* is talking about the growth of a nation during 400 years in hostile territory; *Deuteronomy* is talking about God setting his love on Abraham, Issac, and Jacob.

The "number" (Deut. 7:7) of this chosen people was *one childless man* and a *barren wife* in one generation, and *one childless man* for twenty-four years in the next generation (Gen. 25:21) who had only *two sons* when his wife gave birth: She gave birth one time. Seventy descendants (see Gen. 46:27) in a period of over 180 years is "slim pickings," especially when we consider one man had *four wives and twelve sons*.

"And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." (Exod. 12:37-38).

The number is at least 100 percent too large if we are to believe the critics (see *The Bible Believer's Commentary on Exodus*, 1976). The idea is that the 600,000 should have been 60,000 or perhaps 6,000, depending upon the "scribal error" that "crept in" and stayed in, since God wasn't able to keep His "books" straight (Psa. 12:6-7). Six hundred thousand men implies a multitude of nearly 2,000,000, and anyone knows that 2,000,000 people couldn't encamp in a square around a tabernacle (Num. 2:3-32) or go "outside the camp" to defecate (Deut. 23:12-13) and certainly could not stay in one group going through the Sinaitic wilder-

ness, so . . . so you are to pretend there is an error. But the miracles begin with Moses (Exod. 4:8), not with Abraham, Isaac, and Jacob. The exodus is a MIRACLE (Exod. 15), the wilderness journey is a miracle (Deut. 8:4), and any other way of looking at it is a debacle.

Those of us who have been in the "wilderness" after coming out of "Egypt" have seen the "table prepared" more times than you could count, and those of us who have been through the "drought" and the "scorpions" don't have any trouble believing God could take care of 2,000,000 people. Perhaps the trouble with some of our critics is that they were raised in "hot house" greeneries and came up on "separated nunnery" property where God couldn't work a miracle; it was all planned out to the "enth" degree so the Holy Spirit couldn't get a foot or hand over the barbed wire fence.

But many of us have seen the food show up without request or notice, the bills paid with money that came from no known source, the babies healed when their temperature read 104°, and gasoline last in a tank two hours *after* the arrow quit moving on the gauge. Some of us have seen two cars going fifty miles per hour pass on a bridge where if the two cars were laid side by side, two wheels on each car *would be in the water*. Don't instruct us about the journey "out of Egypt."

"And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people." (Lev. 17:8-9), versus "And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel."

“And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying, Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD? Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD, But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel. Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.”

“Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD. Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

God forbid that we should rebel against the LORD, and turn this day from following the LORD, to

build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.”

“And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.” (Josh. 22:11, 15–19, 26–29, 34).

There is no contradiction. The text in Joshua 22 clearly states the *purpose* for the altar; anyone who read the chapter would have the matter straight.

“It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.” (Exod. 31:17), versus “Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.” (Isa. 40:28).

Here, as in many places (see “the four corners,” [Rev. 7:1], and the sun “setting” [Josh. 10:12–13]), God has chosen to state the operation of the first two laws of thermodynamics in common language so that any blockhead could understand it through 2,400 years before the “scientists” confused the terminology where no one but an “elect educated elite” could understand it. This is often the case.

The “resting” is the Lord ceasing to *expend ENERGY*, for energy is expended in *creating* (note Mark 5:30 and Luke 6:19). The Lord God (God is a SPIRIT) has a “nature” that is like WIND or AIR (see John 3:8; Ezek. 37:9 for the AV definition of Spirit that is superior to the Hebrew and Greek lexicons). This nature returns to a stable state after an *expenditure of energy* (Gen. 2:1–2). “Resting” is the common English, and it is superior to any scientific mumbo jumbo that the Cult might invent to obscure the meaning.

“And he said, Thou canst not see my face: for there shall no man see me, and live.” (Exod. 33:20),

versus "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." (Exod. 24:9-11).

The passages in the *King James Bible* caused such confusion with the Watchtower Society and the Lockman Foundation (NASV) that they invented *two gods* to fill in the gaps. The NASV, used by Pensacola Cristian College,* Bob Jones University, and Liberty University, places both of these gods into John 1:18, where one god "reveals" the other.

The old ASV (promoted by all members of the Alexandrian Cult for fifty-nine years) prepared the way by cutting "**the LORD**" out of the Old Testament (so you would lose the cross references in the New) and replacing him with "Jehovah." This way "Jehovah" could be one God and Jesus *another*. Since "**a little leaven leaveneth the whole lump,**" the next "ASV" that came out did two things: first, it professed to be a "BIBLE" instead of a "version"—which it is NOT—and secondly, it presented the Arian heresy of A.D. 325 directly from Nestle's ("inspired"—remember "Theomatics"?) corrupt Greek text—*two gods*. One God "revealing" the other god (John 1:18, NASV).

Now, in Exodus 33:20, Moses has an advanced revelation. Quite naturally, the faculty members at Tennessee Temple, Hyles-Anderson,* and Liberty cannot stand this. After all, Origen and his buddies (A.D. 184-254) couldn't stand Moses "seeing the God of Israel" (Exod. 24:10); so, when they wrote the Septuagint one hundred years after the completion of the New Testament, they said that Moses and Aaron, etc., just saw

* Jack Hyles and Arlin Horton both reversed their positions on the AV after this book was first published in 1980.

“the PLACE of his feet” (see any “Septuagint” manuscript).

Shall we blow the whistle on this wrecking crew?

1. Moses often saw the *angel of the Lord*, as did Abraham, Noah, and Hagar. In this sense, he “saw” God (Exod. 3:6; Acts 7:30) long before Exodus 33.

2. Exodus 33 could not have been a revelation of God’s *Soul* (God the Father in essence) because of John 1:18 and 1 Timothy 6:16.

3. Therefore, it had to be a revelation of the Lord Jesus Christ *before His incarnation*; a revelation like Matthew 17:1–4 and Luke 9:29 where more than an “angel” (Gal. 4:14) is involved.

Thus the infallible, authorized, absolute authority of God, the *King James 1611 Bible*, clears up all Greek texts, the LXX, the Hebrew, all scholarship, all new versions, and quietly sacks twenty-two standard commentaries, 3,000 qualified expositors, and the entire body of work (over 45,000,000 copies) published by the Watchtower Society of Russell and Rutherford.

There is One God who can reveal Himself as three persons (Matt. 3:16–17).

Moses gets a pre-incarnate glimpse of one of those persons.

The “problem,” you see, was with *Christian education*. The “discrepancy” is found in the seminary library. The “difficulty” is with some Bible-rejecting bum holding a Ph.D. in Greek grammar, and the “contradiction” is in the advertising brochures put out by *Christian universities* that *profess* to believe something they *do not believe*. (See Bob Jones III, Appendix Number 8.) The Bible, in these matters, is SINLESS.

“If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man’s field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.” (Exod. 22:5), versus **“But the seventh year thou shalt let it rest and lie still; that the poor of thy**

people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard." (Exod. 23:11).

The terrible "difficulty" with the text is that one text says if a man lets his beast eat out of another man's field, he has to make restitution; whereas, the other text says any beast can eat out of any field. Obviously, the condition of 23:11 is *once every seven years* and then "**the poor**" must prove that he is poor and not trespassing, as in the case of 22:5.

"**Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.**" (Lev. 7:23), versus "**Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our LORD: neither be ye sorry; for the joy of the LORD is your strength.**" (Neh. 8:10).

In the first place, the permission to "**eat the fat**" (in Nehemiah) is an exception, where the Feast of Tabernacles is being restored for the first time in over seventy years, and in the second place, "**the fat**" is often a reference to the best part of a flock or the meat and *not* a reference to the *wrong type of meat* on one animal (see Gen. 4:4).

"**The LORD is a man of war: the LORD is his name.**" (Exod. 15:3).

Here the ridiculous "oldest and best manuscripts" (Sinaiticus and Vaticanus and other "Septuagint" manuscripts) have written "breaker of battles."

The phony LXX also omits the mention of the altar of incense in Exodus 30, and rearranges the 7th, 9th, and 6th commandments (Exod. 20). These botched-up pieces of mangled gobbledygook are called the "best" manuscripts by Westcott and Hort, Newman, Schaff, Yaeger, Robertson, Machen, MacRae, Bob Jones III, Laird Harris, Porter, Afman (Tennessee

Temple), and MacKay (Pensacola Christian College)* because they are the “oldest.” But sin, death, and garbage probably antedate them by a good bit.

“**And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.**” (Lev. 7:15), versus “**And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.**” (Lev. 19:5–6).

The verses merely show that a certain class of offerings can be voluntary; the general rule is found in Leviticus 7 where it must be eaten on the same day.

“**Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.**” (Exod. 20:12), versus “**If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple:**” (Luke 14:26).

The words have been pressed literally by unsaved critics or have been given incoherent definitions by saved critics. It is obvious from any Greek text of Luke 14:26 that no Greek lexicon or grammar is able to give ANY light on the word “**hate**” that will fulfill the requirements of the rest of Scripture. The word used for “**hate**” in ANY set of Greek manuscripts is the one found in Luke 19:14, where you hate someone enough to *murder them*. The world hates the Christian with the same hatred (1 John 3:13). So comparing Greek with Greek is going to get you nowhere (see any dictionary of Greek “synonyms”) except stuck in grease (see Chapter Three).

Now, observe in the *infallible English text* that the

* In 1998 (eighteen years after this publication came out), Arlin Horton reversed his position.

word "**hate**" in this passage was not to be taken at full 100 percent literal face value because of the infallible English *context* (1611) in which the word appeared: "**And whosoever doth not BEAR HIS CROSS, and come after me . . .**" So, what was the purpose of *four lines of hot air* in the bottom of the *New Scofield Reference Bible* trying to *explain* "comparative affections" and "sanctified natural affections" and God knows what, *when it explained nothing?*

Why didn't our "serious, qualified, godly recognized scholars" refer you to Matthew 6:24 and Genesis 29:30-31? The two *English terms* in both *English texts* show that "**hate**" is a comparative term in English when compared with love. This explains why the modern, thin-skinned Charismatic thinks that a preacher is a "preacher of hate" or doesn't show any "love" if he openly names *the sins of Charismatics*. Notice too that John R. Rice tended in this direction in his latter years, thinking that if any Christian got angry at Bible perversion, Bible criticism, and out-and-out lying that he was an "angry man" and not to be "fellowshipped" with (letter to Herbert Evans, Feb. 15, 1973). There are more nuts in the orchard than some of you would imagine.

The *degree* in Luke 14 is comparative. Beside our love for the Lord, our *other loyalties* must run second and third place, or further down the line. The reason Christ stretches the point and delicately overstates it (cf. "bear your cross") is that situations will arise (Exod. 32:27) where the wishes of parents and loved ones will have to be *crossed* by the "disciple." Where such a thing happens (see Adoniram Judson's call to the mission field, John Wesley's treatment of his wife, Luther's attitude towards Erasmus, et al.), the action will be read as "hate" by those who put anyone ahead of *the Lord* in their own lives. *All humanists are idolators.*

CHAPTER FIVE

If Ye Believe Not Moses

“And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.” “And they departed from mount Hor, and pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. And they departed from Punon, and pitched in Oboth. And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab. And they departed from Iim, and pitched in Dibongad. And they removed from Dibongad, and encamped in Almondiblathaim. And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo. And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho. And they pitched by Jordan, from Bethjesimoth even unto Abelshittim in the plains of Moab.” (Num. 33:37, 41-49), and “And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.” (Num. 20:22), and “And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.”

“And the children of Israel set forward, and pitched in Oboth. And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising. From thence they removed, and pitched in the valley of Zared. From thence they removed, and pitched on the other

side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab. And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

Then Israel sang this song, Spring up, O well; sing ye unto it: The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: And from Bamoth in the valley that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon." "And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho." (Num. 21:4, 10-20, 22:1).

Numbers 22:1 matches Numbers 33:48-49, but the *difference* in the stations mentioned in the lists given above has caused some stir among the brethren who were always afraid the AV text would "mislead" someone. In Numbers 20:27-28 they are at Mt. Hor; in what follows, *nine* stations are listed and then Moab. Only Oboth and Ijeabarim match in the two conflicting lists. Zared, Mattanah, and Nahaliel are not found in one list. Bamoth to Pisgah will have to match Almondibalathaim, and this side of Arnon and Beer has to be near Dibongad. If you will write out the two lists, you will find that the battle of Hormah is fought before the journey from Hor to Almonaoah to Punon to Oboth; and there is no need for everything to match in the lists, *for battles are being fought during the encampments* (Jahaz, Heshbon, Jaazer, Bashan, and Edrei are

fought before the final encampment in Moab). The Lord has given lists that supplement each other; they were never intended to match in every detail.

“And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee” (Deut. 7:22), versus **“Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.”** (Deut. 9:3).

This is a standard “contradiction” still quoted by Conservatives and Evangelicals when the vendetta is going in the classroom to talk the student out of an inerrant Bible. (See Gary Ferkel, Appendix Number 8.) Again, the problem has nothing to do with education, intelligence, seminary training, original languages, or “oldest manuscripts.” *The fact is that the two verses are not even connected.* Deuteronomy 9:3 was a promise that the giants (in this case Anakims) would be driven out quickly. **“Those nations”** (Deut. 7:22) had to do with Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites (Deut. 7:1).

If a case is made for **“nations”** in Deuteronomy 9:1, it should be noted that the **“destroy them quickly”** referred to victory in *military engagements*, not annihilation of the races (cf. Judg. 3:1-5).

“There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.” (1 Kings 8:9), and **“Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant”** (Heb. 9:4).

Hebrews is a reference to the original ark, not the one Solomon had.

"And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came And they departed from the mount of the LORD three day's journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them" (Num. 10:17, 21, 33), with **"And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it"** (Exod. 37:1), and **"At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand"** (Deut. 10:1-3).

We have listed the verses to show a remarkable phenomenon in the Old Testament that escaped the eyes of every "QUALIFIED expositor" and "giant in the word," etc., who messed with the King James text. You see, *there are TWO arks*. (You will find nothing in any commentary about this flying UFO that went ahead of the camp, but one must remember there isn't one standard commentary published by Baker, Eerdmans, Zondervan, Logos, Thomas Nelson, Harper, or the *Sword of the Lord* that wasn't written by a man who approached the AV as a translation filled with errors.)

There is no gold on the ark of Deuteronomy 10:1-3. Furthermore, the ark that the sons of Kohath took

care of (Num. 4:5) was in the *MIDDLE* of the camp when the camp “set forward” (Num. 10:21). Kohath has to follow Judah, Issachar, Zebulun, Gershon, Reuben, Simeon, and Gad; behind him are Merari, Manasseh, Dan, Benjamin, Ephraim, Asher, and Naphtali. The ark that goes *before* the camp and searches out a camping site is an *unidentified flying object!*

“And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. (Num. 25:4).

We must believe that “**all the heads of the people**” were not cut off; otherwise, no one would have entered the promised land. But obviously the “**heads of the people**” are the *leaders*; the leaders were to be “strung up”—necktie party.

“And those that died in the plague were twenty and four thousand” (Num. 25:9), versus “**Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.**” (1 Cor. 10:8).

After stating the obvious truth (that one gives the number that died in one day and the other states that 1,000 died of a plague), the Scofield editors (*NSRB*, p. 1241) could not resist the opportunity to run their readers to page 472 where they could give you the standard line of the Alexandrian Cult:

1. Mistakes in numbers sometimes occur.
2. The only Bible free from *errors is* in the original manuscripts.
3. But since certain disagreements are *very small* you can trust the *Scofield Board of Editors* to help clear up any errors in the King James text.

Having given you the standard shaft, the New Scofield Board of Editors proceeds to “punch the reader out” by the note on page 1001, which tells us that the ending on the “Lord’s prayer” does not appear in the

"OLDEST AND BEST GREEK MANUSCRIPTS," and that since there is "considerable variation" in those that have it, you may prefer it or not prefer it. If you go with "EMINENT TEXTUAL AUTHORITIES" (*Ah, there we go baby!! You mean: "The deluded jackrabbits that agree with you)* you will reject it as a "later addition" made to make the prayer more "suitable" for worship. But if you "prefer" (*all humanists are idolators*) to keep it you can because it is not "unbiblical." In this case, "preference" is *the Final Authority* (see Bob Jones III, Appendix Number 8).

Before continuing with the apparent contradictions in Numbers and Deuteronomy, what do you say we just "take a break" here and check E. S. English and Company out on that last little homily, shall we?

1. The "oldest and best Greek manuscripts" (this is the standard party line for saying "Vaticanus and Sinaiticus" without saying it) also omit the ending of Mark 16. Why is it retained in the *New Scofield Reference Bible*?

2. The "oldest and best Greek manuscripts" (no use to tell the truth, is there, after coupling two adjectives together that don't fit? If you told what was in them, any fool would know they were the "oldest and worst") have the Shepherd of Hermas, Barnabas, and 2 Clement as part of the *New Testament*. Why didn't E. S. English and Co. follow the "oldest and best" Greek manuscripts at this point?

3. If you omitted the ending on the "LORD'S PRAYER," it would end with the DEVIL or EVIL (*apo tou poneroun*). Is this the "pattern" prayer for a disciple? Isn't it like Christians singing "A Mighty Fortress Is Our God" and stopping at "On earth is not his equal" when the reference is to Satan (Job. 41:33)?

4. If the trouble with the reading is that the manuscripts that have it have "considerable variations" (*ibid.* p. 1001), what on earth would you do with the "oldest and best manuscripts" (Sinaiticus and Vaticanus; they

just didn't have the guts to tell you) when it came to "variations"? Who is there among us who doesn't know *that these two manuscripts vary 3,000 times in the gospels alone?* And what was all of this malarkey about "those that included it" varying so much (ibid.)? Why, bless your soul, darling, the FIVE OLDEST UNCIAL MANUSCRIPTS OF THE NEW TESTAMENT *falsify the Lords prayer in forty-five words using six different combinations.* (See Appendix Number 4.)

Now, who were those "EMINENT TEXTUAL AUTHORITIES" mentioned in the Scofield note? They recommended A, B, C, D, and \aleph as authorities for changing your AV text in 5,800 places.

There are sixty variants in the five "oldest and best" Greek manuscripts (A, B, C, D, and \aleph) in Mark 1:1-2, which is better than thirty per verse. *There aren't that many words in the verses!* Would an EMINENT AUTHORITY put confidence in such a shambles?

Do you see why he said "EMINENT" instead of "HONEST"? *Eminent* is a lot safer than saying CORRECT. *You can get by with more.* The cacography in Sinaiticus and Vaticanus ("the two oldest and BEST, etc.") is so obvious (*Proper names:* Acts 3:4.; Matthew 2:23, 10:25, 4:13, etc., *Ordinary words:* Matthew 17:1, 3:7, 12:34, 23:33, 24:25; *Bad grammar:* Matthew 10:25, 7:6, 14:7; Mark 8:7, and *Impossible words:* Luke 1:27, 2:13, 2:44; Matthew 6:28; Mark 4:32, etc.) that no textual "authority" of any eminence or preeminence could look at you with a straight face and tell you that either was "reliable" unless he had to LIE to make a living.

"Of all clean birds ye shall eat. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the osprey, And the glede, and the kite, and the vulture after his kind, And every raven after his kind, And the owl, and the night hawk, and the cuckow, and the hawk after his kind, The little owl, and the great owl, and the swan, And the

pelican, and the gier eagle, and the cormorant, And the stork, and the heron after her kind, and the lapwing, and the bat. And every creeping thing that flieth is unclean unto you: they shall not be eaten." (Deut. 14:11-19), versus

"And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey, And the vulture, and the kite after his kind; Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after her kind, and the lapwing, and the bat." (Lev. 11:13-19).

Something has gone catty-wampus: a "glede" shows up in Deuteronomy 14 who is not flying in the formation of birds listed in Leviticus 11. Why it never occurred to the critics to suspect that gledes would be in *Palestine* when they weren't in *the wilderness* is past finding out. There are birds in Alabama that are not in the Florida panhandle even though the Florida panhandle *borders* the state of Alabama.

"And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him." (Num. 22:22).

We reproduce the verse to show the remarkable stupidity of the Scofield Board of Editors of either edition. And let the reader understand what we are saying: If these men were humble, God-fearing men who accepted the Bible as the word of God (instead of saying that some of the words are "interpolated"—see Rom. 8:1), we would not use as sharp a tongue as we do in dealing with them. But after telling us that 1 Samuel 13:1, in the King James, is found in no Hebrew

manuscript (see the reference) and then trying to convince us that there probably are some "small differences" which contradict, they have placed themselves in the target area between the pit and the firing line. We won't get "Maggie's drawers" on this shot.

The Scofield note has the gall to say that Balaam was operating under God's "permissive will," thus making a liar out of God (vs. 20). It says that the "permission constituted a testing" (*which wasn't true either*), and then it said that Balaam's *choice* was the trouble.

Now, this is the kind of "deep spiritual truth" you get from these *egotistical upstarts* who think they can sit in judgment on the AV text. The shot is as wild as a blind man shooting a sawed-off shotgun at a high-flying dove. Look at the text:

1. A *three* point message was given the first time: a. You can't go. b. You can't curse the people. c. They are blessed (vs. 12).

How was this three point message preached? Two *thirds of it was deleted* (kind of like the "best and oldest Greek manuscripts" on Mark 9:46; Acts 8:37 and the ending on Mark 16!), and all that was preached was: *I can't go* (vs. 13).

2. In the second try (after demonstrating that 22:38 and 23:12 were only *profession*), Balaam was told two things: a. Don't go unless the men come and call you. b. DON'T GO TILL YOU SWEAR BY ME THAT YOU WILL SAY WHAT I TELL YOU TO SAY.

Now, do you see why the New Scofield Board of Editors had a little "problem" expounding the text and began to play "ring-around-the-rosy" with the "permissive" and "directive wills"? Isn't it amazing how the Authorized English text *DESTROYS the mind of the man who tampers with it*? Balaam had "revisor's itch." He wouldn't say what God told him to say (Gen. 3:1) unless he was under pressure (22:35). He would use a *King James Bible* if he *had* to and prefer it as "reliable" because it would "identify" him with God,

but he would *delete* anything from it he didn't like.

God stopped Balaam because: 1. The men did NOT come and call him (vs. 21), and 2. He did NOT promise to stick to the authorized text—he believed in “updating it” so that it would be “easier to understand.”

“Permissive wills” (see Scofield note) ARE NOT CONNECTED WITH *ANYTHING* IN THE ENTIRE STORY, DIRECTLY OR *INDIRECTLY*, FROM *ANY* NEAR OR REMOTE CONTEXT. *The editors were trying to cover up their own sins.*

“Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it” (Deut. 15:4), versus “For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.” (Deut. 15:11).

The idea is simple: there will always be some poor folks somewhere in the land of Palestine; however, there may be localities where there are no poor people in that *immediate area*. The instructions cover both cases.

“When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege” (Deut. 20:19), versus “And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.” (2 Kings 3:19).

The exception to the rule is 600 years later. Obviously, the instructions for immediate entrance into the land after the wilderness wanderings are not to be used as the standard for a local battle fought 600 years later.

“These be the words which Moses spake unto

all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab." (Deut. 1:1), and "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." (Josh. 8:35).

The problem lies in the words "unto all Israel" and "all the congregation of Israel." How did 1,000,000-2,000,000 people read the blessing and the cursings? Joshua and Moses must have had some pair of lungs to reach that many people without a P.A. system. But the answer undoubtedly lies in the operation described in Deuteronomy 5:23. The heads of the tribes and elders plus the captains of thousands, ten thousands, and hundreds (Deut. 1:15) delegate authority down to leaders over fifty men (platoon size) and even TEN men (squad size). This chain of command would make it possible for Moses to address 1,000 leaders, who in turn would relay the message to 500-1,000 other men, who would make a third relay. Over 1,000,000 people would have heard the content of Moses' and Joshua's discourses if this were done.

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them" (Deut. 1:3), and "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven," (Deut. 9:1), with "Behold, I set before you this day a blessing and a curse;" (Deut. 11:26), and "For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?" (Deut. 31:27).

It is obvious that **"THIS DAY"** (Deut. 9:1) cannot refer to the crossing of Jordan in Joshua 3:8, if the day in question is a *twenty-four hour period*.

Now, here again is an excellent chance for the real Bible believer, who really does take Bible study "seriously," to get his bearings and check the latitude and longitude. You see, if some deluded scholar with twenty years of college came along and saw **"this day,"** he would insist that the Bible lower itself to *his standards of stupidity* or else it wouldn't be accurate, because it wasn't "scientific." To an unsaved, educated jackass, a "DAY" is a twenty-four hour period, or a twelve hour period, and that *only*.

Now suppose said jackass (we speak Scripturally, Job 11:12: not the way some of you think we speak) were to run into **"THE DAY OF THE LORD."** Wouldn't he have a time of it? In the prophets, **"that DAY"** is sometimes a reference to the *First Advent* (as it works out) and sometimes the *Second Advent* (as it is going to work out), sometimes the *second half*; sometimes it deals with the invasion of *Sennacherib*, sometimes the invasion of *Nebuchadnezzar*; sometimes with the *Millennium* and sometimes (2 Pet. 3:10) with the *White Throne Judgment*. You see, if you fail to seek for "the intent of the author" (see Davis' cute little note about "the notion of intent," Preface), you cannot qualify as a Bible *STUDENT*, let alone a Bible scholar.

"THIS DAY" (see Deut. 30:19 and 31:27) is interchangeable with that particular day on which Moses is speaking and the end of the wilderness wanderings, where another dispensation is about to begin. *Scripture interprets Scripture*. Never count on any scholar of any profession (the more "godly," the more dangerous, because, consequently, he is more deceptive) to explain ANYTHING, anywhere in the Bible that the Bible has gone to the trouble of explaining ahead of time.

"All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD

thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household." (Deut. 15:19-20), and "Thou shalt not revile the gods, nor curse the ruler of thy people. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me." (Exod. 22:28-30), with

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." (Deut. 14:22-27).

The most casual reading would show that one set of orders is for conduct *in the wilderness*, and the variations in those orders are for the Jew *after* he has entered the promised land and set up a centralized place of worship.

"And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof" (Num. 4:6), with **"The staves shall be in the rings of the ark: they shall not be taken from it."** (Exod. 25:15), and **"And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day."** (1 Kings 8:8).

The problem here is that the staves were supposed to be left *in the ark* after it was placed in the Holy of Holies; there were explicit orders that **"they shall not be taken from it"** (Exod. 25:15). Again, no attempt to get around the problem with "older and better manuscripts" will get the reader anywhere. The fact remains that the staves *were taken out* (1 Kings 8:8).

Now, here is either a contradiction or else someone is disobeying the direct orders of God through Moses, if we accept the AV text as the Holy Bible: at least, that is what its critics would have you *think*. Again, this time, observe how education, intelligence, original languages, "eminent textual authorities," "oldest and best manuscripts," and "new light" from archaeology are absolutely sterile and *powerless* when faced with the text of the Monarch of the Books. Suddenly all of the "man-made saviors" (belly worshippers, see Preface), who "devoted hours of laborious labor to restore to us the original North African sewage system," become helpless.

You see, the key to any interpretation is the Holy Spirit (2 Pet. 1:20) comparing Scripture with *Scripture* (1 Cor. 2:13). This is why all revisors, including all apostate Fundamentalists, have altered 2 Peter 1:20. *They took away the KEY TO LEARNING* (Luke 11:52) and invested it in *Christian education* (see Blackwelder, Chapter 3). It isn't in Christian education or any other kind of education: *it is in the Bible*.

If you can learn to read before you leave high

school (or without high school), YOU HAVE A "KEY" YOU CAN USE, WHICH GOD PLACED IN YOUR HAND. If you let some seminary graduate wrest it from your grip, *you are a fool* (1 John 3:7), and you have disobeyed the *commandments of God* (2 Tim. 1:13).

The staves are removed in 1 Kings 8 because the *permanent place of God's "rest" on this earth is in the seventh day Millennial Sabbath* (Rev. 20:1-6) in Jerusalem, when the **"whole earth is at REST"** (Isa. 14:7). Solomon is a type of *Christ's Millennial reign* (1 Kings 9:1-12), so the ARK no longer has to move about as a "pilgrim and sojourner" (2 Sam. 7:6). After all, Abraham *DOES* inherit the land (see comments under Gen. 13:14-18) in the Millennium (Ezekiel 40-48). (Note how 2 Chron. 6:41 reinforces all of this.) The apparent contradiction or apparent disobedience is solved by believing what God said, as He said it, *where* He said it, **IN THE AUTHORIZED VERSION.**

"This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation." (Num. 8:24), and **"From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation," "From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation."** (Num. 4:43, 47), versus **"These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward."** (1 Chron. 23:24).

With three different ages given for the Levites entering service, all members of the Alexandrian Cult would be strongly tempted (some of them tempted be-

yond despair) to say that there was a "scribal error" or a "slip in transcription" or a "spurious correction," etc. Having better sense than *anyone* in the Cult and a great deal more *authority*—we have an absolute, infallible authority; *not one of them do*—we shouldn't have much trouble with reconciliation.

The first induction was at thirty years of age when the draft took place in *the wilderness*. This age was reduced to twenty-five during the forty years of wandering, and David revises it 500 years later down to the draft age level twenty—see Numbers 1–2. There are no "slips" in transmission of text. The only "slips" we find are in the work of the apostate Fundamentalists who followed Westcott and Hort in 1885, and their 30,000 plus "slips" were INTENTIONAL.

"And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him." (Num. 20:18–21), versus "Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us." (Deut. 2:28–29).

It appears that Moses is conning the king of Heshbon, for in the account given in Numbers, Israel did NOT pass through Edom, although they tried to arrange a passage. Two explanations solve the problem for the man who is interested in justifying God

and His word instead of *exalting conflicting authorities to split the body of Christ*.

1. By half stating the case, Moses has given the king of Heshbon a precedent to act on, which he hopes will be effective; *it doesn't work*.

2. "Half stating the case" may have been *the truth*, for it is possible that although the Edomites did NOT let them pass through, they certainly could have *sold them the required goods* whether they passed through or not.

Always give the text of the Holy Bible the benefit of the doubt and never give an inch to the "Yea, hath God said?" society.

"But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance" (Num. 18:24), with "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always."

"And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest." (Deut. 14:22-23, 27-29).

These simple problems are easily solved when one remembers that the instructions in Numbers are

for forty years of wandering, while the ones in Deuteronomy are for entrance into the land. (Observe "gates" in Deuteronomy 14. There were no "gates" of any city in the wilderness.)

"For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin." (Num. 27:14), and **"This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them."** (Num. 20:13), with **"And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?"** (Exod. 17:7), and **"Ye shall not tempt the LORD your God, as ye tempted him in Massah"** (Deut. 6:16).

The argument is the contradiction between **"Massah"** and **"Meribah."** Obviously Meribah is a PLACE as Massah, but this in no way means that it is **"THE WATER of Meribah."** Deuteronomy 6:16 is referring to Exodus 17:7 where the place is given two names; it is the place where *ISRAEL*, not Moses, tested God (Deut. 6:16). Moses tested God at **"THE WATER OF MERIBAH"** (Num. 27:14).

"(Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah" (Num. 14:25 and 45).

The horrendous "problem" is that the first time we pick up the Amalekites and Canaanites they are in the **"valley"** (vs. 25), but the next time we pick them up they are on a **"hill"** (vs. 45). For some reason or another, the critics of the AV text never traveled far

enough from their offices to see Cade's Cove or the Shenandoah Valley or a number of places like them. If you had a dollar for every hill "in a valley" in the Southeastern United States (or a valley on a hill), you could take a vacation in Disneyland this summer. Observe that the Jews themselves gather their initial attack on a mountain (Num. 14:40). When they attack they go down into a valley, up the valley, and then attempt to take the high ground on a "hill top" (vs. 44).

By now, some of our readers may have been bored to tears with these minute explanations of "insignificant details," (but that is how all Cult members get by recommending conflicting authorities) and may be asking: "Why is all of this necessary? What Article of the Faith is affected by these problems? Isn't this 'riding a theological hobby horse?' The answers to these questions are:

1. It is necessary because at one point or another Satan has attacked *everything* that that Bible ever said about ANYTHING (see Preface).

2. The articles of FAITH were extracted from this Book. *If this Book is full of holes, your FAITH is full of holes.* You can find all of the fundamentals of the FAITH in any Roman Catholic Bible recommended by any Communist Pope or any Liberal Bible published by Agnostics and Satanists in the National Council of Churches.

3. Who are these hypocrites talking to you about "hobbyhorses" when they spend their entire lifetime teaching in Christian schools and using the classroom daily for calling to your attention "mistakes" and "unfortunate renderings" and "better translations" *in an effort to get you to abandon the Authorized text?*

Hobbyhorse? Why you dirty, lying little pip-squeak! How do you get by protecting your "hobbyhorse"—*by which you derive your income behind closed doors*—and then come out with this garbage about

people riding "hobbyhorses" when they **CORRECT YOUR DESTRUCTIVE CRITICISMS OF THE HOLY BIBLE?** If a "**LITTLE** (not much) **leaven leaveneth the whole lump,**" and if the "**LITTLE foxes**" (not the big ones) destroy the vines, who among us can afford to "**DESPISE THE DAY OF SMALL THINGS?**" (Zech. 4:10) How *big* were the tares when they were planted (Matt. 13)? How *many* words did Eve revise of God's original message before she lost her inheritance and the inheritance of the human race (Gen. 3)?

Pay attention. *Wake up* (Rom. 12:11). *Stay awake* (1 Thess. 5:4-6). Give attention to *words* that are more important than your **INCOME** (Psa. 119:162), your **MEALS** (Job 23:12), or your **MINISTRY** (Matt. 24:35).

"**It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.**" (Deut. 15:18), versus "**But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.**" (Isa. 16:14).

The "**years of an hireling**" in Isaiah are given as "**three years,**" but in Deuteronomy they are said to be "**six years.**" But the three years could be anywhere within the six years, and they would still be the "**years of an hireling.**" The expression "**three years**" was given as the maximum boundary in which Isaiah's prophesy would come to pass.

"**God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?**" (Num. 23:19), versus "**And it repented the LORD that he had made man on the earth, and it grieved him at his heart.**" (Gen. 6:6), and "**And Samuel came no more to see Saul until**

the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel." (1 Sam. 15:35), and "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (Jonah 3:10).

The problem seems to be that the Lord never *repents*, and yet He *does* (Exod. 32:14). A close examination of the passages will show that the Lord can "change His mind" about a given course of action where He has not committed Himself *to an oath or writing*. Observe that not once in Genesis 1-6 did it ever say that God was going to let man live, nor did He once commit *to writing* any promise that He would. Observe that not once did God *say* that Saul would occupy the throne of Israel permanently, nor was it recorded anywhere in *writing* that He would.

Now, in Jonah's case, the Lord had committed himself to destruction (Jonah 3:4), and then did *not* destroy the place; this accounts for Jonah's bitterness and frustration (Jonah 4:1-2). However, the reader will notice from reading Nahum that God DID destroy Nineveh; He just *delayed the judgment* a few more years. A postponed catastrophe often takes place (1 Kings 21:29). Also, we have not been given in the record (Jonah 3:4) everything that Jonah preached. Undoubtedly he told them to repent, for they "**BELIEVED GOD**" (3:5) and cried "**MIGHTILY UNTO GOD**" (3:8). Even then, they did this by faith "**WHO CAN TELL IF GOD . . . ?**"

When Balaam reads the riot act to Balak, it is in regard to a direct detailed commandment (Num. 23:20) that later became part of *the written record* of Scripture (Num. 22:12). This is not the same thing as God's wiping out a nation and going on to fulfill his promises by recreating a nation through one man (Exod. 32:10). And it is not the same thing as God's wiping out the

human race and recreating it through one family (Gen. 6, 10).

"Repentance," for God, is a change of mind about His dealings with someone or some group where He has not committed Himself to a *fixed* and *final* statement concerning them. *The final statement* on the Christian is recorded—Romans 8:29. *The final statement* on the unsaved man is recorded—John 3:36. *The final statement* on Satan is fixed (Rev. 20:10), and *the final statement* on this earth is fixed (2 Pet. 3:10).

Where God has committed Himself to a fixed commandment by a written statement, there is no turning back or changing the mind about it (Rom. 11:29).

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her." (Deut. 25:5), versus "And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brothers nakedness; they shall be childless." (Lev. 20:21).

Normal eyesight can enable any reader to see that Leviticus 20:21 is Herod's case. There has been no divorce (Deut. 24:2), and in the Old Testament it is indicated that a flesh-and-blood brother could not marry his brother's wife even if there were a legal divorce: Death in the Old Testament is the only grounds for marrying a brother's wife. Death is NOT the only grounds for a legal divorce and remarriage to anyone except those listed in Leviticus 20:19–20. Those given in that list are forbidden intermarriage whether there is death or not.

"And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the

tabernacle of the congregation.” (Deut. 31:14), versus “And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.” (Num. 27:18-19).

The two charges are obviously two separate charges. Eleazar the priest is not present during the commissioning of Deuteronomy 31. Why the scholars should think that a man couldn't receive *two charges* or commissions in view of 1 Samuel 10:24-27 and 1 Samuel 11:15 is a little foggy. But the critics of the AV have been lost in the fog so long that they “haven't the foggiest” anymore of where they are or what their commission is.

“And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.” (Deut. 14:27), versus “And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.” (Num. 18:21).

This is plainly another one of many cases where instructions for wilderness wanderings are going to vary from the “second giving of the law” (“Deuteronomos”) to those who are about to cross Jordan.

“And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.” (Num. 10:29), and “And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.” (Exod. 4:18), with “Now Heber the Kenite,

which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh." (Judg. 4:11), and "And when they came to Reuel their father, he said, How is it that ye are come so soon to day?" (Exod. 2:18).

Here Jethro, Hobab, Reuel, and Raguel are all mixed up. This time there is such a variance in spelling (except between Reuel and Raguel) that there is no way the adversaries of the AV text can blame the translation on a "scribal error." Someone, deliberately, with "malice aforethought," has written down three (or even four) names for Moses' daddy-in-law.

Raguel may have been Jethro's father, but *Reuel* and *Hobab* are names applied to Jethro, not *Raguel*. To make sure that the Authorized Text contradicts, the New Scofield Board of Editors have forced the word RAGUEL (margin note, p. 73) to mean *Jethro*: this makes "**Hobab**" a son of Moses' father-in-law, forcing Judges 4:11 into a blatant contradiction, but such "reverent" handling of the word by "serious" Bible students is nothing new. The Catholic Church and Apostate Protestants have been doing it for years.

Hobab is Moses' father-in-law in Judges 4:11. He is "*Reuel*" in Exodus 2, and he is *JETHRO* in Exodus 4:18. With this much to work with, the structure of Numbers 10 would be "**Hobab . . . Moses' father in law,**" *Hobab* being the son of Raguel the Midianite. This would still leave Hobab with two other names (Jethro and Reuel).

However, did you notice that Judas (not Iscariot) went by *Thaddaeus* in Mark 3 and *Lebbaeus* in Matthew 10? And did you notice that Joseph's name was *Justus*, though he was "called" *Barsabas* (Acts 1:23)? Jethro is the man's common *family name* used only in connection with his family relationship with Moses. His name recorded in the *history of Israel* and in relationship to the Kenites is *Hobab*. The man's name

originally was "Reuel" named after his father Raguel the Midianite.

"Take Aaron and Eleazar his son, and bring them up unto mount Hor: And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there." (Num. 20:25-26), versus **"And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead"** (Deut. 10:6).

Mt. Hor is in Mosera, so there was never a problem to start with. If **"Mosera"** were another name for Mt. Hor, there still would be no problem (see Deut. 3:9). Mosera is the district; Mt. Hor is the mountain *in that district*.

"And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities." (Num. 35:4-5).

The problem here is the measurement supposed to be 1,000 or 2,000? The first measurement was to be taken from **"the wall of the city"** (vs. 4), while it is said of the second measurement that it only was **"without the city"** (vs. 5). Plainly the first measurement is directly from *the wall*; the second measurement is to be taken from that limit making the total distance from the wall at any one point 3,000 cubits or 5,500 feet (less than a mile and a quarter). A good reason for two measurements could be that a space of 1,000 cubits outside the wall was for "their goods" including stables and barns, while the outer circle was for "pasture" grounds.

"And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession" (Deut. 2:19), versus **"And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah"** (Josh. 13:25).

The problem is how Joshua could have torn up the land of Ammon (see Judges 11:14-27) after the Lord had told them not to fool with the land because it was given to **"the children of Lot"** (Deut. 2:19, 37).

When Joshua came in, Moses had already taken the lands of Sihon the king of the Amorites, including Jahaz (Num. 21:21-24), and only stopped at Jabbok (Deut. 2:37). When Jephthah is about to take on the Ammonites, he calls it to their attention that their territorial possessions *stopped at Jabbok* (Judg. 11), and that any land *north* of that or *west* of Jordan was given by God to the children of Israel when they came out of the wilderness (Judg. 11:22-23).

Now, the Bible's explanation for all of this is found by noting that the battles against the Amorites (not *Ammonites*) with Sihon as their king (Num. 21:21) first covered an area between Arnon and Jabbok (Jahaz, Medeba, Heshbon, etc.). These battles then went straight north up Jordan (on the east side), far north of Jabbok, with a main battle at Edrei on the Yarmuk River. If Ammonite territory was not violated at this time (Deut. 2:37), then it had to be territory **EAST of Mahanaim and Heshbon**. The *original territory* was between Arnon and Jabbok (Judg. 11:19), but it had been taken by the Amorites. When Moses and Joshua come on the scene **"half the land of the children of Ammon"** (Josh. 13:25) is half of the land that had been the children of Ammon's *before* Sihon dispossessed them. Moses (Deut. 2:19) is referring to no more interference with the land of the Ammonites as it stood *then*—east of

Heshbon and Mahanaim and bordered on the North by Jabbok.

And here we shall take a breather, and before plunging into all of the "problems" in Joshua, Judges, and Ruth, we shall examine some "problems" with the AV text that lie not so much in "discrepancies" and "contradictions" but in the manner and style in which the *King James Bible* is written. Most of these "problems" are posited by the Gnat Strainers Society at the following schools: Tennessee Temple, Pensacola Christian, BIOLA, Piedmont, Pillsbury, Mid-South, Northwestern, Midwestern, Bob Jones University, BBC, Liberty, Wheaton, Fuller Seminary, Covington Seminary, and Dallas Seminary. Smaller satellite schools pick up their gnat straining from these institutions.

CHAPTER SIX

The Gnat Strainers

Every pastor in America knows what it means to get "junk mail." *Junk mail* consists of xeroxed, mimeographed, mass-produced reprints sent out by computerized envelope-stamping machines that are made to look like personal letters addressed to you. The chances are no one knows your name but a machine.

Then there is always a raft of mail sent in by "spooky Christians." These Christians are always worried about witchcraft, the Illuminati, the Masons, the Bilderbergers, Johnny Todd, the Khazars, and the International Bankers. They want to get your attention in order to *use your pulpit* since God has either not called them to preach or if He has, they haven't taken the time and effort to learn how to do it. There is nothing an anti-Mason (anti-Masonite?) would rather do than get the "ear" of a Bible-believing teacher or pastor, and then channel through him 2,000 reams of speculative material that has no more bearing on Soviet-Catholicism than does a hula hoop.

But among the mail that arrives at Box 6021, Pensacola, Florida, is the strangest assortment of letters regarding the *authority of the Bible* you ever saw. Personally, I have never had to carry on any lengthy correspondence with any man involved in this kind of mail. What happens is that young men who believe in the Bible suddenly get interested in obtaining THE TRUTH instead of propaganda and advertising gimmicks, and they write to preachers and schools asking them "WHERE IS THE WORD OF GOD?" When their inquiry is *answered* (or more properly, when they get *the runaround* by return mail), they usually mail me

both letters: the one they wrote and the one they got in return. As a result a pile of "most unusual" letters has accumulated through the years. To say they are a "revelation" is an understatement: *They are a catastrophe.*

When asked: 1. Do you believe that any translation can be called "The Bible"? 2. Which Bible is the word of God? 3. Do you believe the AV is the Word of God? *There isn't one positive affirmation from one man or school written to.*

Here, for example, is a letter from Midwestern (Pontiac, Michigan) which says that a preacher can correct the "inaccurate renderings of the KJV" and that the *New Scofield Reference Bible* (see note on 1 Sam. 13:1) is trying to help people understand the archaic language of the King James (see note on Dan. 3:25). Did anyone there *believe* the *Authorized Version* was THE Bible? Of course not. Not one word was said about ANY book being THE BIBLE that any man on earth had seen for 1,800 years.

Here is a letter from J. Vernon McGee. After talking about "not needing new translations" and piously praying "Forgive us Lord, our translations," he quietly says, "WE would recommend the *Authorized King James Version* AND the *American Standard Version.*" Two authorities; 30,000 changes; two lines of Christianity; two *conflicting lines of manuscripts*; two *different Bibles* that treat Luke 2:33, 24:51-52; Acts 20:28; 1 Tim. 3:16; and Acts 8:37 in an entirely *DIFFERENT* way.

Faith Way Baptist College (March 6, 1978) says that they believe the *KJV* is the "*best* translation of scripture." Do they believe it is the Holy Bible? *Certainly not.* Do they believe it is the word of God? Not on your life. No profession of any such kind is made by Eugene M. Graham, the Dean of Administration, or Dr. Larry McCauley, the vice-president.

Here comes *What You Should Know About Bible Translations* by G. Christian Weiss (Theodore Epp,

"Back to the Bible," etc.). What does he say? He says it is all right to leave out the "**blood**" in Colossians 1:14 because some good, godly Premillennialists questioned the verse *AFTER* Westcott and Hort threw it out (1885). Do Epp or Weiss *believe* the AV is the word of God? *Of course not*. The enclosed "chart" of Bible translations says that the ASV and NASV came from the "original manuscripts," while the AV of the Protestant Reformation came only from "ancient copies."

What does Rolland D. McCune say (Central Seminary, Minneapolis, MN.)? Why, he says that the ASV and the NASV and the AV are all "reliable and trustworthy"—though they differ in 36,000 places, and two of them came from Greek manuscripts that omit the ending on Mark 16. And he states that in view of the fact that these three different, *conflicting authorities* are "trustworthy," you don't have to worry about *any* absolute, final authority.

The only final authority at Central Seminary is the *opinions* of the board of directors and trustees. The Bible was never the final authority to start with. (See letter from Bob Jones III, Appendix Number 8.) Of course the school "PROFESSED" to believe in "THE BIBLE" as the *final authority*, but they didn't have THE BIBLE to start with; and when asked where it was, they confessed that they had three conflicting authorities, *NONE OF WHICH WERE* "THE BIBLE."

In comes Marvin Merry, the academic dean of Indiana Baptist College. Indiana Baptist College is "for" the King James and "uses it" (the Pharisees *USED* Judas, remember?), but they tell us that it cannot possibly be of the Holy Spirit because the Holy Spirit would have written *IMMERSED* instead of transliterating the Greek as "baptized"! Marvin screams "We insist the Holy Spirit NOT be blamed at all for this *terrible error!*"

Now, this last little rigged-up do-hickey is being used at the Baptist University of America, and other

Baptist schools, to convince Baptists that the AV could not be the word of God because it fails to emphasize the FORM OF BAPTISM in the Baptist fashion. Sounds good doesn't it? But did you ever stop to think how two-faced these hypocrites are in lying like that? What if the next version corrected "**baptize**" to "immerse"? Is there any Baptist in America (or anywhere for that matter) who would think of calling himself "AN IMMERSIONIST"? Why of course not! Imagine "THE IMMERSIONIST BIBLE COLLEGE" of Springfield! Imagine "THE IMMERSIONIST TEMPLE OF DETROIT"! Imagine "THE IMMERSIONIST COLLEGE OF AMERICA"! *Why these lying rascals wouldn't accept their own recommendation!* They just put on a show to make it look good. They would no more think of adopting *their own* "convictions" and "recommendations" about this change in the AV than they would adopt a deck of tarot cards for Sunday School literature.

They just put on a big gnat-straining, pious stink to lower the AV in the eyes of their students. Shame! What a disgraceful occupation for a man in his thirties or forties *professing* to be "serving God"! (The word "**baptism**" is a compound word to start with: it can mean pouring, submerging, or dying. To limit it to "immerse," as a theological expedient to put pressure on other denominations, is a cheap, tawdry, mercenary way to handle the word. Anyone could find out that water baptism in the New Testament was by immersion from any edition of any *King James Bible* ever printed, or any translation from it.)

How fares Northland Baptist Bible College (Dunbar, Wisconsin)? They "use" the AV because they "FEEL" it is the best one to "USE." Do they *believe* it? Don't be stupid; of course not. They *use* what they don't *believe* because it pays, as in the philosophies of Dewey and James, and it has nothing to do with believing in the authority of ANYTHING. (See Bob Jones

III, Appendix Number 8.)

Here is Mr. Luther J. Rupp of Toledo Bible College (Toledo, Ohio) who will grant us that the AV is a "good translation," but if you really want a version that is "very accurate in dealing with the ORIGINAL GREEK," you should get the *Roman Catholic Vatican manuscript* and the *Alexandrian Sinaitic manuscript* (which contain *Apocrypha* in both Testaments) and make 5,800 corrections on the Protestant text *and accept the Jehovah Witness Arian reading of John 1:18 found in those manuscripts*: In short, Mr. Rupp recommends the *New American Standard Version*.

What's doing down at Clearwater Christian College these days? Well, William Costanzo (Clearwater, Florida) steps forward boldly, and with the courage of a "giant of the faith," he bravely proclaims: "Without hesitation we declare our reliance upon THE BIBLE as our authority for life and as our foundation for learning."

Does he mean this? *Don't be silly*. No one at Clearwater has ever seen *THE BIBLE*, and certainly no one has ever studied it or memorized it. "*THE BIBLE*" in this "brave STAND for the FAITH," etc., was a reference to a *nonexistent book* that has no more bearing on the life and learning of a twentieth-century student than does "*The Rhyme of the Ancient Mariner*."

Can we find any diversion at Lexington Baptist College (Lexington, Kentucky)? Don't be silly. The Alexandrian Cult controls 95 percent of all faculty members of every school in the country, and their party line is uniform for all members of the scholars union.

Dr. Rosco Brong tells us (in answer to the question "Which of the following Bibles is the word of God?"), "*ALL THREE ARE THE WORD OF GOD*": *NASV, RSV, King James*. There you have it. *Thirty-six thousand differences* affecting the Virgin Birth (Luke 2:33), the Blood Atonement (Col. 1:14), the Deity of

Christ (1 Tim. 3:16), Salvation (Luke 23:42; John 9:35); and "ALL THREE of them are the word of God." Why is this? Because all three are "RESPECTABLE translations." That is, even though the source of two of them *is African* and the other *Syrian*; and even though *the source of two of them is Egyptian* and the other *Antiochian*; and even though the contents of two of them contained *Bel and the Dragon, Tobit, and Judith* in their Greek Old Testament and the other did NOT; and of the contents of two of them, Canon Cook said, "They were written at Caesarea by Eusebius, the standard bearer of the *Arian heresy*"; and of the same two, Scrivener said, "Their unpardonable blunders show they are *corrupt documents* logically incompatible with FAITH IN THE SAVIOUR'S DIVINITY"; yet . . . they are "respectable"? TO WHOM? "Respected" by whom? WHY?

Since Hills, Burgon, Philpot, Cook, Scrivener, Miller, Fuller, Clarke, Waite, Wilkerson, Pickering, and others have documented the fact that the Greek text for the ASV and the NASV is the Greek text of the RSV and NRSV (and the Jesuit Bible of 1582), how is it "respectable"? Does this mean that if the Cult controls the Christian school, it can dictate for the student what he is to *respect*? Yes, that is exactly what it comes to.

Perhaps we could find THE BIBLE at Bob Jones University (Greenville, SC). Surely in a "bastion of orthodoxy," militantly standing bravely against increasing odds and "boldly" professing belief in the "verbally, plenary inspired whatchamacallits," we can find THE BIBLE. Sorry: *no Bible*.

Custer and Neal tell us that there is no sympathy in the school for *any translation* that is not true to the *Alexandrian text of Westcott and Hort*, while the President (Bobby III) tells us they have no sympathy with a translation *that is not true to the Syrian text of the King James Version!* Hastily, the P.S. is added to Custer's notes that the University "wants to be *identi-*

fied with the AV"—not believe it. They "use it" although, of course, they don't believe it, and they "prefer" it as completely "accurate and reliable," although they don't believe for one minute that it is the word of God.

There is nothing in the correspondence from Rumminger, Neal, Custer, Bob Jones Jr, or Bob Jones III, making ANY SUCH PROFESSION. (See Bob Jones III, Appendix Number 8.)

What did Bill Behrens write, when answering the simple question "Which Bible is the Word of God if any of them are?". He wrote (Fairhaven College, Chesterton, Indiana) that two conflicting authorities were to be used—the AV and the ASV. *Yet neither of them is THE WORD OF GOD.* He hastily adds that the RSV is a poor translation, although only God and the Devil know why—it is the same New Testament Greek text for the ASV.

Hyles-Anderson* carefully divided *the Scripture* from "THE BIBLE," making the Bible "*in the original autographs* the inspired word of God," but the "SCRIPTURE" is to be the "FINAL AUTHORITY." Well, no one at Hyles-Anderson has THE BIBLE in the original autographs (see Doctrinal Statement), but they must have the "scripture," for they gave "THE SCRIPTURE" as "THE FINAL AUTHORITY IN ALL MATTERS OF FAITH AND PRACTICE." Does anyone at Hyles-Anderson know that the SCRIPTURES are "inspired" (2 Tim. 3:16)? Nothing was ever said in any Bible about "the Bible" being inspired or the "autographs" being inspired. Strange twist of the wrist isn't it, boys and girls (Eph. 4:14)?

Oh well, what's doing at Tennessee Temple (Chattanooga, TN) these days? Ah yes, here are two faculty members, Martin and Porter, and here is one more (Fred Afman), who are ready to help us poor, dumb, stupid hillbillies out! What do they say? They say that

* Hyles changed their position eight years after this book was written.

the ASV and the NASV and the AV are all the reliable authorities, and *the one who decides which one is right when they conflict* (they conflict in over 5,000 places in the New Testament) *is quite naturally either THEMSELVES or someone like THEMSELVES or someone they work for or SOMEONE they read after.* The preference will change depending upon what verse is being altered or attacked. (If you accuse them of one point, they will, like a Campbellite or a Jehovah's Witness, run to the next point and pretend the first one never came up.)

What do you say, Brother Strauss? Well Lehman Strauss (Escondido, California) studies, memorizes, teaches, and preaches the AV 1611, but he is very careful in answering his correspondence not to mention the deadly fact that he *BELIEVES* it. He reads from the RSV and NASV "from time to time." *So do we.* We read from Hagar the Horrible and the Wizard of Id from time to time. *But our BELIEF is something else.*

Aren't we having trouble finding someone who *believes* that any book that they have in their hand is the word of God? Isn't it amazing? Here are all these godly, dedicated Evangelicals, Conservatives, and "Fundamentalists," and none of them *believe anything* except that *some book no one has ever seen was the "Bible."* Don't you know the Lord is going to have a tough time with these "good men" at the Judgment Seat of Christ, getting them to explain their "convictions"?

How does Calvary Baptist School of Theology feel about it (Landsdale, Pennsylvania)? Well, can't you guess? Do we have to write another paragraph? Haven't you digested the party line by now? The Alexandrian Cultists are strung together like little puppets made from the same bench. They all hide behind one another and admire "**men's persons . . . because of advantage.**"

Dr. Tuttle (the Director of Admissions) speaks up

as promptly as any member of the Scholars Union. He says that all of their faculty would "USE" the *King James Bible*, even though they didn't *believe* it was the word of God, and would even "advocate" its *use* to others. However (ah yes, kiddies, let's have the shaft), they also "use" the *ASV* and the *NASV*—but, of course, they don't *use* that big, bad, terrible, "liberal Bible," the *RSV*. (They just think they don't. The *RSV* is a translation of the Westcott and Hort text of Eberhard Nestle, Aland, and Metzger.)

How do Southern Baptists handle things? Exactly as they do at Bob Jones University and Tennessee Temple. Dr. R. B. Brown (Southern Baptist Theological Seminary) writes: "The most literally EXACT translation of the Bible in the English is the *American Standard*." But to Dr. Brown, there is no such thing as a "perfect translation." (Ditto Bob Jones III, Appendix Number 8.) Who else believes this? Why, Prairie Bible Institute of Three Hills, Alberta, Canada. The correspondence from Donald Crites (President) uses three final authorities with none of them final and the *AV* translators only doing a "noble task" (ah yes, baby, we can count on you!) in "the light of the manuscripts they had . . . etc." (Ah yes, a light about 5,000 times brighter than any *you* have on *your* campus.)

But why waste our readers' time? Gleason Archer (Fuller Theological Seminary) naturally recommends the Bible he helped translate himself: *NASV*. [Bob Jones gets upset at Fuller Theological Seminary for leaning toward liberalism and "Neo-evangelicalism" and then recommends a Bible translated from the Roman Catholic African text by a man at Fuller. Typical "convictions."]

How does Brother Walvoord (Dallas Theological Seminary, January 2, 1969) look at it? Well, how do you suppose he looks at it? We'll give you one guess. You only get *one*. How about Brother Picirilli at the Free Will Baptist Bible College (Nashville, Tennes-

see)? Well, how about him? Would he dare step out of line? *Of course not.* Will he follow the doctrinal position of the Alexandrian Cult? *Of course he will.* He does.

Shall we continue?

Charles Baker speaks for San Francisco Baptist Theological Seminary (April 27, 1978):

1. There is no inerrant Bible anyone can *read* or *preach*.

2. "We are committed" to the inspiration of something we've never seen. (Bold commitment, Siegfried! Bravo!)

3. The Receptus has the best and the "most accurate copies"; however, WE RESERVE THE RIGHT TO *DISAGREE* WITH IT AND *CORRECT* IT IF WE DON'T *THINK* IT IS RIGHT.

Exactly.

Tennessee Temple University (Cliff Robinson, Head of the Bible Department, January 3, 1964). How now, Cliff? Have you the edge, or is it just a "Bluff"? "We USE the King James Bible as a BASIS for Bible study." And since Nestle's text is "based on manuscripts of the third and fourth century," *we use it.* They don't believe EITHER is the word of God. (Since it contradicts the Receptus in 5,800 places, to "use" it while "using" the AV—and believing neither of them—is about as sick as you can get without checking into the hospital.)

Hello, Dwight Moody! My, haven't you come a long way since you brought revival to America? Paul S. Haik of Moody Bible Institute (Chicago, Illinois, January 13, 1969) says: "I would suggest for purposes of ACCURACY the ASV (1901) Old Testament and the NASV (1960) for the New Testament." Who will buy this? James Barnes, Edman, Robert Dunlop, Dick Melton, Anthony Mohr, William Culbertson, David Johnson and Robert Foltz. What happened to Dwight L. Moody's old *King James 1611 Bible*? Nothing. It

simply was *replaced* with the North African Vatican text, because the people who replaced Moody were not only more "godly and dedicated" than he, but they were "more scholarly and more *intelligent*." Nothing like evolution, is there?

Hello Charlie, how's it going? Charles Feinberg (Talbot Theological Seminary, January 8, 1969) says the "TRUEST TRANSLATION available today which is nearest to the original languages is the ASV of 1901. You will be happy to know (don't bet on it, Charlie!) that this SPLENDID translation is being updated into modern language" What? *The American Language got out of hand in fifty-nine years?* What? *Are you kidding?* Is Charlie trying to tell us that the ASV of 1901 needed to be "updated into MODERN language"? My, what a confession! Here is a book (the AV 1611) that is still holding its own after 360 years, and the "truest translation," (see above) the most "accurate translation," (see above) has to be *updated in fifty-nine years because it couldn't stay alive and went broke and had to sell its copyright!* Boy, what a spiritual powerhouse! Boy, isn't it too bad that God and the Lockman Foundation don't have the same set of values!

Man, look at what the Lord is missing when He fails to use these "ACCURATE" and "TRUER" translations! How did He ever bring in the Reformation with that erroneous text of Erasmus, and then make England and America the greatest nations on the face of the earth with those crummy, "*cheap* editions" (see Nestle's garbage dumped on the Receptus, English Preface, p. 59) of Stephanus and Elzevir?

Gee willikers, fellas, if God had just had the North African Text of Vaticanus (this is the ASV and NASV text), think what He could have done! Why, He would have had to "update" the Bible only *six times* since 1611 and made only 5,800 changes in the Greek texts! Man, what a revival we could have had if we had just

had a "true and accurate" translation!

You sense the sarcasm. The only person who could actually *believe* what we just wrote would be Porter, Afman, Custer, Robertson, Neal, Bob Jones III, McGee, Walvoord, John R. Rice, the Lockman Foundation, Reuben Olson, Anderson, Rendall, Schaff, Westcott, Hort, Yaeger, MacKay, Godwin, Newman, MacRae, and the faculty members of Moody Bible Institute. (See Appendix Number 8.)

You can either believe the Bible that *God* wrote, used, recommended, and blessed; or you can believe the "Bibles" that *men* wrote, used, recommended, and blessed. If you are a man-pleasing, time-serving, education-worshipping idolator, you will go to the world—Egypt, in North Africa—for your authority. If you are a God-fearing, Bible-honoring, Christ-worshipping servant of the truth, you will go to *the Author of the Bible and its Preserver* (John 16:13), *the Holy Spirit*. The Holy Spirit told you that the Antiochian text of *Syria* (Acts 11:26) was the place to look for a Greek text: *not in Africa*.

How does the "Lockman Foundation" (anonymous if you ever saw it, boy!) feel about such books as *Which Bible?* (D. O. Fuller) and *Satan's Masterpiece: The New ASV* (Ruckman)? Why, they feel that since their 5,800 perversions of the New Testament, in line with North African philosophy, were "prayerfully and reverently" produced by more than forty scholars from "evangelical, conservative, and fundamental schools," the *documented evidence* in those books (Ruckman and Fuller) should be classified as "distortions, errors, and *falsities*." (Signed by Reuben Olson, April 12, 1978.) Do they list them? *Of course not*. Do they deal with them? What do you think?

The purpose of modern evangelical, conservative, and fundamental scholarship is to **CREATE THE MAXIMUM AMOUNT OF UNCERTAINTY IN THE MIND OF THE STUDENT IN REGARD TO ABSOLUTE**

AUTHORITY. THIS IS BEST ACCOMPLISHED BY RECOMMENDING TWO OR MORE CONFLICTING AUTHORITIES.

"Prayerful" and "reverent" apostates are the last thing on earth the Body of Christ needs in the Laodicean period. Give us one straight-talking, straight-shooting, honest believer who deals with *documented evidence in black and white*, and you can keep 3,000 grinning, baby-faced, bespectacled, overweight, egotistical *belly worshippers* who think God called *them* to replace the authority of the Holy Bible. These men are gnat-strainers. A gnat-strainer usually winds up swallowing a CAMEL.

Now, let us analyze this thing: With this vast unanimity, this beautiful concord of agreement, this rational harmony of "one mind" and "speaking the same thing," there must be some reason why *every man in the list* (and 300 we didn't list) and every school represented (and we omitted three-fourths of them) took the same party line. Of course, we know what the *real reason* is—to play god for the Body of Christ so that the scholar or *the school* will become the final authority. But since not one man or school in the group would dare confess *that sin*, or even believe he had committed it, what reason is offered by *them* for this conjugal bliss in recommending DEPRAVED TRASH?

You'll have to admit there is no dissension among the brethren in the Cult when it comes to *getting rid of the final authority of the Bible*. They all agree that it must be done away with as soon as possible, and they have all agreed on *how* to do it: Recommend one or two authorities that contradict it.

Now, if "driven to the wall," what *RATIONAL* alibi would these egotists produce to justify their sins and unholy MOTIVES?

Well, the alibi is that there are so many gnats in the soup (1611), that need to be strained out with "Greek scholarship" and by "eminent textual authorities," that

a different bowl of soup (1885) is needed: one containing Camels-hide, hair and all (Matt. 23:24).

When the "leading, eminent textual authorities" in England sat down at the table (1881–1885) to officially usher in the Laodicean church period, the first thing they decided to do was LIE. So, they blandly told the public that the guiding purpose behind their work was to make "as few changes as possible" in the Authorized Text of the Protestant Reformation. After lying *publicly*, they then took the next step that any "good, godly, dedicated conservative" would take (who was being "maligned and slandered and misrepresented" by Bible believers)—they decided to pawn off a fraud under cover. Having taken these first two "scientifically sound" and "scholarly" steps, they presented to the *educated leaders* of America and England the *Revised Version* of 1885, containing 30,000 changes from the Protestant text of the Reformation, 5,800 of them being in the New Testament. This is the "scholarship" of BOB JONES UNIVERSITY AND PENSACOLA CHRISTIAN COLLEGE (up until 1998).

This Satanic "Greek text" for the New Testament was an "eclectic text" based on the unproved and unsound theory that TWO AFRICAN MANUSCRIPTS CONTAINING THE *APOCRYPHA* had more weight and authority in deciding textual variants than 500–1500 Receptus manuscripts from Antioch of Syria (Acts 11:26).

When any member of the Alexandrian Cult (North Africa) says "*oldest and best* manuscripts," he is usually referring to two of the most *corrupt* and *grossly miscopied* emendations of the Scripture known to the science of textual criticism: *Vaticanus* and *Sinaiticus*. Westcott and Hort wrote almost twenty pages of hot air (see their *Introduction to the New Testament in the Original Greek*) to convince men like themselves (stuffed shirts—not "soul-winners") that the Bible that brought about the Protestant Reformation (and subse-

quently the Industrial Revolution, the acme of the arts and sciences, worldwide revival, worldwide missionary endeavors, the teaching of the Africans how to read and write, and the high standard of living in Germany, England, and America) was a *corrupt text* containing nearly 6,000 errors, and that the "best text" had been preserved in the *Vatican Library* and in a *waste basket in a monastery* and had been published in a Latin translation in 1582 by the *Jesuit Priests* at Rheims, France.

Now, WHO could believe such a story? Bob Jones III, Custer, Neal, Afman, Porter, Martin, MacKay, MacRae, Newman, Wilbur Smith, E. S. English, Robertson, Gregory, Nestle, Metzger, Aland, Machen, Melton, Warfield, Lehmann Strauss, Rendall, Davis, John R. Rice, and the Lockman Foundation. (See Appendix Number 6.)

WHY? In God's name, why would a bunch of saved people who bragged about being "reverent" and "prayerful" swallow a trotline like the one given above? SIMPLE: They all had an old nature, and the old nature in an *educated scholar* wants to sit in the SEAT OF FINAL AUTHORITY AND PLAY GOD (Gen. 3:1). They took the bait because *they wanted to*. Evidence was not considered. When Dean Burgon and Scrivener presented the evidence, Burgon was disqualified because they didn't like his "attitude and his language" (were they really Liberals?), and Scrivener was disqualified because he was in the minority. The *evidence* was never examined or dealt with. (See Appendix Number 6.)

When Philip Schaff and Dr. Green jumped on the bandwagon (ASV, 1901), the Scholars Union all joined in one mighty ecumenical "thrust" to get the conflicting authority elevated to a place even with (or higher than) the *King James Bible*. The impetus behind this apostate movement was the recommendation and promotion of the ASV (1901) by every leading "scholar"

in America. Since that time, there have been seventy-five English versions* printed to compete with the AV: Everyone of them is the *African text of Alexandria, Egypt*, elevated to the seat of authority by Westcott and Hort and printed by Aland, Metzger, and Eberhard Nestle.

There isn't a dime to choose between the *Living Bible* and the ASV, and there isn't a penny to choose between the NASV and the RSV. The only variation is that *unsaved Liberals* turned out one and *apostate Conservatives* turned out one, while *apostate Evangelicals* turned out two of them. Not a "bible" in the list is anything but an insult to God Almighty and a blasphemy to the name of Christ. The two "oldest and best" manuscripts contain 7,578 changes from the *Receptus* in one manuscript (Vaticanus) and 9,000 changes in the other (Sinaiticus). The two make as many as nineteen changes in thirty-four words (Luke 8) and sixty changes per chapter (Matt. 1). They differ *between themselves* 3,000 times in the Gospels, and one of them (Vaticanus) contains 589 readings in the Gospels found nowhere in any set of manuscripts; these readings affect 858 words. The grossly corrupt Sinaiticus used by Hort, Nestle, Aland, and Metzger has 1,460 readings in it that don't appear in any Greek manuscripts, and they affect 2,640 words. The five "oldest and best manuscripts" (A, Aleph, B, C, and D) cannot agree forty-seven times in 600 verses. In short "THE BEST GREEK TEXT" was constructed by men who misrepresented documented evidence, somewhere, *fourteen times per page* for 220 pages. They did this after lying about their intention and plan of revision.

This is the Greek text of the NASV and the *New International Version*.

This is the Greek text of the RSV and NRSV and the *Living Bible*.

It is "preferred" by the faculty at Bob Jones University.

* Eighty-nine by 1997.

It was constructed *fraudulently* and was constructed by men who *lied* about their *STANDARDS* of revision and translating. If you trust it, you are a fool and so is the fool, who recommended that you trust it. It is the Camel: hide, hair, and all.

Now, what were the multitude of *gnats* that made it impossible for any American in the twentieth century to trust a Book that built his free country and gave him his standard of living?

They must have been big enough gnats to leave footprints on you, and they must have been big enough to be picked up on radar, because they were the alibi for a group of "conservatives" to trade a Bible text for a Roman Catholic, African dishrag.

Gnat No. 1. The Holy Spirit is called "**itself**" in Romans 8:16, and this is a "no-no," because we all know that it should have been "Himself." Right?

Gnat No. 2 That nasty old *King James Bible* said "**devils**" (Mark 1:34), and we know there is only *one* Devil, so the Holy Spirit couldn't have written that, could He?

Gnat No. 3. How could you ever find the deeper things in your Bible with such terribly difficult words as "**trow not**" (Luke 17:9), "**wist not**" (Exod. 16:15), "**fats**" (Joel 2:24), "**prevent**" (Psa. 88:13), "**leasing**" (Psa. 5:6), and "**hosen**" (Dan. 3:21) to contend with? Wouldn't this be a good enough reason to adopt the Roman Catholic text of North Africa instead of the Book *by which most of you were saved and called to preach*?

Gnat No. 4. The horrible old *King James Bible* forgot to capitalize "H" when referring to God (Him or He or Himself). Can't we improve upon this and give more glory to God by *capitalizing* the pronoun?

Gnat No. 5. That vicious, old "late manuscript" King James says "**church**" when it should have been "assembly." Isn't this a good enough alibi to lie about the 5,000 more changes and make 4,000 of them in

line with North Africa?

Gnat No. 6. Oh, what a terrible thing we have here! These awful paragraph and chapter markings! How they break up the chain of thought (Matt. 17:1) and prevent the poor, dumb, stupid believer from connecting ideas! Let's just write the whole book like a novel and hide the numbers in the middle of the text so you can't see them!

Gnat No. 7. What a horrible sin to translate an aorist or a past perfect as a *present* (Gal. 2:20). Oh, heavens to Betsy! How can we tolerate such a "lack of knowledge" of the Greek verb by these good men who "did what they could with their limited knowledge at that time, etc."

Gnat No. 8. Why, didn't they know that Christ should be a "who" instead of a "**which**" (Phil. 4:13)? How can we tolerate this "outdated" Bible that is obscure because of its "archaisms"?

Gnat No. 9. Oh, gloryosky! What is this? "**Cast the same in his teeth.**" These poor, stupid AV translators! What a pity they couldn't translate the Greek correctly. And how could they have translated "me genoito" as "**God forbid!**" Oh the shame of such barbarisms!

Gnat No. 10. Great Scot! What is this terrible blunder? "**JESUS**" (Acts 7:45)? Oh, these poor benighted translators. Didn't they know how *confusing* that would be, when the word should have been "Joshua?"

Gnat No. 11. How could anyone strain "**AT a gnat**"? Didn't they really mean "out" a gnat, and just didn't put down what they really meant?

Gnat No. 12. How could they have put 1 John 5:7 in when they had "no Greek manuscript evidence" for it, and Erasmus had to hustle to get any evidence for it? Didn't they know it was "doctrinally suspect" since it emphasized the Deity of Christ? Tsk, tsk, poor uneducated fellows! Good? Yes. Pious? Yes. Well mean-

ing? Yes. Stately, poetic, and rhythmic in their translating? Yes. But not "INTELLIGENT" LIKE US GREAT, EDUCATED, TWENTIETH-CENTURY, EVOLVED BABOONS.

Gnat No. 13. How could you have put the *Apocrypha* between the Testaments so it could not be found in either Testament but only as "recommended" reading? Don't you see how much smarter we are today in not putting it in at all? Even though *it is there in the GREEK MANUSCRIPTS we use, as part of the Old Testament?*

Now, that is a brief sample of some of the "rational" reasons which the Alexandrian Cult would use if they were "nailed to the mast" and asked to give an account for their recommendation of the three most Satanic pieces of corruption that ever showed upon this earth in the realm of Scripture revision: the *NIV*, the *ASV*, and the *NASV*. Not a "man jack" of them would tell you the *real* reason: He needed *two conflicting authorities* to get rid of any *final authority* but his own opinion, his friend's opinion, his brain, his school, or his training. *He aspired to be god* (Isa. 14:14).

We are ready now to examine Joshua, Judges, and Ruth, but before we do, let us just pick up all of the thirteen gnats listed above and look at them under the microscope of the Scriptures. Before we go swallowing down unclean meat (Lev. 11:29) instead of the strong meat of the word (Heb. 5:14), let us examine our "gnats" very closely and see if they are really gnats or just locusts that God has put into His book to make some hypocrite bat the air.

Gnat No. 1. The word for "**Spirit**" is *neuter* in any Greek text. Jesus is called a "**holy THING**" in Luke 1:35, and He is called "**IT**" in Genesis 3:15 in any Hebrew text. The objection to the use in Romans 8:26 is nonsense. It was made under the pretense of defending Baptist doctrine against Holiness doctrine, where the Holiness people for years referred to the

Holy Spirit as "getting it." In their misguided zeal to set up their *own doctrines as authoritative*, the apostate Fundamentalists sacrificed an *authoritative BIBLE* for one authoritative doctrine.

You will observe that the Spirit of God is often small "S" as in Numbers 11:29 and Exodus 31:3 where His *personality* has not yet been revealed. Since THE SPIRIT is like WIND (John 3:8; Ezek. 37:9, 14), it is perfectly proper to use the neuter when referring to His INFLUENCE OR WORK, which is the subject of Romans 8:16-26. The word for "spirit" is *neuter* anyway.

There was no gnat in that bowl of soup. They lied to you. *And they knew they lied when they lied*: They lied to maintain *their* integrity and authority, not to teach you the Bible or to honor the word of God.

Gnat No. 2. Stuff and nonsense: Judas was "A devil," and the word for DEVIL there (John 6:70), the critics of the AV translated as "devil" in every English translation on the market (Matt. 4:1, 5, 8; Luke 4:2, 3, 5, 6; Acts 10:38; 1 Tim. 3:6; Eph. 4:27; James 4:7; 1 Peter 5:8, etc.). Stuff and nonsense. The new Bibles didn't even translate the word "*daimonion*"—not even after complaining about the AV translators not translating "*baptizo*"! Stuff and nonsense. Why, we aren't dealing with "serious scholarship." We are dealing *with false witnesses*. There was no gnat in that bowl of soup.

Gnat No. 3. Is it really that tough? (One of these educated idiots said that there were one hundred words in the AV that were no longer in use!) Why, the NASV and the ASV said "HADES" instead of "HELL." Is that what you call "updating the book in the modern language of the common man"? Why, you old hypocrite, shut your lying mouth! The *New Scofield Reference Bible* says "ODIOUS" instead of "STINK." Big deal. You really "updated" the old "archaic words," didn't you kiddies?

Is it really that tough? Well, if there were one hundred archaic words that no one could understand—and there certainly aren't half that number (see Appendix Number 5), that would be *one word* in the Bible out of 7,800 words. Tough sledding, eh Bob? Do you mean to tell me that *one word* out of 7,800 words couldn't be put *in the margin*? Oh, come on now, you Campfire Brownies, you put the *KING JAMES TEXT of the Holy Bible into the margin over 3,000 times in the New Scofield Reference Bible*. Isn't that going a long way around the interstate to prove something?

Com'on now, Brownies, if you tried that on a trip from Jacksonville to El Paso, would it work? Would anybody be stupid enough to follow you or get in the car with you? I mean, why go to *thirty times the trouble to "clarify the text"* than was needed unless you had an ulterior motive in "CLARIFYING" THE TEXT? (See Appendix Number 9.)

(At the Pensacola Bible Institute we give each second year student a list of *one hundred* "archaic words" from the AV. Then, without benefit of Greek or Hebrew, or any other translation or any other version, we ask him to GUESS what the words mean. There are not *forty words* in the list that the class can't guess [Appendix Number 5], even though many students in the class have only a high school education, and there are always four or five that haven't even finished high school. [I am not theorizing anything. You come and sit in the classroom and listen. See Appendix Number 5.])

There is no real gnat in that bowl of soup.

Gnat No. 4. Well, *theoretically*, you might have something there if you were honest, but since every translator who capitalizes the pronoun attacks the Deity of Christ in Luke 24:51-52, the Virgin Birth in Luke 2:33, and the Incarnation in 1 Timothy 3:16, there isn't much point to the complaint, is there? You got out the gnat, and sure enough, true to form, *you*

swallowed the camel. Again, if it is God's Book (and we believe it is) and God is writing about *Himself* (and we believe He did), He may take whatever liberty He likes with the capitalization of pronouns.

This soup is pretty good, did you notice? We never really needed a strainer (Matt. 23:24) to start with.

Gnat No. 5. Well, one lie begets another. The new Bibles don't say "ASSEMBLY," they say "CHURCH." If you said "assembly" every time, you would begin to teach a heresy, for you would have one local assembly as the Bride of Christ (Eph. 1:22; Col. 1:18) whereas *no local assembly can complete the Body of Christ* (1 Cor. 12:20, 27). How would you know the "assembly" in Acts 19:41 wasn't a "CHURCH"? The word there is "*ecclesia*." You see the gnat strainers always have a medicine that is worse than the disease (if the disease were there). Frankly, we haven't found any diseases in the text: We have found diseases in the sick thinking of the Cult, who desire to pose as "gods" to the Body of Christ. Church from "*kirche*" (kirk) is the European way of saying "*ecelesia*." Whatever dubious origins may lie behind the word (Hagar the Horrible would understand it: "Loot, THEN burn, etc., etc."), it is universally accepted as representing a local assembly of believers (Rev. 1-3) and as representing the Body of the Lord Jesus Christ (Eph. 5).

Who, tell me, was ever misled by the word, if he believed the Bible to start with? What man who read the New Testament would ever have any confusion in his mind about the word if he compared the passages where it occurred? Is someone trying to get you to lay your Bible down and quit comparing passages? Yes, I think so. A Pharisee is always approaching someone with a sieve.

Gnat No. 6. Man, you talk about "breaking up a thought"! The AV translators couldn't get in the same ring with the Scofield Board of Editors. That bunch of "good, godly, dedicated, spirit-filled, Premillennial Fun-

damentalists" made *two paragraphs* out of *one sentence* (Joel 2:11) to make you think the *Lord's Army* at Armageddon were *locusts*, and when the New Board of Editors took over (Joel 2, page 929), they restored the AV paragraph mark, having seen the blunder, but still *added a footnote* to teach the lie that was invented by altering the AV paragraph marking!

You talk about breaking up "thoughts"! Why, the *Expanded Translation*, put out by Kenneth Wuest, *omits* verses and yet retains *the number* of the verse in the margin *as though the verse were still there: fraud*. You talk about breaking up a chain of thoughts: The NASV omits parts from 1 John 5:7-8 but rearranges the numbers so you will *think* they have put all of the words into the text *when they didn't*. Are we to trust *THESE* men with chapter and paragraph divisions simply because they are "prayerful, conservatives" who believe in the "verbal, plenary inspiration of the *guess what's*"?

Now, how did Clarence Larkin write the greatest book on Dispensational Truth ever published, and get it right, when he had those terrible paragraph and chapter markings in an AV to put up with? There isn't one main teaching on the Second Coming that Kirban, Scofield, Pettingill, Lindsey, Gothard, Epp, Rice, DeHaan, Fuller, McGee, or Weber ever preached or wrote that Larkin didn't have in print before 1930.

How is it that the *Lockman Foundation* couldn't even get the restoration of Israel right (*Amplified Version*, 1 Thess. 2:16) *forty years after they were given the right material*? Here is A. T. Robertson complaining about the chapter headings. A. T. Robertson denied the Judgment Seat of Christ, the Rapture of the Church, the Restoration of Israel, the Millennial Reign of Christ, the coming of the Antichrist, the Great Tribulation, and the second coming of Moses and Elijah—exactly like Machen, Warfield, and Wilson denied them.

Should we give a serious hearing to such Scriptural "babies" when they begin to whine about "chap-

ter and verse numberings breaking up the thought" of the writer? I mean, really, isn't there a limit to toleration when dealing with destructive critics whose main problems are *unbelief and ignorance*? A. T. Robertson and those like him strained out one gnat and swallowed fifteen camels: uncooked camels at that.

Gnat No. 7. Imagine the conceit of these "reverent and prayerful" idiots to think that the AV translators didn't know the difference between the *pluperfect* (Matt. 16:19), the *aorist* (Matt. 7:23), and the *perfect* (Gal. 2:20) simply because they didn't bow down to the lexicons written by unsaved Greek grammarians every time they wrote something! Why, the NASV doesn't pay *any attention* to the tense of the Greek verbs in Matthew 3:1; 1 Thessalonians 1:10, 2:3; Acts 7:51, 53, 55-57, 10:11, 18, 13:11, and a dozen other places. If we are to assume that any failure to translate an imperfect as an imperfect or an aorist as an aorist (see *The Bible Believer's Commentary on Acts*, 1974, pp. 82 and 137) is the mark of erroneous Bible translating, there certainly isn't any sense in buying an ASV or a NASV: *neither of them translated the aorist, perfect, imperfect, or pluperfect consistently* (see Chapter 16, Matt. 16:19).

Oh, how carefully the NASV translated Matthew 16:19 after omitting "**without a cause**" from Matthew 5:22, thereby bringing into question *the ethical conduct of Jesus Christ* and bringing His *sinlessness* into question! Oh, how "godly" we are when we get the "*tense of the Greek verb right*"! How marvelous it is to know that you are no longer "**crucified with Christ**" (Gal. 2:20) although you HAD been (NASV, Gal. 2:20), even if you did knock out "**THAT YE SHOULD NOT OBEY THE TRUTH**" (Gal. 3:1) in the same epistle—only two verses later! Oh, happy day! Isn't it wonderful to have a Bible that condones lying by omitting "**THOU SHALT NOT BEAR FALSE WITNESS**" from Romans 13:9 but gets the "*tense of the verb*"

right in Romans 6:13? What did we do for three hundred years without such "godly" men to give us "reliable" translations?

But why play Ring-Around-the-Rosey? Here are these vainglorious egotists, clad in the robes of their private interpretation, writing "practice" for "**commit**" in 1 John 3:9 in order to "help the reader" (and prevent him from turning to John 3:6 for the Bible interpretation of the passage), and then, when faced with the *same Greek word (poieo)* in the *same TENSE* (John 8:34), *they couldn't translate the word and had to copy the King James reading!* And then, they gave up their "consistent" translating of "*poieo*" as "practice" in Mark 15:7; Acts 28:17; 2 Corinthians 11:7, and James 5:15. And these kiddies are going to teach *us* Greek grammar? They are going to criticize the AV translators for ignorance about the "tense" of the verb, are they? Well, let them get the beam out of their eye and the camel out of their own soup before they come around and waste a Bible believer's time with such hypocritical *nonsense*.

Gnat No. 8. "Who" for "**which**" (Phil. 4:13)? At the cost of deleting "**CHRIST**"? Could you ever find a clearer case of gnat-swapping for a camel than that one? Out goes "**Christ**" and in comes "who." You say they capitalized "Him" so you would know "who" the "who" was? Don't be silly. *They knocked Christ, Him, Who, and He Who slap out of Matthew 12:6 and said that a thing present was "greater than the temple" because they made it SOMETHING instead of someONE.* And we are to think that such scholarship is "reliable"? Like what, a linen gun barrel? Like what, a leaky canoe? *Which of you* (I said "**WHICH**" referring to *people*—Phil. 4:13), has the gall to talk about "trustworthy and reliable" translating with the stuff going on listed above? And who would believe you but someone as self-deceived and as deluded as *yourself*?

Gnat No. 9. How did we get "**cast the same into**

his teeth" out of "*oneidizon*"? Well, try it this way: How did you get "handle accurately" (2 Tim. 2:15) out of a Greek word that means to cut or *divide*? Or put it this way: How did you get "peddle" (NASV, RSV, NRSV) out of a word that meant *nothing of the kind* (2 Cor. 2:17)? Or how about this; How did you get "it is the name of Jesus" in Acts 3:16 (NASV) when there are no GREEK MANUSCRIPTS OR GREEK TEXTS (uncial or cursive) IN ANY SET OF MANUSCRIPTS, FROM ANY CENTURY, that read in that fashion?

And you will instruct us on "**cast the same into his teeth,**" will you? You just THINK you will, Little Bo Peep. *There are no Greek manuscripts* (in any family, in any century) for the words found in the NASV in Luke 1:25, 13:22, 14:10, 13:8; Mark 1:20; Matthew 28:1; Acts 18:5; 2 Cor. 11:29; 1 Peter 2:2; Titus 1:3; 1 Tim. 3:15, 4:2; Rom. 1:2, 4; Heb. 1:10, 2:2, 6, 9, or *fourscore more places*.

The idea of these gnat-straining reprobates saying "*there are no Greek manuscripts* for 1 John 5:7"—when there *are*—and then *making up their own* "Bible" with neither Greek, Latin, or Syriac manuscripts to back them up! There was no gnat in the AV making passages that made things "clearer" at times instead of more "accurate" at times: At times, all translators who hate the AV do this. The thing they are consistent on is not their "accuracy" and "clarity" it is their envy and hatred of the Authority of God Almighty. (See Chapter Twelve.)

Gnat No. 10. The Greek word for "Joshua" is the Greek word which the ASV and NASV translated as "**JESUS**" *over 500 times in the New Testament*. After all this hypocritical blather about "*pascha*" should have been "passover" instead of "**Easter**" (Acts 12:4), these tight-fisted, narrow-minded, hair-brained bigots have refused to translate *their own Greek texts* and have deliberately *mistranslated it* to make the passage "clearer." *No new version translates the Greek word for "Jesus" consistently.*

What, then, was the point in complaining about "*pascha*"? (See Appendix Number 5.)

Gnat No. 11. What was the problem with the text as it stood (Matt. 23:24)? We all understand what it means to "jump AT the crack of a whip" or be "shocked AT the sight of something" or "get up AT the first break of day." What was the problem? The gnat strainers of Matthew 23, like their contemporary kinfolk, began to strain "**AT a gnat**": That is, *they started to strain when the gnat showed up*. The Greek preposition "*ek*" (OUT) is not in the verse. (It is interesting also to notice that the Vatican Manuscript—"the oldest and best"—quietly dropped the straining operation from the text. Whoever wrote Vaticanus knew his own potentialities and capabilities. He saw his reflection in the mirror when he erased "*oi diulizontes*" from the verse.)

Gnat No. 12. Well, in the first place, the reading is in some Greek manuscripts; so, whoever told you it *wasn't* LIED, and he lied without any conscience at all about the matter. Two: The passage is quoted by Cyprian eighty years *before* Vaticanus and Sinaiticus deleted it. Three: It is cited continually from 385 to 1611, and its original source was the Old Latin that was written one hundred years *before* Vaticanus and Sinaiticus were written. But, if that weren't enough (after all this talk about Greek grammar), the GENDERS of the nouns won't match the *oi marturountes* (Masculine) if half of verse 7 or verse 8 is omitted. But this time the *Greek grammarians* are as quiet as a turkey farm on Thanksgiving afternoon. Why the silence, girls? *I thought "grammar" was your strong suit?*

You wouldn't allow a "**which**" for "who" in Philippians 4:13, *but you will attack a verse on the Trinity*, when by so doing, you allow three *neuter* words to take a *masculine* antecedent. Boy, are you ever *consistent*! How do you account for the masculine (*oi marturountes*) when the Scripture said *to marturov* (*neu-*

ter) in verse 6? You cannot account for a masculine showing up unless there was some cause to read neuter words in a *masculine* fashion (see the discussion on “thing” and “it” in regard to Christ before He became a grown man). The accounting is given in the *King James Text*: the reference to the Trinity—all three of whom are MALE—preceded the *oi marturountes*.

There is no gnat in the AV text of 1 John 5:7, but someone has attacked the text as a gnat-straining Pharisee would.

Gnat No. 13. The last gnat strained out is the fact that the original edition of the AV contained the *Apocrypha* stuck *between the Testaments* for reference material as “recommended reading.” Since the promoters of the ASV and the NASV did not dare use their own manuscripts consistently in translating (the Vatican and Sinaiticus manuscripts), they gave their students the impression that they didn’t believe the *Apocrypha* had any business in the Bible. What they didn’t tell you was that the “best and oldest manuscripts,” which they used and recommended, contained the *Apocrypha* as part of the *Old Testament*—not “between” the Testaments, and that Sinaiticus had also stuck *The Epistle to Barnabas* and *The Shepherd of Hermas* into the New Testament. (See Appendix Number 2.)

If the Lockman Foundation and the apostate Fundamentalists of 1901 had dared to translate *all* of Sinaiticus and Vaticanus (Old and New Testament), as they are in their present condition (or their condition then), no Bible believer would have bothered to buy a copy of an ASV, except for laughs. So they just didn’t publish the parts that would prevent their books from selling.

Isn’t it amazing how much translating done on verses like 1 Tim. 6:10 in the NASV has a *monetary basis* behind it, instead of a *SCHOLARLY* basis?

Suppose they had really translated Vaticanus (not just pretended that since it was the “best” it should be

used). Do you realize what the *ASV* and *NASV* would look like? I mean, after correcting your *King James Bible* in the New Testament 5,800 times with these grossly corrupted North African *counterfeits*, what do you suppose the *NASV* would look like if the translators had really been CONSISTENT and HONEST, instead of "prayerful" and "reverent"?

Why, honey chile', you would have a *NASV* with the *Apocrypha* in the Old Testament *as part of the inspired writings of the Holy Spirit*, lacking only the *Prayer of Mannasseh* and *Maccabees*. Talk about Erasmus not having an "ending" for Revelation! Why, baby darlin, *THE VATICAN MANUSCRIPT DOESN'T HAVE ONE SINGLE PAGE OF REVELATION ANYWHERE IN IT.*

So much for the Gnat Strainers Society.

Alongside the *NASV*, the *AV* of 1611 stands like Mt. Everest on top of a sewage ditch.

We shall now return to the complaints of the scholars against specific verse in the Authorized Text. In our next chapter we deal with Joshua, Judges, and Ruth.

Trouble In Beulah Land

“And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.” (Josh. 6:15).

The problem here is why God didn't “deck” a few thousand people for breaking the Sabbath. They were told under the law (Matt. 12:2) that the Sabbath was to be kept, and on one occasion a man was *killed* for violating it (Num. 15:35). But here is an army going around a city *seven days in a row*.

The answer lies in the fact that in every dispensation, whether it be faith only or faith and works or works only (see the Millennium situation), the GRACE of God is never completely bankrupt. *You can find grace in every dispensation.* Observe in Joshua 5:3, 5, 7 that people are alive who should have died, for they violated the commandment of Genesis 17:14. But God spared them because of the unusual circumstances at this time. Observe the same thing in the life of Samson, who violated the law (Num. 6) over and over again, but continued to live until his “ministry” was fulfilled.

“And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with

the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." (Josh. 6:8-10).

The problem is brought up, by some evangelicals, that 2,000,000 people marching around the city seven times would have taken at least three days, and others (accepting the findings of archaeology as being superior to the Bible) have decided that since Jericho at this time was less than *four acres in size* (see any commentary by any superstitious Conservative), the tail end of the column would have overlapped the leaders by at least two miles.

But it is only "**the armed men**" that make up the procession (Josh. 6:7, 9) with the priests. The total number of those of draft age is given in Numbers 2 as being 603,550. Conservatively, we can say that 400,000 at this time were carrying weapons, although it may have been less than 300,000. The 400,000 men marching one hundred abreast (rifle companies in 1940 standing in ranks ran 120 abreast in one company) make a column of 4,000 men; four feet to a man gives 16,000 feet, which is about *three miles*. If Jericho was a mile on each side, there was plenty of room between the front and tail end of the column.

The fancy that Jericho in 1490 B.C. had to be four or five acres square is due to rejection of the Biblical account. Give them twenty more years, and they will find that they didn't have the original city (Garstang) but only found a few places that were destroyed in 1490 (or 1550 B.C.), and that the original area was at least one hundred times bigger than they had estimated. Don't tell us that a cursed city with a "head cult" (see *The Bible Believer's Commentary on Genesis*, p. 103) that had the reputation for being the oldest city in the

world was four to ten acres. Tell that to a man who does what Paul, James, Peter, John, Matthew, Mark, and Luke never did—dig into the past with a shovel.

But in the explanation above, we have allowed the critics the maximum amount of leeway. Let us now deal with the Bible's own explanation for its own record. When Joshua speaks to **"the people"** (vss. 7–8), it is only the people who are **PRIESTS** and *armed men* that respond (vss. 8–9). You are not told how many **"armed men"** constituted a "rear guard" (vs. 9), nor how many constituted "advanced scouts." But **"all ye men of war"** (vs. 3) is defined in 1 Samuel 17:33 and 16:18 (in the highly accurate AV text, which doesn't match the NASV at these points) as an *elite trooper skilled in combat*; not a *regular draftee*. A **"man of war"** (2 Sam. 17:8) was "skilled, expert, and mighty" in valor (see 1 Chron. 12:1, 33, 35–36, and 38) according to the highly accurate and scientific text of 1611.

In short, if we compare Scripture with Scripture for *Scriptural truth* (and when did anyone find a better way to do it?), the **"men of war"** of Joshua 6:3 undoubtedly number less than 30,000 men. We could be safe and Scriptural in saying that the armed men in front numbered about 20,000 men, and the rear guard numbered about 1,000 men.

"And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash. And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel." (Josh. 24:29–31).

The question is how could Joshua have written this account of *his own death*. The answer is simple: *He didn't*. With official scribes chosen by God (Ezra

7:6, 10–11) in charge of the manuscripts (1 Chron. 29:29, 21:9), there is no reason at all for cancelling the authorship of "Joshua," by Joshua, simply because another inspired scribe finished *one chapter* in the book. Gad, Heman, Iddo, Hanani, Nathan, Asaph, Jeduthun, and countless others could have finished any book left incomplete by any writer.

Samuel himself was a SEER (1 Chron. 26:28) and could have been commissioned by God to fill in all sorts of details in Joshua, Judges, and Ruth. Sheva, Sereiah, Elihoreph, Ahiah, Shebna, Meshullam, Shaphan, Jeiel, and others are all listed as "scribes." Who would deny the authorship of an autobiography by John Wesley if one or two of his friends finished *the last two chapters*? Nobody, but a gnat-straining Pharisee.

"So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war." (Josh. 11:23), versus "Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed." (Josh. 13:1).

The military understands the passage quite well, if any of you have trouble with it. "POSSESSION" is never complete simply because a war *ends*. Nor is it complete simply because you have temporarily driven the inhabitants out (see Vietnam: 1964–1975). The Japanese, in 1980, own as much of Oahu as the Americans do. They didn't have to bomb Pearl Harbor to "take" Oahu. They just lost the whole war and then *bought the place out*. On Oahu, an American from one of the other forty-nine states is called a "Hauli" . . . the word means "STRANGER."

"And all these kings and their land did Joshua take at one time, because the LORD God of Israel

fought for Israel:" (Josh. 10:42), versus **"Joshua made war a long time with all those kings"** (Josh. 11:18).

The difference is between the long northern campaigns that went on up around Galilee, Merom, and Hermon, and the southern campaign, which ended in a year or two.

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire" (Josh. 11:11), with **"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."** (Matt. 10:28).

The problem is the word **"SOUL."** But since there isn't one premillennial, soul-winning Fundamentalist who knows what a soul *is* (see the entire library of books published by Eerdmans, Baker, Zondervan, and the *Sword of the Lord* before 1970), there isn't much point in trying to find out how a **"soul"** could get hit with a sword. Aside from the reams of material published by the Watchtower on *"soma, psyche, nephesh, and ruach,"* the funniest thing on the market is the work by Thieme of Houston, Texas, which says the soul **"is located in the CRANIUM."**

There are other funny little homilies published by the Rosicrucians and the Satanists, but none of them are connected with serious attempts to find the truth. The SOUL in the Bible is an *invisible BODILY SHAPE* (see extended comments under Gen. 2:7 and 19:20 in *The Bible Believer's Commentary on Genesis*, and comments under Colossians 2:12 in *The Bible Believer's Commentary on Galatians-Colossians*). In the Old Testament, the soul is almost synonymous with the body, for it is **STUCK TO IT** (see Col. 2:11-12 and comments) till death (Gen. 35:18). This explains Leviticus 22:6, 11 beyond any attempt of any Hebrew scholar to alter it to suit his fancy.

The AV text, here, is a great revelation on all

Greek and Hebrew scholarship, and the "new light" which it throws on the first experience in New Testament salvation (John 3:3, 5) is far superior to what any "verbally inspired original thing-a-mabobs" might reveal if anyone found them. "Light rejected becomes lightning." If you had the original manuscripts, you couldn't find what a *soul* was (Rev. 6:9; Luke 16:23-24) no matter how educated you were, because the key for "finding out" *had nothing to do with the Hebrew or Greek language or Christian education. It had to do with believing what God said.*

"And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou? Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs." (Josh. 15:16-19), versus

"And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai. And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher: And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off

her ass; and Caleb said unto her, What wilt thou? And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs." (Judg. 1:9-15).

It is obviously two accounts of the same thing given at different times, exactly as Mark goes back over Matthew 3 in Mark 1.

"And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand." (Josh. 21:43-44), versus

"And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day." "Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out. Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them. Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries. Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: But the Asherites dwelt among the Canaanites, the inhabit-

ants of the land: for they did not drive them out. Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them." (Judg. 1:21, 27-33).

The original inhabitants had not been completely driven out, and in Judges 1 over thirty-five years have passed, giving time for the rise of another whole generation. Again, some of the events recorded can be out of order chronologically, which is obvious from the fact that Joshua is dead in Joshua 24, but he is alive when Caleb takes Kirjath-sepher (Judg. 1:12).

"And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein. And Joshua returned, and all Israel with him, to Debir; and fought against it:" (Josh. 10:36-38), versus "And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba the father of Anak, which city is Hebron. And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher." (Josh. 15:13-15).

Caleb (as Patton and Bradley) was under a higher ranking "general." But he himself led the assaults on Hebron and Kirjath-sepher. Mark Clark headed up the armies in Italy, but the initial assault on Anzio (1944) was led by Gen. Lucas who was replaced by Gen. Truscott. There is no "contradiction"; it is a simple chain of command.

“And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages” (Josh. 15:32), and **“And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages:”** (Josh. 15:36).

There is a discrepancy in the lists of the number of the cities counted. However, it is often forgotten by the blind critic, who lays aside his 20-20 vision when he picks up a King James Bible, that **“the inheritance of the children of SIMEON”** (Josh. 19:9) was **“OUT OF THE PORTION of the children of Judah”** (19:9). Simeon’s inheritance was **“WITHIN”** their inheritance (19:9). This explains the variants where Judah is concerned (Josh. 15).

“And they had in their inheritance Beer-sheba, or Sheba, and Moladah,” “And Bethlebaoth, and Sharuhem; thirteen cities and their villages:” (Josh. 19:2, 6).

The verse has been listed as a “gross error” by the faculty members of “Christian” colleges and universities and seminaries (the higher you go, the thinner the air gets) because some editions of the AV have printed **“Beer-sheba, AND Sheba,”** bringing the count to fourteen cities, whereas the total was given as thirteen (19:6), and other editions have **“Beer-sheba, OR Sheba”** in the same verse.

Now, here (as in Ruth 3:15, which see) the gnat strainer is in his glory. After having placed *two gods* in the Godhead (John 1:18, ASV) without apologizing to anyone, after taking a slap at the Deity of Christ *when a sinner was getting saved* (Luke 23:42, NASV), after *perverting* the clearest verse in the New Testament on the Incarnation (1 Tim. 3:16, NASV), and after *making a sinner out of Christ* (Matt. 5:22, NASV), these “prayerful, reverent authorities” would tell us: “You see, there! There are contradictions in the AV! See how not even the modern editions ‘match’ the original edition? ‘Or’ versus ‘And.’ Which is it? Both can’t be right.” (Do

you see how the sound argument used for rejecting the *ASV* and *NASV* is twisted and perverted to apply to the *AV*, where it didn't apply?)

But a much nicer way out ("respectable"), which will help the scholar save face and at the same time make the deceived fool who listens to him think that he is "gracious" and "reasonable," is to say: "Well, you see, there are **MINUTE** differences, but they are so **SMALL**—see Scofield note on page 473, *NSRB*—that they do not affect **ONE MAJOR** doctrine or **FUNDAMENTAL** of the faith; so, . . ." So, you add up the "small differences" till you have 30, 000, and then throw out the *AV* text and adopt the North African text of the Roman Catholic Church. **"A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."**

Now, observe how God the Holy Spirit always guides the *AV* translators, whether they are aware of it or not, into situations that prove to be death traps for the egotistical fool who thinks he is smart enough to meddle with the text.

1. **"BEER-SHEBA"** is NOT a *city* in Genesis 21:31: It is a place. You could have read **"BEER-SHEBA"** and **"Sheba,"** meaning the city and the place it was in.

2. Sheba could have well become the common name used for **"Beer-sheba,"** exactly as **"BETH-AZMAVETH"** (Neh. 7:28) was called **"AZMAVETH"** in Ezra 2:24. A common name for SAN FRANCISCO is "FRISCO." What happened to the first part of the name?

3. Observe that in *EITHER* case cited above there has been no violation of English, title deeds, arithmetic, common sense, Bible laws, common usage, or any other verse of Scripture in either Testament. **"And"** or **"or"** will fit *any edition* of the *King James* without contradicting any passage in *any edition*. Number 1 would read **"AND,"** and Number 2 would read **"OR."**

The "close squeak" is worded so that an educated

fool (like some of the men who taught your preacher) will have an alibi to reject an inerrant Bible and misapply a law of credibility.

“This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.” “And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which is at the end of the valley of the giants northward.” (Josh. 15:1, 8), versus **“And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.”** (Josh. 18:28).

The question here is who in the world owned Jebusi (18:28), the children of *Benjamin* or the children of *Judah* (15:8)? The answer is in the dividing line which comes down the **“valley of the son of Hinnom”** and turns and cuts through Jerusalem, leaving half of it (the Northeast half) to Benjamin. Readers of Genesis 44:18–34 have no trouble in visualizing Judah and Benjamin “side by side” *sharing* the one city in their inheritance.

“And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.” (Josh. 21:23–24), versus **“And Jokmeam with her suburbs, and Bethhoron with her suburbs, And Aijalon with her suburbs, and Gath-rimmon with her suburbs,”** (1 Chron. 6:68–69).

You will find that the tribe of Dan gives certain cities to Kohath in Joshua 21:20, 23, but there is no record of this allotment in 1 Chronicles 6. The answer again is simple. When Chronicles was written, Dan had long ago forsaken its allotment and gone north and

subsequently into total apostasy (Judg. 18), remaining in that condition until the captivity of the land in 2 Kings 17. The cities listed in Joshua could no more be said to be **"out of the tribe of Dan,"** for the tribe of Dan was no longer there.

"And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities." (Josh. 21:25), versus "And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath." (1 Chron. 6:70).

The names don't match because in 500 years they have been changed. This Scriptural principle is defined in the King James text in Numbers 32:38, apart from any guess work, theorizing, or manipulation by any Hebrew scholar of any profession. Where God has spoken, let Christian scholarship keep its big, fat, unbelieving mouth shut (Rom. 3:4).

"Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand." (Judg. 12:6).

The big problem here is that "there just couldn't have been that many men killed"—42,000. Sounds kind of like the trouble we had getting out of Egypt with over 1,000,000 people and getting around Jericho with armed men and priests, doesn't it? Or even better, look at the pretty little "map" of the Exodus in the back of your *New "Scofield" Reference Bible*: Ain't that a beaut?

We must assume that some cowardly apostate inserted this map because he was afraid he would offend the National Council of Churches and the University of Chicago. You see, *he refused to mark any Exodus*: He called the map "the BACKGROUND of the Exodus." Ain't that peachy? Gee, what nice, godly, gentle-

manly, sweet Christian scholars we have in our ranks (Rom. 16:18)!

Unable to put one line on the map indicating ANY exodus, the NSRB editors drew a line from Lake Timsah to Shur without saying that that was the route; *NO OTHER ROUTE WAS DRAWN WITHIN THIRTY MILES OF THE RED SEA IN ANY DIRECTION.*

You see, the modern "premillennial Fundamentalist," who believes in the "full, verbal, plenary inspiration of nothing-on-earth," doesn't believe anything God said in Exodus 12-15 where it dealt with the EXODUS ROUTE (see *The Bible Believer's Commentary on Exodus*, 1974). When he was required to put a map in the back of the *New Scofield Reference Bible* showing the route, he could not do it with the defiled conscience he had after reading 3,000 volumes of hogwash by apostates like himself: EDUCATED CONSERVATIVES. So, he just didn't draw the route. He didn't even indicate the route. HE DIDN'T DARE. Guts are the missing ingredient today in Christian education at any and every level. The *New Scofield Reference Bible* is a GUTLESS publication in the name of a man who served as a cavalry officer in the Civil War, as Attorney General for the state of Kansas, and who was a converted DRUNK—C. I. Scofield.

My, haven't we gotten *respectable*?

Now, ready? Eins, zwei, drei!

1. There are 40,500 men of Ephraim able to bear weapons and fight more than one hundred years *before* the text in Judges 12. Why is 2,000 more men such a big increase for *one hundred years*?

2. Those killed in Judges 12 were not said to be *armed* men bearing weapons, at least not all of them; they were simply said to be "THE MEN OF EPHRAIM."

3. Biblical Capstone: There was no reference limiting the number of the *TRIBE* of Ephraim; the row was between the "MEN OF GILEAD" and the "MEN

OF EPHRAIM" (Judg. 12:4). *GILEAD* is a territory. Observe how the infallible King James 1611 text also defines *Ephraim* as an *AREA* (Hosea 13:1, 11:12, 8).

When in doubt, throw 100 percent of "good, godly, dedicated, fundamental scholarship" OUT. O-U-T, out! You have no business catering to the old nature of any saved sinner simply because you want to impress people with their carnal minds.

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded." (Josh. 10:40).

We have printed the verse as a reminder to Mr. Davis (an "Evangelical Christian"), the author of *The Debate About the Bible*. Mr. Davis, while using the term "infallible" for a Book *he never read* (Rice says "God-breathed" for a Book *he never read*—same crew), states that God would not think of commanding Joshua to do anything of the kind. As far as Davis is concerned—an Evangelical Christian who believes in the "fundamentals"—God could not have said Deuteronomy 7:2; 1 Samuel 15:1–4; or Deuteronomy 20:16.

Davis' reasoning is simple: God must have as high moral standards as he (Davis) has, and since he (Davis) would not think of killing an "innocent party" (see 1 Sam. 15:3), it is unthinkable that *God* could possibly condone it. Mass killings like Hiroshima and Nagasaki are "accidents," and God has nothing to do with them in Davis' thinking. (Although, if pushed to the mat, Davis would have to confess that God could have stopped them or *delayed* them or allowed the bombing of Los Angeles and New Orleans instead or caused the bombs to misfire or have blown up the planes before they got to the target or You see how the snow drifts, children?)

At any rate, Davis insists that either *Moses* lied when he wrote Deuteronomy, or *Joshua* lied when he

wrote Joshua, or both of them (Moses and Joshua) misunderstood their orders—although, of course, both of them were filled with the Holy Spirit and received more “orders” directly from the mouth of God than Davis, his family, his church, his school, and his contemporaries in fifty states received.

Now, what is Davis’ problem? *Virgin Birth?* Oh no, he is a Conservative! (He would disown the term “Fundamentalist” because of its “associations” with men like Norris, Bob Jones Sr., T. T. Shields, W. B. Riley, and “Bible inerrantists.”) *Deity of Christ?* Oh no, he believes in the “fundamentals,” even if he (exactly like Machen and Warfield) calls himself an “Evangelical.” *Resurrection?* Of course not. He believes in a physical resurrection and the new birth by the grace of God.

What, then, is his problem? Simple: *He doesn't believe what God said* (Gen. 3:1). Where the Holy Bible crosses his opinions, *his opinions are superior to the Book*. Do you understand that? Well, that is exactly how Afman, Custer, MacKay, Martin, Porter, Neal, Bob Jones III, Weniger, Archer, McGee, John Rice, Culbertson, Feinberg, Strauss, Wuest, Zodhiates, and Yaeger look at it. They just reject a different set of words. Same crowd, same crew: THE ALEXANDRIAN CULT. (See Appendix Number 8.)

“Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

“Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over

the mighty. Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer."

"Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish." (Judg. 5:10-14, 24-25).

The entire chapter has been hauled off to the slaughter pen by the Lockman Foundation, and the AV text has been altered more than *sixty times* in thirty-one verses, according to the pattern laid down in 1881 by Westcott and Hort for the New Testament. The word "CURDS" has been placed into verse 25 so that all of you "modern" people, who need the Bible "updated," will "understand" it, instead of the archaic "*BUTTER*" of the King James text. The Lockman Foundation is not acquainted with *buttermilk* evidently.

"The victorious twelve apostles, who are destined to sit upon twelve thrones, *JUDGING* the twelve *tribes* of Israel" (Matt. 19:28), are allowed the privilege of entering Jerusalem at the Advent on the same type of animal that Christ used for His first entrance (Judg. 5:10; Matt. 21:2), but the NASV decided that since none of their board or any of their translators had any light on that subject, it would be best to knock the riders "**on white asses**" (vs. 10) out of their inheritance and say that they only sat on "rich carpets" instead of sitting in judgment (vs. 10).

With *eight references* to the Second Advent of Jesus Christ in the passage (vss. 4, 8, 10, 11, 12, 13, 19, 20), and Sisera presented as a type of the *Anti-christ*, the NASV goes through the passage like a blind cripple stumbling through a snake pit. Still holding the Liberal teaching of the National Council of Churches that no one in Judges 5 knew what a writing "**pen**"

was (vs. 14), the *NASV* altered the passage to fit the *RSV*, the *NRSV*, and other Communist publications sponsored by International Socialists; with the recommendation of Bob Jones University and Liberty University, of course.

“And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.” (Judg. 6:26).

The word *asherah* (in keeping with the standards set by the *RSV*, the *NRSV*, and other Communist publications) has been changed to “IMAGES” in the *New Scofield Reference Bible* and is left untranslated in the *NASV*. The thinking behind this is that the word “**GROVE,**” used by the *AV*, came from the 1611 committee because the translators then didn’t know what an *asherah* was, and in their stupidity translated it the wrong way.

Again, the infallible *AV* text of 1611 is quite able to correct that blundering stupidity of the hot-headed fanatics who think that the Body of Christ owes them a living for displaying their ignorance in print.

1. Observe, first of all, that “**groves**” and “**images**” are *two different items* in Isaiah 27:9. Sensing their tell-tale blunder in having translated the Hebrew word as “IMAGES” in Judges 6:26, the New Scofield Board did the only thing they could do: they translated the same word *two different ways*; they made *asherah* into an IDOL this time. (Oh yes, kiddies, and *Pascha* [Acts 12:4] has to be “Passover” every time, doesn’t it?)

2. Having encompassed this first difficulty, the New Scofield Board was suddenly confronted by the Holy Spirit in Deuteronomy 16:21 (*AV*). Here the Monarch of the Books came out of its covert and sprang at the “good, godly, dedicated, fundamental, evangelical conservative” kiddies and roared so loud (“**PLANT**

THEE A GROVE") that they almost "had a litter." Hastily, the "good, godly, dedicated, recognized, serious, eminent authorities" retranslated the word a different way the THIRD time: *this time they used the AV reading—GROVE.*

With the same word translated THREE different ways, the worthy board tells you in their introduction (1967 edition) that the AV's "incorrect translations" have been "clarified." (And don't forget their advertisement of the "NEW MAPS," p. vii, Introduction, that are "backgrounds" instead of maps: see Judg. 12:6.)

Now, *these* are the kind of men who talk about the "inconsistent" translation of *hades* and *sheol*. *These* are the kind of men who harass the Christian ministerial student three to four years with such blatant lying as, "There is no excuse for translating such-and-such a word differently; it should have a UNIFORM translation." *Not one of them*, or their associates, could translate the plural ending on Sabbath in Matthew 28:1, so we will assume (since they have shown us how to judge other men's capabilities) that they were ignorant of the case endings in the freshman Greek grammar by Davis.

3. Now, observe how by studying the infallible King James Text one can always get light on the Hebrew and Greek *that the Hebrew and Greek scholars are unable to obtain:*

a. The habit of planting a grove of trees and then setting up an idol or image *in that grove* is a standard practice of the *Roman Catholic Church* and has been a standard practice of every pagan religion since 1900 B.C. The warning, then, in Deuteronomy was given (among other reasons) to alert any Christian from A.D. 40 to A.D. 2000 that an idol in a grove of trees (and I don't mean an "*asherah*") is the mark of the degenerate religion of Ham: *NORTH AFRICAN CANAANISM* and Egyptian idolatry.

b. Often these trees were cut down, and then im-

ages were CARVED (2 Chron. 34:3) from this wood (Isa. 44:14), in distinction from “graven images” (2 Chron. 33:19) which were metal images fashioned with an engraving tool (Exod. 32).

c. The grove (*asherah*) is sometimes a reference to an idol made *from* A GROVE (see 2 Chronicles 33:3 and 2 Kings 21:7), but neither the Scofield Board of Editors nor the Lockman Foundation (along with the National Council of Churches) would be qualified to tell you which was which because they continually translated the SINGULAR word for “grove” as a PLURAL. (See the New Scofield reading in Judg. 6:25.) The Masoretic Hebrew text with the English interlinear says “**THE GROVE**” (Hebrew Publishing Company, New York). Judges 6:25 is singular: “**THE GROVE.**” It is mistranslated in the *NSRB* as “images” (plural). That is, the *NSRB* cannot translate a plural as a plural (Matt. 28:1) or a singular as singular (Judg. 6:25), *but they are intelligent enough to make 3,000 changes in the King James text to “help the reader.”*

Go help yourself, Charlie Brown; you need it.

Now, the above is an excellent sample for the Bible believer to file away in his library. Every man on the *NSRB* would profess to believe in the “verbally inspired, etc.” and boldly proclaim that he is “unshaken” in his adherence to the authority of the “Infallible Word of God” (fanfare)! Meaning . . . ? Why, silly, no man on the committee ever professed to have seen a copy of the “Word” of God. He capitalized the “W,” as Barth and Brunner do, so that it was no longer a reference to any book you’ve ever read. See how it’s done? Smooth (Rom. 16:18), isn’t it? *Just as smooth as Genesis 3:1.*

After 100 years of cotton candy from these apostate Conservatives and Fundamentalists about the need for a “uniform translation,” they use *THREE* different words for “groves” and knock the “children of Belial” clear out of the *AV* text—advertising the perverted text

as *"The Authorized Version"*—substituting "wicked woman" (p. 314, *NSRB*). But you are to take these brethren seriously in their complaints about the AV because they are helping you to "understand the Bible." And you are to "respect" their Biblical scholarship. *If you do, you will sin against God.*

"And there was a young man out of Bethlehem-judah of the family of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Bethlehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed. And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehem-judah, and I go to sojourn where I may find a place. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest." (Judg. 17:7-13).

Here we do not have a genuine problem text, but a problem arises when we look at the amazing "Scofield" note at the bottom of the page (p. 310, *NSRB*). Here, the gentlemen who just translated two words *different* ways tell us that they have found here a striking illustration of "ALL APOSTASY." Well! Bless my soul we certainly had better swing at *this one* before it crosses the plate! Who could be more interested in spotting *apostasy* and *staying away from it* than a *Bible believer*?

What does the note give as a "striking illustration"? Why, it says that Micah expected God's blessing because he had linked his "idolatry" to the Leviti-

cal order of priests. The operation is called a departure from the "revealed WILL of God" (see this "will of God" stuff in the ridiculous Scofield note on p. 198 of any edition).

Now, observe how careful these "conservative, evangelical, and fundamental" scholars are always to avoid saying that an apostate departs from the "WORDS OF GOD" (see *The Bible Believer's Commentary on Job*, Job 23:12, *The Bible Believer's Commentary on Proverbs*, Prov. 30:6, and *The Bible Believer's Commentary on Galatians, Ephesians, Philippians, Colossians*, Eph. 6:17). With the modern apostate it is always "the message" or "the fundamentals" or the "principles" or "the Word of God" or the "will of God" or the "mind of God" or "the teachings of the Scripture."

Whenever you want to scare a Bible revisor silly, just start bringing up the matter of what God SAID (Gen. 3:1) *when He used WORDS* (John 8:47; Jer. 1:9; Rev. 22:19) *to SAY it*.

"The revealed will of God" spoken of in the NSRB note (p. 310) is a camouflaged reference to the *WRITTEN WORDS of Exodus-Deuteronomy*. The Board of Editors, though, having made more than 100 changes in those books themselves, didn't dare say that the "striking illustration of apostasy" was departure from *the WORDS that God spoke or the WORDS that God wrote*. No, it was only a departure from "the revealed WILL" of God. We believe that, but we also believe the revealed will of God is found in the *WORDS of a Book*. We have the Book on a table in front of us, and it is no more the NSRB or the NASV than it is *Peyton Place* or *Gone With the Wind*. The apostate continues to *profess* something he doesn't *believe*. The "striking illustration" in Judges 17 warns us that no amount of prayer, piety, good intentions, sacrifice, dedication, or fair speech (see verses 2, 4, 5, 12) is any substitute for *ALTERING THE WORDS OF GOD* to suit your own delusions: That operation is a striking *APPLICATION*

of how all departure from the "will of God" STARTS.

"And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails." (Judg. 15:4).

The number is too high for some of the faculty members. How in the world could any man catch 300 foxes and hitch them up?

Well, in the first place, Samson could carry a ten-ton gate twenty miles (Judg. 16:3), and in the second place, it didn't say that he caught the foxes at *one time*. Three a day for 100 days would have done the job. People back in those days knew how to build *kennels and pens* just like some of you liberated, enlightened, scientific folks do in 1980 (even if you haven't been able to invent a machine that will open oysters or pick oranges).

"Also he said, Bring the veil that *thou hast* upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city." (Ruth 3:15).

The verse illustrates how hard up the brethren get sometimes to find errors in the AV text. Aware of the fact that Vaticanus or Sinaiticus might contain around 7,000 errors—that is, there *are* that many *differences* between those two manuscripts—and that the Satanic text manufactured by the RV committee in 1884 departs from the Authorized Text in more than 30,000 places, the critics of the AV are hard pressed to find departures from the 1611 AV text within other editions of the AV since then (see any of the baloney in the correspondence from Bob Jones III or his faculty members—Appendix Number 8).

Here we have **"SHE went into the city"** in most of the editions, and then **"HE went into the city"** in some others. Here, then, is a plain contradiction if you ever saw one, bless your little "verbally inspired originals"!

But is the case that tough? Is it *ever* that tough? Who is the “**she**”? Who is the “**he**”? Well, the SHE is RUTH, and “**SHE**” does go into the city because that is where her mother-in-law was (Ruth 2:18). Well, the HE is BOAZ, and “**HE**” does go into the city because that is where the “**gate**” was (Ruth 4:1). (Nothing like Scripture with Scripture in the AV text to clear up a seminary education, eh buddy?)

Now, how do you prove in court—never mind the *criminal activity in the classroom*, which is why nobody has any “TAPES” of the classroom instruction at most Christian colleges and seminaries—how do you prove in court that HE did *not* go into the city, or that SHE did *not* go to the city, or that both of them did not go to the city?

Well, you don't, *because both of them DID.*

Before leaving Ruth, make one more Scriptural note from Ruth 4:17. Observe that the mother of a son in the Bible can be a STEP-MOTHER-IN-LAW. Now that is something to notice, isn't it, if you are really a “serious Bible student”? Did it ever occur to some of you that *Cainan* (see Luke 3:36) might have been a *son-in-law*, and therefore not listed as a *direct son* in Genesis 10:22? *INTERESTING, ISN'T IT?*

What About Them Horses?

Many, many years before the Christian colleges and universities turned their back on the AV (while "preferring" it and "using" it) and accepted the teaching of the National Council of Churches in regard to the historical matters of the Old Testament, infidels of various hues questioned the muster of the troops. In the last ten years I have received twenty letters from students in "bastions of orthodoxy" and "bold, militant defenders of the faith," and those who stand "without apology for the absolute authority of Orphan Annie's poodle" asking about "them horses" in 2 Samuel 8:4.

It would seem, from the correspondence that comes to Box 6021, Pensacola, Florida, that instead of *teaching* THE BIBLE in the modern Christian college, what is taught is *TEXTUAL CRITICISM* in line with Porphyry, Celsus, Tom Paine, Ingersoll, and M. M. O'Hare. The student coming out of these "fundamental, verbally inspired" institutions seems to know where all the "mistakes" are in the Bible, but when called upon to *explain them* it would seem that he spent \$8,000-\$12,000 learning how to become an *INFIDEL* instead of a *believer*.

This causes us to ask a sober question: "What is going on in these classrooms that no one dares record or tape?" What is the big hidden secret that must be so carefully guarded from the Christian public while the college goes on in its advertising brochures about *believing* "THE BIBLE"? Why not play it safe like Arlin Horton and Ronnie Godwin (Pensacola Christian Col-

lege): When you put out your catalogue (1977-1978), just don't commit yourself *ANYWHERE ON ANY BIBLE*.

This brings us to 1 and 2 Samuel in the King James Text, which contains (along with 1 and 2 Kings) perhaps more "contradictory" material than any other two books in the Bible. The companion volumes for Samuel and Kings, of course, are 1 and 2 Chronicles, but we shall deal with 1 and 2 Samuel first.

"And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel." (1 Sam. 14:50-51),

"Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." (1 Sam. 9:1-2), versus **"And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal:"** (1 Chron. 8:33)

"And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, And Gedor, and Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal." (1 Chron. 9:35-39).

This is Saul's troubled ancestry which comes out as a "contradiction" unless we do the obvious and nec-

essary thing: count Abiel, the grandfather, as a father (1 Sam. 9:1). Zeror begat two boys: Abiel and Ner. Ner begat two boys: Kish and Abner (1 Sam. 14:51, 1 Chron. 8:33). Abiel is counted as the father, though he is a *grandfather* (see Ruth 4:17).

"And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David." (1 Sam. 22:20), **"Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king"** (1 Sam. 22:11), versus **"How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?"** (Mark 2:26).

In the first place, one passage said **"IN THE DAYS,"** which is a *general designation*, but beyond that, the AV text can clear up any obscurities in the "original manuscripts" by pointing out in Jeremiah 52:24 and Luke 3:2 *that after the time of Saul there can be more than one "HIGH PRIEST" at the same time.* Never waste time with Christian scholarship where the AV has already told you what you need to know and given it in your own language.

"Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him." (1 Sam. 31:4-5),

"And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him,

because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord." (2 Sam. 1:8-10).

There is no problem with any of the verses; the Amalekite simply LIED about Saul's death (as the *New Scofield Reference Bible* lied about a believer walking after the flesh, p. 1220, *NSRB*) in order to get a reward.

"And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent." (1 Sam. 17:54), versus "And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is *here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is* no other save that here. And David said, *There is* none like that; give it me." (1 Sam. 21:9).

The answer is simple: Goliath's sword had obviously been picked up and hauled off as a souvenir. You never read anything about David taking it *anywhere* after he killed Goliath.

"And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for *there is* a sacrifice of the people to day in the high place:" (1 Sam. 9:12), with "And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even I* only, am left; and they seek my life, to take it away." (1 Kings 19:10).

Officially, there is no "altar" when the ark is gone, for the altar of burnt offering was to be in front of the ark (eastward) by the tabernacle. Offerings in the high places were legitimate (Gen. 12:7) until the Temple is built where God told David to have it built (2 Sam. 24:25). After that, the high places were verboten.

"Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither." (1 Sam. 16:10-11),

"And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third. Nethaneel the fourth, Raddai the fifth. Ozem the sixth, David the seventh" (1 Chron. 2:13-15).

There are seven sons listed in one account and eight in the other.

Again, a little common sense and a belief in the authority and veracity of God will save the reader from falling into goosetep with the apostate fundamentalists of the Laodicean church. One of the sons can be *adopted* or he can be a *grandson*; furthermore, he could have died before the listing in 1 Chronicles was made and not have entered the official list.

"And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter." (1 Sam. 6:19).

The trouble is the same old trouble we had getting the migrant workers out of Peanutville with the possé after them (see *The Bible Believer's Commentary on Exodus*, Exod. 12-15). The modern apostate (Conservative or Liberal) is obsessed with the idea that the things in the Bible are never as BIG as the Bible lists them.

Observe the attempts of the "qualified authorities" to cut Paul's passenger list down from 276 to 76 by drowning 200 passengers before the boat fell apart (the Vatican manuscript recommended by Bob Jones

University and Tennessee Temple). Not willing to go this far in blaspheming the text, the *NSRB* (p. 1206) handles the matter as neatly and delicately as Beau Brummel; in their marginal note they have informed you that "some manuscripts" say "ABOUT" 276. (See how it's done?)

"A trip of 1,000 miles begins with one step."

Every recognized Fundamental scholar in the twentieth century who has messed with the *AV* text has already taken the *first step*, and hundreds of them have taken the *second step*, and there are scores of them who have gone 300 paces down the pathway to apostasy.) As a matter of fact, at this place (1 Sam. 6:19), the *NSRB* is so tempted to go "all the way" with the apostate Liberals that it inserts a footnote telling us that the number given (1 Sam. 6:19) in the Authorized Text should "generally" be considered as a "scribal error." Hastily—to make you think they are Bible believers—the *NSRB* editors add that although errors were easy to make in the Hebrew (p. 329, *NSRB*) that we can still trust "inspiration" to take care of the "inerrancy" of the "originals."

Oh, what grounds?

Easy: *hypothetical guesswork*.

There is only one verse in the New Testament that says "**INSPIRATION**" (2 Tim. 3:16), and *it has nothing to do with any originals by anyone* (see 2 Tim. 3:15).

(Do you see how it's done? You reject the authority God gives you as being full of "errors," and then you *correct it* and bring it into line with your own *unbelief and stupidity*, and then you demand "respect" from the Body of Christ because you wasted thirty years of your life *making an ass out of yourself*. You won't get any respect from those of us who really *believe* the Bible. You just go take a flying jump at your left leg, little boy.)

Fifty thousand and seventy men are a consider-

able number (1 Sam. 6:19), but before taking the infidel's way out and accusing the Bible of being in error, as our "good, godly, dedicated evangelicals" have done (New Scofield Board of Editors), shall we try a little "serious" Bible study from the Bible that we have, the Bible that we *read* and *preach*, the Bible that we *believe* and *memorize*: the Holy Bible that God has given to us, and preserved, in spite of "evangelical scholarship"? Let us do just that.

1. Don't forget that Bethshemesh had "**suburbs**" (Josh. 21:16).

2. Don't forget that it is not just "**the MEN of Beth-shemesh**" but "**THE PEOPLE**" (1 Sam. 6:19).

3. There were hundreds of the *former inhabitants* of Bethshemesh living there in addition to those from the tribe of Naphtali (Judg. 1:33).

4. The area of open country *around the city* is called "**Beth-shemesh**" (1 Sam. 6:13).

(Air getting any clearer? Isn't it amazing how a little energetic study of the infallible authorized English can bring in "new light" that is impossible to find by blabbing about "inerrant originals"?)

5. There are less than one hundred major cities listed on a map of Palestine, at the time of the Judges, from Dan to Beersheba. With 2,000,000 people coming into the land fifty to three hundred years before this event takes place, what is to prevent a *large area* that includes a *major city and its suburbs* from having a population of sixty to eighty thousand? Conservatively estimating a total population of 3,000,000 people (there were over 1,300,000 males in the army in less than eighty years after this event, see 2 Sam. 24:9!), what is so peculiar about a "tourist attraction" like the Ark of God in a wheat field drawing over 50,000 spectators? If the town of Beth-shemesh with its suburbs contained 60,000 people, it would have taken fifty cities that size to account for a population of 3,000,000, and Beth-shemesh may well have been three times as

large as forty cities in that group.

The "problem" with the text is *unbelief*.

Now, this shows you how the critic of the AV will give up the "notion of intent" (see Preface) and so "flag in zeal" (*RSV*, "updated," Rom. 12:11) that he will put forth NO effort to justify a text. Did you ever consider this?

What if the ARK became a *tourist's attraction* exactly as Hitler's private car or Ringo's T-shirt or Frank Sinatra's bow tie or the Vatican manuscript in the Vatican Library? Don't you know that droves of people would come to Beth-shemesh to be "viewers"?

Within twenty miles of Beth-shemesh are Zanoah, Jarmuth, Gibeah, Zoreah, Kirjath-jearim, Ajalon, Timnah, Libaah, Gedor, Nezib, Chephirah, Gezer, Chesalon, and Ekron. If only one thousand sightseers came from each of those towns there would be 14,000 people—in the wheat field (1 Sam. 6:14–15) trying to get a "look-see," who were not natives of Beth-shemesh. God **"SMOTE OF THE PEOPLE FIFTY THOUSAND AND THREESCORE AND TEN MEN"** (vs. 19). He did not confine that to the **"MEN OF BETH-SHEMESH"** only.

Still have your doubts? All right then, do the only honest thing that any Christian would do who is half as godly as the *NSRB* professes to be: give God the benefit of a doubt and the *NSRB* Board of Editors none of it.

"And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba." (1 Sam. 8:1–2), and **"And the sons of Samuel; the first-born Vashni, and Abiah."** (1 Chron. 6:28).

Obviously, Scripture with Scripture, Vashni and Joel are identical. One would be an official name; one a family name. For example: one of my grandsons is called Stephen Augustus Ruckman. His mother, father,

grandfather, and cousins call him "GUS." I am sure someone will call him "Steve," even though he will have to sign his test papers in school with *STEPHEN*. Never throw out your Bible just because the apostate Fundamentalist you are reading doesn't have the sense that God gave to a brass monkey.

"Saul reigned one year; and when he had reigned two years over Israel," (1 Sam. 13:1).

We have printed the text to emphasize the funny-bunny type of Elmer Fudd scholarship that is recommended by Bob Jones University and other Alexandrian offshoots.

The men responsible for the peculiar reading of this same verse in the *New Scofield Reference Bible* ("Saul was . . . years old; and when he had reigned two years over Israel") were Frank Gaebelin, William Culbertson, Charles Feinberg, Allan MacRae (check his Satanic propaganda against the Textus Receptus), Clarence Mason, Alva McClain, Wilbur Smith, and John F. Walvoord. These men are supposed to represent the *highest* and most *dedicated* Christian intellectual scholarship in America today. *Nothing could be any funnier.*

After telling you that there is no Hebrew text for the AV reading (which we printed), this ridiculous bunch of buffoons wrote down "Saul was . . . years old," creating the first dot-dot-dot Bible on the market. The *New American Standard Version* promoted by the apostate graduates of Bob Jones University (on the recommendation of their former teachers) *invented* two numbers and stuck them into the same text, having believed the ridiculous Scofield Board of Editors who taught the party line; *i.e.*, the AV text is unjustifiable in "the original Hebrew."

The Disneyland reading of the *NASV* says that Saul was FORTY years old when he began to reign, and that the events which *followed* (vs. 2) didn't take place after his second year at all. As a matter of fact,

the NASV construction doesn't even connect verse 2 with verse 1. It can't, for it converted the Hebrew number for "two" ("*shanim*"—Heb.) into thirty-two by adding the word "thirty" in italics before the Hebrew "two."

This is the "scholarship" of Laodicean Fundamentalism, and you are to believe it is "accurate" because of the *reputations* of these destructive critics and because of their PROFESSION in the "fundamentals."

And what does "THE" Hebrew text say? Well, let's take Kittel's or Ben Chayyim's or Bomberg's, for that matter: they all read the same:

"*BEN SHANAH SHAUL BeMAHLeCO*"—"Saul was a son of A YEAR in his reigning." This is the *exact Hebrew idiom* found in 1 Kings 22:42 and 2 Kings 8:26. Now, did the New Scofield Board of Editors or the Lockman Foundation (NASV) have any trouble with the "missing numbers" from the "Hebrew text" when they got to 1 Kings 22:42 or 2 Kings 8:26? Don't be silly. They translated the numbers there *exactly as they appear* in 1 Samuel 13:1 in the Hebrew idiom. They just *pretended* that the number was not in 1 Samuel 13:1. It was (Heb.—"*SHANAH*," meaning "A YEAR").

Now, before our reader gets excited and his emotional feelings run away with him in screaming about "Ruckman's egotism" and "Ruckman's bad vocabulary" and "Ruckman's name calling, etc.," let him gird up his loins like a man and face this *documented fact* in regard to the destructive, negative, critical violence done to the word of God, the Holy Bible, by "soul-winning"—don't overdo it; no man on the Lockman Foundation revision committee is a soul-winner—Fundamentalists. Do you realize that in the first, original edition of the *King James Bible, published in 1611*, the marginal note on 1 Samuel 13:1 said, "HEBR. THE *SONNE OF ONE YEERE* IN HIS REIGNING"?

Question: How is it that the AV committee of 1611

had more *intelligence* and knew their *Hebrew* better than the leading Fundamental scholars of 1950–1980? I mean, after all of this gas-bag, hot-air, propane blast of noxious fumes ("better manuscripts," "newer light on the meaning," "older manuscripts," "scientific methods," etc.), what are these silly clowns doing trying to make you think that the AV reading of 1 Samuel 13:1 is not to be justified simply because they were too *stupid* to translate the language with which they were working?

And what is worse is that if they *knew* it (see how little trouble they had translating 1 Kings 22:42 and 2 Kings 8:26 in the same idiom), *why did they LIE about it?*

Easy: *HABITUAL LYING IS THE ESTABLISHED AND UNIFORM PRACTICE OF EVERY MEMBER OF THE CULT WHO EVER LIVED—WHERE THE AUTHORITY OF THE HOLY BIBLE IS THE ISSUE AT STAKE.*

Gaebelein and MacRae will do it as quickly as Bloody Mary or Pope John Paul. Olson and Walvoord will do it as quickly as Bob Jones III or Ignatius Loyola. Where *BIBLICAL AUTHORITY* is the issue being dealt with, Culbertson and Feinberg will lie to you as quickly as Jimmy Carter, Fred Afman, or Dean Weigle; and the difference in these matters between McClain and Mason and Bishop Pike and Billy Graham is the difference between the Mad Hatter, the Doormouse, Tweedledum, and Tweedledee. No man listed accepted any *Bible* as the *final authority* for anything that he *disagreed* with—mainly because he never saw or read a *Bible* a day in his life. (See Appendices Numbers 7, 8, and 9.)

"And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan." (1 Sam. 31:10), versus **"And they put his armour in the house of their gods, and fastened his head in the temple of Dagon."** (1 Chron. 10:10).

There is no problem; the corpse was decapitated.

“And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.” (1 Sam. 15:6), with “And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.” (1 Sam. 27:10), and “Now Heber the Kenite, *which was of the children of Hobab the father in law of Moses*, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.” (Judg. 4:11).

The problem is locating Heber and Hobab, but there is really no problem as Heber did not stick with the tribe of the Kenites. Hobab begat “Heber THE KENITE,” who begat Heber and Jael. The belief that a son cannot be named after a father is so ridiculous you couldn’t even bring up the matter in any law court in the world.

“So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD:” (1 Sam. 1:9), and “And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision:” (1 Sam. 3:15), with “So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.” (Num. 16:27).

We have reproduced the infallible text of the Authorized Bible to correct any foolishness carried on by Hebrew scholars and “manuscript detectives” about terminology. The term “temple” and “doors” can be used of a tent and a tabernacle as well as Solomon’s Temple.

One should remember this when dealing with the Astruc-Graf-Wellhausen Kindergarten of Humpty Dumpty theology (see p. 387 in *The Bible Believer's Commentary on Genesis*, 1970).

"And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart." (2 Sam. 6:2), with **"So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim"** (1 Chron. 13:5).

There is an imagined discrepancy. *Kirjath-jearim* is **"Baale"** of Judah; **"Gibeah,"** in this instance, can be a *hill* or *place* IN Kirjath-jearim (see 1 Sam. 7:1-2). One must never lose his sense of humor or his common sense when reading the Bible. Any town has suburbs with all kinds of varying topographical features in them, and "old timers" often refer to features (Highway 90 as "Nine Mile Road" and Interstate 10 as "Five Mile Road" in Pensacola) by different names than their contemporaries. Don't throw the Bible out simply on the recommendation of a *gnat-straining crook*.

"And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots." (2 Sam. 8:4), versus **"And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots."** (1 Chron. 18:4).

Ah, what about them horsemen? Samuel says 700 and Chronicles says 7,000. Let's just see if the good,

godly, dedicated evangelicals who believed in the “verbally inspired thing-a-ma-bobs” can give us some light on this problem. Of course they can! Here they are in all of their glory on page 366 of the *New Scofield Reference Bible*.

After their vast “researches” and “laborious efforts” to restore the originals and “update the archaic AV” into language that the modern man can understand; after forty years of “laboring” in Hebrew and Greek grammar and standing boldly for the “full plenary inspiration of the originals”; after gaining reputations as “giants of the faith” whose “unquestioned loyalty to the Word is, blankety, blank blank blank,” here comes the great “new light” to help the reader.

The number in 2 Samuel 8:4 is perhaps a “scribal ERROR” as in some Greek translations.

How’s that for a 4,000 watt searchlight, baby? Ain’t that a beaut? Boy, will you ever get wired up to the Bible studying those electricians!

Question: Didn’t it ever occur to Feinberg, Melton, Walvoord, English, Gaebelin, Culbertson, Porter, MacRae, Mason, Martin, McClain, and Smith that *professional soldiers* might not be as stupid as *Bible scholars*? Why wouldn’t a war chariot have *spare horses*? What if both of them (or four to six in harness) were killed? What do you do, silly; leave the chariot lying there in the mud?

Obviously, the Syrians have *ten horsemen per chariot*. (Observe exactly the same thing in comparing 2 Sam. 10:18 and 1 Chron. 19:18: ten men per chariot.)

Now, if this seems far fetched, watch carefully while the infallible Elizabethan English corrects the slanderous innuendo planted in your mind by Feinberg, Walvoord, Gaebelin, Culbertson, MacRae, Mason, McClain, English, and Smith—they are all “fundamentalists”; *they just don’t believe THE BOOK*.

Here he comes! Here comes the Lion out of his covert, ready to devour any supercilious fundamental-

ists who think that the fundamentals are more important than the Book from which they are derived. First Kings 4:26 states that Solomon had 40,000 stalls for CHARIOT HORSES. How many *chariots* did these 40,000 horses hook up to? I'll give you one guess. (And if you thought 2 Sam. 8:4 was a "scribal error" [NSRB, p. 366], then you couldn't guess the number if you stayed up all night.) The number of chariots is 4,000 according to 2 Chronicles 9:25—*ten horses per chariot*.

And that, boys and girls, is the difference between "serious" Bible study (*from the Bible, using the Bible for reference, using the Bible for "helps," and using the Bible for "other readings"*) and playing Ring-Around-the-Rosy with *self-inflated belly worshippers whose education has gone to their head*. There wasn't any information you needed from *any* Hebrew manuscript in the world to solve the problem, and *there wasn't one "help for the reader" in any translation since 1884* that would have helped you anymore than to help you into a ditch to fall upon the prostrate bodies of blind leaders *who thought they were gods*.

"In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears." (2 Sam. 22:7), versus **"In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears."** (Psa. 18:6).

A complaint has been made that the wording of the two Psalms differs in places. What does this prove? Who told you that David couldn't revise a Psalm in writing the second time he printed it? If David **"SPAKE . . . the words of this song"** (2 Sam. 22:1) and then wrote them down in Psalm 18, why should they be exactly identical?

"Who smote Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone

upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also" (2 Sam. 11:21), versus "And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying," (Judg. 9:1).

There is no contradiction; it is a common dual name (IshboSHETH, MephiboSHETH, etc.).

"And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men" (2 Sam. 24:9), versus "And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword." (1 Chron. 21:5-6).

Davis has a hard time with the passage; and there are a dozen people like the Scofield Board of Editors who would take one look at it and immediately draw a dogmatic, biased, negative, critical judgment against the text because they were too arrogant, insincere, lazy, and *stupid* to look for the facts. (Such "brethren" will often be heard talking about Ruckman's "attitude." It is somewhat like a skunk telling a possum he has bad breath.)

Israel's force is given as 800,000 in one place, but 1,100,000 in another. Judah has been given as 500,000 in one place, 470,000 in the other. Obviously—if you lack belief, faith, intelligence, common sense, and interest—there is a "contradiction."

We are not being facetious. If a man had *belief and faith* he would never have questioned the census to start with. If he had *real interest* he would have investigated cross references before saying blithely "there is a mistake in copying" or "it was a scribal

error." If he had had *intelligence* he would have known that the "chosen men of Israel" (2 Sam. 6:1) would not include recruits or draftees, and if he had any *common sense* to start with he would have noticed that the differences are so balanced (30,000 for two tribes—Benjamin and Judah, to 300,000 for the other ten tribes) that it was as plain as the nose on his face that 800,000 are ready for combat (on active duty) in Israel and 470,000 are ready for combat in the two southern tribes. The *northern tribes* have 300,000 on *inactive duty*, and the *southern tribes* have 30,000 on *inactive duty*. (Or for that matter, if a man had had a little experience in the service, wouldn't he know that hundreds of men serve in the Cooks and Bakers School, the quartermaster corps, the Ordinance Depots, the Motor Pools, and the Hospitals, who are NOT active combatants?)

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver." (2 Sam. 24:24), versus "So David gave to Ornan for the place six hundred shekels of gold by weight." (1 Chron. 21:25).

The problem is simpler than the previous one. One price is for the **"place"**; the other is only for the threshing floor and the oxen.

"And David gathered all the people together, and went to Rabbah, and fought against it, and took it." (2 Sam. 12:29), versus "And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it." (1 Chron. 20:1).

There is no "scribal error" or "copyists' mistake." Bradley or Patton could be credited with a victory won

by *Eisenhower*, and vice versa. Guderian was under *Rundstedt*. Rundstedt was under Hitler. Any of the three could be credited with any victory or defeat under or over any other.

“And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.” (2 Sam. 12:24–25), versus **“And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:”** (1 Chron. 3:5–6).

Nathan has not been listed in 2 Samuel, and yet he is in Christ's line, whereas three children have been listed before Solomon in 1 Chronicles. Chronicles is the official list, and they are listed in reverse order (see note on the birth of Abraham, Gen. 11:27). Nathan has not yet been born in 2 Samuel 12:25. The other name is given to Solomon (2 Sam. 12:25, Jedidiah).

“And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;” (2 Sam. 3:2–3), with **“Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess”** (1 Chron. 3:1).

There is no contradiction in the list. As **“Jedidiah”** was another name for Solomon, obviously **“Chileab”** is the other name for **“Daniel.”**

“And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. And these *be the* names of those that were

born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon, I Bhar also, and Elishua, and Nepheg, and Japhia, And Elishama, and Eliada, and Eliphalet." (2 Sam. 5:13-16), versus "And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: I Bhar also, and Elishama, and Eliphelet, And Nogah, and Nepheg, and Japhia, And Elishama, and Eliada, and Eliphelet, nine." (1 Chron. 3:5-8),

"And David took more wives at Jerusalem: and David begat more sons and daughters. Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, And I Bhar, and Elishua, and Elpalet, And Nogah, and Nepheg, and Japhia, And Elishama, and Beeliada, and Eliphalet." (1 Chron. 14:3-7).

The three lists vary in places (note the lists given in the New Testament on the apostles) for the express purpose of *confusing the reader* and giving him reason to *think* there is a discrepancy. (The Lord could just as well have written *three identical lists that matched word for word*; however, those of us who have had fifty years to deal with the Alexandrian Cult know that when He DOES this [see Mark 9:46, 48, Col. 1:14, etc., in the NASV and NIV] that the Cult immediately accuses *one writer of stealing from another writer*, or one scribe repeating without cause to do so. So, no matter *which way* the Lord moves He is condemned from the start by the "prayerful, dedicated, godly Conservatives" who are engaged in promoting the Roman Catholic African Bible of the United Nations.)

Observe that with the exception of three spellings and two omissions, the lists are identical. *Shimea* is spelled "**Shammua**," Elishama has been spelled as "**Elishua**" (see notes on 2 Sam. 8:17), and *Eliphelet* has been spelled "**Eliphalet**." One substitute name has been used—*Beeliada* for "**Eliada**," and two men

(Eliphelet and Nogah) are omitted from the list in 2 Samuel 5; obviously because they had not yet been born. And that is the sum of the evidence for a "contradiction" due to "careless copying." That is, it is no evidence at all.

"These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away . . . And after him was Shammah the son of Agee the Hararite

And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David . . . These things did these three mighty men.

And Abishai, the brother of Joab, the son of Zeruah, was chief among three. And he lifted up his spear against three hundred, *and slew them, and had the name among three.* Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three These things did Benaiah the son of Jehoiada, and had the name among three mighty men. He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard." (2 Sam. 23:8-23), versus "These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel. And this

is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by *him* at one time. And after him was Eleazar the son of Dodo, the Ahohite, who *was one of the three mighties.*" "And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day"

"These things did Benaiah the son of Jehoiada, and had the name among the three mighties." (1 Chron. 11:10-12, 20-22, 24).

The lengthy passage has been reproduced as it has called for untold agony from the critics of the King James Text who took for granted they were smarter than God when they started their "ministries." (You understand that they would never "own up" to this, since they already eliminated the *King James Bible* as the word of God when they started. To the contrary, they would insist that they were mightily struggling and laboring in the word and doctrine to help God reach people with the "message of the Word" that they might have a better "understanding of the originals," blah, blah, blah.)

The answer to the problem of the "**mighties**" and "**the three**" and the "**thirty**" lies in the fact that:

1. *The three* "**MIGHTIES**" are Abishai, Benaiah, and Eleazar.
2. *The* "**FIRST THREE**" are Adino, Shammah, and Jashobeam.
3. The "**mighty men**" are Adino a Tachmonite,

Eleazar of Dodo, and Shammah of Agee (2 Sam. 23:8–11).

4. *The CHIEF of the “mighty men”* are Jashobeam the Hachmonite and Eleazar of Dodo (1 Chron. 11:10–12). Although Abishai is “chief of THREE” (1 Chron. 11:20), it is a different “three,” for “THE THREE” are said to be “THREE OF THE THIRTY CAPTAINS.” Benaiah, for example, is “chief of thirty” but not “THE three.”

“But Abner the son of Ner, captain of Saul’s host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim” (2 Sam. 2:8), versus “So Saul died, and his three sons, and all his house died together. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them” (1 Chron. 10:6–7).

It is obvious that the “house of Saul,” in the context, could not have extended to grandchildren, for Mephibosheth, Saul’s grandson, is still alive after the battle on Mt. Gilboa, and Ishbosheth his son is still alive.

Now, here we have an outstanding test case for determining the number of puffed-up fleshpots to be found in the ranks of Conservatives and Evangelicals. Chronicles said, “SAUL DIED AND HIS THREE SONS, AND ALL HIS HOUSE DIED TOGETHER.”

Here is an excellent place for the intellectual fakir to say that God could not have said what He meant and that, at least, “some kind of an error” is in the text. Well, now, if we grant such a thing what follows? Why, we are to believe that the writers and preservers of the Old Testament Scripture (who wiped and cleaned their pens between words, and often bathed their bodies before writing a word, after counting the letters on the line the word was written on) were so stupid that they could not see that *some of Saul’s posterity sur-*

vived. If this is not the case, then we must believe that the Holy Spirit who wrote the original words deliberately lied. The modern Conservative solves the problem by saying what the Holy Spirit **ORIGINALLY** wrote was so, but the clumsy Jewish scribes altered it. Then what was it *before it was altered*?

Now, this pictures the mess that a stuffed shirt can get us into when he rejects the AV text for the *hallucinations* of Christian scholarship. What did 1 Chronicles 10:6 say if it didn't say what it said in every Hebrew or English Bible in the world? Well, all you can do is what Westcott and Hort did with the New Testament: you can play God and invent a term called "intrinsic probability" and rewrite the text according to Satan.

"All of Saul's house" is obviously talking about all *that were there on the battlefield*. "**HIS THREE SONS**" (1 Chron. 10:6) is an obvious omission of one son on the battlefield because *FOUR sons are listed in 1 Chronicles 8:33*. Very often, the King James text will clear up a lot of hot air from a Fundamental "seminary."

"Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem . . . Uriah the Hittite: thirty and seven in all." (2 Sam. 23:24-39), versus "Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem . . . Eliel, and Obed, and Jasiel the Mesobaite." (1 Chron. 11:26-47).

The number given in 1 Chronicles comes to *forty-seven*, whereas the number given in 2 Samuel 23 comes out to *thirty-seven*.

Again, one must remember that Chronicles is the *official list* from documented evidence; Samuel is often a "running account" of the contemporary events. Chronicles cleans the "bottom of the barrel" in finding all of the Congressional Medal winners through the wars that had not been fully documented till *after* the death of David. Samuel gives the known account while

Joab is still general of the army.

Differences in battle accounts and accounts of heroic deeds *in battle* are so common that no man with an I.Q. of ninety would have questioned either list. Ten to forty years after every war there are awards given out and recognition given to all kinds of individuals who did not receive them *during* the action, or even after the signing of a peace treaty. It is a common occurrence that happens at regular intervals; *no one but a "godly Biblicist" would have any trouble with the two lists.*

"And David gat *him* a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men." (2 Sam. 8:13), and **"Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand."** (1 Chron. 18:12).

We have explained the first problem under 2 Samuel 12:29. The second problem (the Syrians being in Edom) was never a problem to start with (see Judg. 10:6). The Babylonians were in Edom 800 years before this (Gen. 14:1-6).

And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Bethlehemite, slew *the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.* And there was yet a battle in Gath, where was a man of *great stature*, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. And when he defiled Israel, Jonathan the son of Shimeah the brother of David slew him. These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants." (2 Sam. 21:19-22), versus **"And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. And yet again there**

was war at Gath, where was a man *of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant. But when he defied Israel, Jonathan the son of Shimea David's brother slew him. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.*" (1 Chron. 20:5-8).

This "contradiction" poses such an horrendous problem that the Revision Committee of 1881-1885 (Westcott and Hort) decided to cite it in their introduction as an *outstanding reason* for making 30,000 changes in the Reformation text. They took 2 Samuel 21:19 to be a gross error exactly as Davis takes it to be in 1977 (*The Debate About the Bible*, p. 118), in spite of the fact that the AV—not the Hebrew or the original Hebrew—read that Elhanan slew **"THE BROTHER OF GOLIATH THE GITTITE"** (2 Sam. 21:19). But the accurate italics placed by the translators of the AV could not cool the hot-headed brow of the raving fanatics who wanted to invent a Bible to replace God's Bible.

The NASV promptly *removes the italics*, creating a blatant contradiction. They did it without batting an eye. The NASV, recommended by Pensacola Christian College,* Falwell's school in Lynchburg, and Bob Jones University states that David did not kill Goliath—*Elhanan did* (2 Sam. 21:19)! Such are the ways of the crackpot fanatics who brag about their "godly, prayerful" translating committees and their use of **"sound speech, that cannot be condemned."**

Faced with a Hebrew text that would not make sense, *the NASV committee decided to insert an OUT-AND-OUT-LIE on the grounds that they couldn't figure out the Hebrew text they had.* Pretending that the identification of Goliath's brother was *unknown* because of the missing words in 2 Samuel 21:19, the

* They changed their position in 1998.

NASV refused to transcribe the SCRIPTURAL FACT ALREADY STATED IN 1 CHRONICLES 20:5.

Such are the ways of the Alexandrian Cult.

The AV translators had it figured perfectly. They figured that four of Goliath's *BROTHERS* (1 Chron. 20:5) were *his sons*, and since the text already told you that the man Elhanan killed was Goliath's *BROTHER* (1 Chron. 20:5), the *italics* added to 2 Samuel 21:19 *WERE SCRIPTURAL TRUTH*.

That Goliath's *brothers* could be his *sons* is an absolute certainty in view of his Hamitic background and the warnings in BOTH Testaments (1 Cor. 5:1-3; Lev. 20:11; Gen. 35:22).

So here we have learned a great lesson: i.e., the *ITALICS* in an AV are often more Biblical and historically accurate than the regular print in the ASV and the NASV and other modern lying corruptions.

“And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.” (1 Sam. 16:21), **“And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.”** (1 Sam. 17:55),

“Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.” (1 Sam. 16:18), and **“And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth”** (1 Sam. 17:33).

The problem here is how Saul failed to recognize a young man who had been daily playing the harp before him and giving him music therapy.

But someone is ignoring the AV text again to create a problem that isn't there. Saul is only asking about

David's FATHER in 1 Samuel 17:55, 58. He knows David personally, which is apparent by 1 Samuel 16:21 and 17:15. Saul's interest in David's *lineage* is not without intrigue; after all, David has done what the King didn't have the courage to do (1 Sam. 17:11), and as surely as Saul was king, he knew about the *scepter coming from JUDAH* (Gen. 49:10).

The expression "**a man of war**" in 1 Samuel 16:18 can only be *figurative* since Saul acknowledges that David is NOT "**a man of war**" in 1 Samuel 17:33. However, the speaker of 1 Samuel 16:18 can be referring to stories of David's fearlessness *at home*, 1 Samuel 17:36. It is only the messengers who go to Jesse, and in an interval of four months to a year, Saul couldn't possibly have remembered the name he had heard one time (1 Sam. 16:18) from an unnamed servant.

"Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three." (2 Sam. 23:19). We have inserted the verse merely for comparison with the NASV and other corruptions. The NASV translators lacked either the intelligence or the patience to tackle the problem we explained under 2 Samuel 23:19-24, so they simply changed ALL THE HEBREW MANUSCRIPTS AND ALL THE HEBREW TEXTS TO MEET THE DEMAND OF THEIR OWN IGNORANCE. Typical: very typical. Instead of "**three**" (all Masoretic Hebrew texts, all editions of the AV) we find "THIRTY," which isn't anything. *No such number exists in any manuscript or any Bible but the so-called "Bibles" published after Westcott and Hort.* This is the "scholarship" of Price, MacKay, Newman, MacRae, Afman, Payne, Custer, Neal, Olson, and other misleading lights in the Laodicean church.

"And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance." (2 Sam. 14:27), versus **"Now Absalom in his lifetime had taken and**

reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place." (2 Sam. 18:18).

Did he have three sons or no sons? Well, all three of them were *dead* at the time Absalom was killed, or being born in exile (2 Sam. 13:37), they were not at *Jerusalem* to take his place. Common sense is often a great help in straightening out these great "problems."

"And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly." (2 Sam. 24:10), versus "Because David did *that which was right in the eyes of the LORD*, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite." (1 Kings 15:5).

The problem comes up, how could it be said of David that he did everything right except in the matter of "**Uriah the Hittite**," when he plainly sinned in numbering the people (2 Sam. 24:10).

Well, in the first place, somebody didn't read the passage. It said "**any thing that HE COMMANDED HIM . . .**" (1 Kings 15:5). David messed up in a great deal more things than just numbering the people: He lost faith in his own people (1 Sam. 29:2); he ran from Saul (1 Sam. 20:1); he pretended he was something he was not (1 Sam. 21:3); and he disobeyed God on having multiple wives (2 Sam. 5:13). God did not directly command David to number Israel or NOT to number them. He was displeased because David was computing his strength to glory in it; numbering was all right (Num. 1-2) when God commanded it.

"So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto

thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me." (2 Sam. 24:13), versus "So Gad came to David, and said unto him, Thus saith the LORD, Choose thee Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me." (1 Chron. 21:11-12).

Well, was it "seven years of famine" or was it "three years of famine"? Here, surely, we have an out-and-out contradiction that not even the *NASV* could patch up by falsifying the text (see comments under 2 Sam. 23:19).

Well, aside from the fact that Gad could have talked to David *more than once* before David finally decided, and aside from the fact that the seven years were connected with "THY LAND" and the three were simply three years famine (it could have been *outside the land* as the famine of Gen. 41:54, remember?), is the Scriptural record that *four years of famine* had just *preceded* David's dilemma.

Observe how the King James text straightens out the obscurities in the "original seminary education." In 2 Samuel 21:1 you are told that they had just *had three years of famine*. This is followed by at least a month more (2 Sam. 21:9-10), and this is followed by *nine and one-half months* of numbering the people (2 Sam. 24:8). This explains the "seven years" perfectly, for if they were in for three more years (see 1 Chron.), it would make a total of seven (see 2 Sam.). Ten and one-half months (and it may have been *more*) certainly constitute a year for any president who ever took office.

“And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man’s son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruah Joab’s mother.” (2 Sam. 17:25), versus “And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.” (1 Chron. 2:17).

Is it *Jether* or *Ithra*? It is both (see comments on 2 Sam. 5:13–16).

“And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.” (2 Sam. 15:7), versus “And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.” (1 Kings 2:11).

In vain the *New American Standard Version* tried to help God out by saying that “some ancient versions render this FOUR,” and the *New Scofield Reference Bible*—always ready to help God out at the expense of the AV text—says “ancient AUTHORITIES.” What are these authorities and versions? Oh, hush child, that’s a no-no! Don’t ever ask a Cult member to *document* an attack on the AV text when revising it in a “translation.” That just “isn’t done” these days.

Now, the thinking behind these destructive “Biblicists” (Premillennial Fundamentalists foremost) is that if you let the text stand at “**forty**” it will contradict history because David *reigned* only forty years (1 Kings 2:11), and Absalom rebelled before the “end” of the forty years. It is true that all of the Hebrew Masoretic texts, Hebrew manuscripts, and Bibles read *as the King James*, but then what does this amount to alongside some anonymous “ancient authorities” (*unnamed and unmarked*) that can help God out of the mess He got Himself into?

Now, it doesn’t take an eighth-grade education to see that the forty years could be *the age of Absalom*, or

it could be dated from *David's first anointing to be king* (1 Sam. 16:13). In the passage, Absalom is talking about *himself* ("**vowed a vow while I abode at Geshur**"). Forty years back from 2 Samuel 15 would put you right on the birth of Absalom, about two to three years before David got on the throne (2 Sam. 3:3). David is not made king until 2 Samuel 5, and the statement was that "**there was LONG war between the house of Saul and the house of David**" (2 Sam. 3:1). It could have been four to eight years before he got on the throne. Always give the Bible the benefit of a doubt; never give it to its critics.

"Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon:" (2 Sam. 12:9), versus "And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also." (2 Sam. 11:17).

We have not listed the verses because any discrepancy is even implied in them, but we have listed them to show you the Bible's own peculiar way of speaking within its own context, so as to interpret itself apart from man-made rules of grammar and logic. The actual truth is the Ammonites killed Uriah. Yet notice "**THOU hast killed Uriah the Hittite with the sword**" (2 Sam. 12:9).

Now, this calls for the highest degree of attention from the Bible believer, for here is a case where Nathan is LYING if the accusation is taken at *face value* within *the context of legal usage*, according to *the laws of logic and grammar*. Observe exactly the same thing in the Lord's charge given in 2 Samuel 3:30, where we are told that Abishai "**SLEW ABNER**" *when he did nothing of the kind*. Joab killed him (2 Sam. 3:27).

Now there it is; stew in it. You see, if you found a

"*genuine contradiction*," it still would not be a *contradiction*. The Bible has its own laws of logic and grammar, and since "**Whosoever hateth his brother is a murderer**" (1 John 3:15), Abishai and Joab killed Abner, *even though Abishai wasn't even in the vicinity when the murder took place*.

Let these lessons sink down into the heart of the Bible-believing reader with great force and intensity. When accosted by Ahaziah's "**twenty-two**" versus "**forty-two**" years, let the reader take heed how he walks and talks. No one is qualified to give a valuable critical opinion until he knows the mind of *the author* on the subject being documented and discussed. A man who refuses to find the "intent of *the author*" (Davis, for example, *The Debate About the Bible*, pp. 107-109) is neither sincere *nor* scholarly. After all, the Author of *the Bible* is the Author of *life and death*.

We shall now prepare to wade out into the deep stream of Kings and Chronicles and see how many times we can catch the faculty members of Christian colleges and seminaries in their Satanic underwear.

Before doing this, let us take a broad sweeping glance at the activity of some of the contemporary Cultists in our generation. In doing this, we should always observe that every "Biblicist" listed *professes* to believe (quote): "THE BIBLE IS THE WORD OF GOD." When pinned to the mat, no man about to be cited would hesitate for a minute to alter *any word or verse* with which he didn't agree in any "Bible." "The Bible" of which these men speak is a *nonexistent book* with no more authority than an *Almanac*.

Button, Button, Who's Got the Button?

When speaking of the power and authority of the word of God—the *Authorized 1611 King James Version*—the hardest truth to get across to the new Christian is the terrible truth that Conservatives and Fundamentalists in the twentieth century, of every hue and every state of *separation* and every degree of *consecration* and every brand of *profession*, do not believe that there is any *infallible authority* on this earth that *any man* can go by. (See letter of Bob Jones III, Appendix Number 8.)

In vain Burgon, Scrivener, and Miller, in their day, documented the facts; in vain did Philpot, Hills, and Wilkerson document the facts in their day; in vain do Hodges, Fuller, Cimino, Waite, Pickering, and Clarke document the facts in your day. The Alexandrian Cult will not deal with *facts*. As sentimental humanists they insist that if men are “good” and “godly” and do what they do “honestly” (see any of the Charismatic literature by the Logos Publishing House), they cannot produce a DEVIL'S BIBLE. The scientific basis for saying the *NASV* and the *New International Version* are “reliable” is nothing more or less than sentimental trust in *human goodness*. THE GREEK TEXTS FOR THE NEW TESTAMENT IN EITHER VERSION ARE THE NORTH AFRICAN FORGERIES OF THE ROMAN CATHOLIC CHURCH.

When dealing with that last mentioned “fact,” the sentimental humanists in the Cult simply close their eyes, stop up their ears, and pretend that such a thing

cannot be true. They pretend that there is no issue of TRUTH vs. ERROR in these matters: They are merely matters of "preference" (see Bob Jones III Appendix Number 8).

In what follows, we will demonstrate a very simple and basic *truth*: modern scholars (saved or lost, Liberal or Conservative) have no authority but their own *opinions*. Having rid themselves of the authority of the *Authorized Version*, they are left to consult:

1. Their own brains or their own education.
2. The men that taught them or the books they read.
3. Their own imaginations and hallucinations.
4. The god of this world.

Sometimes they consult all four before giving a 66 "qualified" opinion.

Let us begin this chapter with T. D. Talmage who will state our own case as well as we could state or better: "Now let us DIVIDE off. Let those people who do NOT believe the Bible and who are critical of this and that part of it, go clear OVER TO THE OTHER SIDE. Let them stand behind the devil's guns. Give us the out-and-out opposition of infidelity rather than the work of these *hybrid theologians*, these mongrel ecclesiastics, these *half-evoluted people* who believe the Bible and do NOT believe it. I take up the *King James Translation*. I CONSIDER IT TO BE A PERFECT BIBLE" (Vol. 4, p. 187, Vol. 18, p. 225). Bob Jones III has publicly declared that "*THERE IS NO PERFECT TRANSLATION.*"

Good enough? Any problem understanding what Talmage or Bob Jones III said?

All right, here we go.

The translation of "**ORDINANCES**" in 1 Corinthians 11:2 is an "UNFORTUNATE TRANSLATION. The word actually means" Who said that? Why, Stam's buddy, good old Charlie Baker, as godly a dry cleaner as O'Hare and Bullinger ever picked up on the

desert (*Truth*, Vol. 8, p. 92). Baker tells us that "THE BIBLE IS GOD'S WORD" (Vol. 8), but even though it *is*, 2 Peter 1:20 does not speak of interpretation at all, although it SAYS that, the word "*should have been translated*"

According to Merrill Unger (*Archaeology and the Old Testament*, Zondervan, 1954, p. 138), Solomon built a navy on a Papyrus Lake in an *Egyptian marsh*. The word *Suph*, in Exodus, is the word for the "**Red Sea**" in 2 Chronicles. Joshua 11:13 is "erroneously rendered" in a King James due to lack of "light." "**Witch**" should have been "sorceress" (Exod. 22:18) according to Unger (*Ibid.*, p. 202).

Do Baker and Unger have a Bible that is not subject to the guesswork of their own unregenerate natures? No.

Let's see what a Charismatic is doing. This will be Brother Wierville (*Power for Abundant Living*, 1971, pp. 5, 19, 55, 92, 133, 141, 154, 155, 191, and 209). *Wierville has no word of God to read*. He called the unread "Word of God" the "Word" of God (capital "W" as Barth and Brunner) but has no "Word" of God to read. But, he says, you can't know the WILL OF GOD without knowing *the Word of God*. (You reckon any of these birds *think* before they write?)

Wierville is confident that we can get back to the "*original God-breathed Word*," and when we do, THEN we can say "*Thus saith the Lord*." (Gee, kid, you sure had better wait a spell before you can say God said *anything!*) Wierville says we must "get back to that original Word" and then tells us that he *has it*, because he says, "THE ORIGINAL TEXT' of Mark gives an emphasis so that we can add 'You remember her?' and 'Was he wild!' and 'Weren't they something?'"

Wierville's "original text" also told him that when Enoch didn't "**see death**" (Heb. 11:5), it actually *meant that he never saw anyone else die*. Interesting "original," wouldn't you say?

Well, Brother Weniger, where do you fit in (*Ecumenical Folly*, Sword of the Lord Publishers, 1961)? Well, Archie says that a liberal is blasphemous when he says that you can get the "Word" THROUGH the Scriptures. To Archer Weniger "the Word" should be the SAME as the "Scriptures."

It isn't in the advertising brochure sent out by Hyles-Anderson. I have a photostatic copy right here. It isn't in John Rice's book on "Our God-Breathed Bible," I have the quotation right here. It isn't in any of the correspondence with Bob Jones III or his faculty members over the AV issue. (See Appendix Number 8.)*

Weniger cites McIntire as saying "WE BELIEVE WE HAVE A BIBLE AND THAT IT IS A REVELATION GIVEN TO US" Which Bible, doc? Custer and Neal never read it. If they did, they took it only as a "REVELATION," not as the *word of God*. No faculty member at Bob Jones or Pensacola Christian College believes ANY BIBLE he ever read was the Scripture. He got the "Word" (the message, teachings, truth, fundamentals, or REVELATION), through it. So did Dr. Swaim (NCC Director of Department of English Bible).

Who's got the button? Swaim, Weniger, Rice, McIntire, Baker, Unger?

Bernard Ramm? Well, in *The Christian View* [Dig that, baby!] of *Science and Scripture* (p. 336), Ramm tells us that you cannot trace the derivation of the races to Shem, Ham, and Japheth because the flood of Genesis 6 was not a *universal flood*. Ramm tells us (us Christians who need THE CHRISTIAN view!) that there is "no known geological data" to support a *universal flood*.

In view of the fact that the Lord promised that He would never again destroy the earth with a flood (after Gen. 9), I wonder what kind of promise that is with

* Not in any brochure Hyles published in 1980 or 1981 or 1982, or 1983.

better than *ten floods a year* (Gen. 9:15) *on seven continents*? I wonder who is doing the lying, Ramm or the Author of Genesis? *Oh, who could it be?*

F. F. Bruce tells us confidently that the words omitted in 1 John 5 by the ASV, RSV, NASV, and NRSV were "NO PART OF THE ORIGINAL GREEK TEXT." (*The Books and the Parchments*, Fleming Revell, 1950, p. 210). Has Bruce ever *seen* the original Greek text? *Don't be silly*. Has he ever *met* anyone who has? *Don't be ridiculous*. Then why did he make the dogmatic statement he made? Simple: *LYING IS PART OF THE CULT CREED*. It is legitimate when attacking the authority of the *Authorized Version*.

Can we trust Westcott and Hort and Lightfoot to tell the truth? Of course not. They were three of the biggest *lying* "Conservatives" who ever lied like a rug. In the Preface to their 1881 edition of the New Testament, these lying rascals said, "From the outset the object sought by the revisers has been to adapt the *King James Version* to the present state of the English language without *CHANGING THE IDIOM AND VOCABULARY*."

They not only changed the *idiom* and *vocabulary*, they threw out the *Received* text and substituted the *Jesuit Greek text of North Africa* used in Rheims, France in 1582. Lying is SOP with the Fundamentalists in the Cult who believe in the Virgin Birth, the Deity of Christ, the plenary inspiration of Pogo's pogo stick, etc.

Shall we see what Randolph Yaeger has to say about the "Bible"?

Yaeger says (humbly, dear heart, with "good that cannot be evil spoken of," bless your sanctified soul!) that *he* is able to bring you "DIRECTLY TO THE ORIGINAL GREEK" because *he* worked ten years, five hours a day, completing 15,000 longhand pages of twelve to fifteen volumes. He also claims to have "*THE GREEK NEW TESTAMENT*" (see Introduction) which

is a miracle of miracles since there are more than twenty-four of them disagreeing with one another in 8,000 places. However, this cannot stop Brother Yaeger; boldly presenting the Nestle-Hort African text of Roman Catholicism, *for the thirty-fourth time*, he tells us that until *his work* was done, millions of Christians were dependent upon the scholarship of *others* to tell them "WHAT THE TEXT OF THE BIBLE SAYS." ??? *What Bible?* What do you mean "*THE BIBLE*"? *He didn't say.* They never do.

When Rice says that he wrote the "most scholarly (oh, with all dear sweet humility, you good, godly, dedicated saints!), exhaustive book in print on what *THE BIBLE* claims for its inspiration" (*I Am A Fundamentalist*), he is no more seriously dealing with *THE Bible* than did Reverend Ike or Jimmy Swaggart. Rice has never seen "*THE BIBLE*" *by his own profession documented with his signature on a score of letters.*

When he says we must "go to *THE BIBLE*" itself, he doesn't mean *anything* that Barth or Brunner didn't mean. He has no "*THE BIBLE*" to go to, and neither does Yaeger or E. S. Anderson. (See Appendix Number 8.)

Who is E. S. Anderson? Well, he is another miracle of the twentieth century. Being a born-again, dedicated, good, godly, praying, tactful, sweet-talking, well-meaning, sincere Fundamentalist, he tells us what any Cult member would naturally tell us: you can learn the True Word by studying "*THE ORIGINAL GREEK TEXT*" (*Sword of the Lord*, Sept., 1977). If you read Anderson's book you learn the *Original* (capital O) Word (capital W). Gee, what an opportunity! Imagine someone like myself (or my students) failing to avail ourselves of THAT! Boy, we must not be very "serious" students of the Bible.

The Bible? Anyone got *THE Bible?* Button, button, who's got the button? Yaeger? Rice? Baker? Unger? Bruce? Weniger? Ramm? McGee?

Oh, here he is. J. Vernon McGee must have it, for he tells us that the way to learn *the Bible* is "DISCOVER WHAT THE ORIGINAL SAYS." Wow! Isn't that terrific? Is there anyone who can do it? *No*. Has it ever been done in fifteen centuries? *No*. Could you find *the original* if you wanted to? *No*. Then why say it? Well, it is part of the party line: The Alexandrian Cult is a vast club, and its tentacles reach through eighteen centuries on every continent in the world, strangling the INTEGRITY and HONESTY of Liberals, Catholics, Atheists, Fundamentalists, Agnostics, Heretics, Conservatives, Evangelicals, Communists, and Neo-evangelicals alike. *Sin is no respecter of persons*.

Well, here is a "good, godly, dedicated Conservative" reading THE Bible. Fromke says (*The Ultimate Intention*, 1962) that "*sophia*" should have been translated as "philosophy" instead of wisdom, "**the word of God**" should have been translated "the divine intention" (Ah, yes! there it goes!!), and the *King James Version* "fails to give the clear meaning" of Song of Solomon 1:4, which should read as the Roman Catholic Vulgate: "He brought me into the winepress and set love in right order within me." Fromke also tells us that the word "**children**" in the AV (Eph. 1:5) is "out of harmony" with Paul's idea of adoption.

May we humbly suggest (with at least 1,000 percent more *humility* than the destructive egotists listed above) that Fromke is out of harmony with God's idea of Biblical revelation? But he is not alone.

Let us place the Dean of San Francisco Baptist Theological Seminary alongside him. How now, Brown, Kenneth (*A Critical Evaluation of the Text of the King James Bible*)? Well, Brown says, among other things, that the AV should be used to clarify God's "Word," although it is *not the word of God*; orthodox Christian scholars should choose the North African corruptions of Alexandria to replace the Receptus; we should accept Westcott and Hort's infidelity in their attitude

toward inspiration on the grounds that Westcott wrote some "fine commentaries;" and that those who defend the Textus Receptus (Hills, Burgon, Scrivener, Miller, Pickering, Fuller, Wilkerson, Hodges, Waite, et al.) have to accept their text by "faith" because they are *unable to EVALUATE TEXTUAL PROBLEMS*. Another "dear, sweet, *humble*, devoted man of God" if you ever hit one, sonny.

Well, let's see if Gleason Archer (*A Survey of Old Testament Introduction*, pp. 20-22) has the button. Archer tells us that the Bible as a whole, and in all its parts, is INFALLIBLE as to truth and *final authority*. Wow! *Like wow, man!* Here is a "Bible believer" if you ever found one. (Take it easy; just because someone turned on the ignition that doesn't mean the car will go anywhere.) In criticizing Archbishop William Temples low view of the *authority* of the Scriptures, Gleason Archer Jr. states that the only way you can quote *any utterance with authority* is either from *the written Bible* or from a church which trusted in the *INFALLIBLE AUTHORITY OF THAT BIBLE*. If you remove the "authority" of the WRITTEN record, any statement on religious truth is "DEVOID OF AUTHORITY."

Amen, amen, amen, and Amen!

Gleason must have the "button."

But! although man can "never sit in judgment on *the Bible*" (wow!), this doesn't mean he cannot *alter* 30,000 verses and *omit* 100 verses if he wants to; what it really means is that *he cannot pass judgment on a "clear teaching"* (Ah, there it goes) *if that teaching has been "established by EXEGESIS"* (p. 22). And who "exegetes" the "teaching," Brother Archer? *I'll give you one guess* (Gen. 3:1).

Following this self-destruction of his *entire thesis* and the overthrowing of his *entire line of thought* (cf. p. 16 and 18), Archer wastes a paragraph criticizing Neo-orthodoxy for teaching that the Bible is a revela-

tion of God, though it contains errors. Since Archer *himself* would not hesitate to recommend Bibles that "correct" over 30,000 "errors" (ASV and NASV), who is he to throw stones? Nobody. He is just one more Cult member among several thousand.

Oh, let us drive up to Greenville, South Carolina, to the World's Most Unusual University, and see if *A History of Fundamentalism in America* can teach us anything. Brother George Dollar tells us (p. 264, *A History of Fundamentalism in America*—not Bible believers) Fundamentalism has spoken for the Lord and "His Truth" (not the *Bible*). Fundamentalism's "message" (not the *Bible*) ALONE has been one of conformity to the "Word" (not the *Bible*), with convictions based on the "Word" (not the *Bible*).

Did George *mean* the Bible? Well, realizing that he has been a little Barthish and Brunnerish so far, he hastily adds—in another sentence separated from his previous ones—that Fundamentalism does not deny the INFALLIBILITY of "THE BIBLE."

What did he mean by that? Why naturally, he meant a Book no Fundamentalist has ever seen, read, heard, or preached (p. 264); he meant "IN ITS ORIGINAL WRITINGS." So it *wasn't* that a bold stand was taken for the words of God in *the Bible*. It was that "Fundamentalism" has expounded "THE TRUTHS" of the Book of God. (Ah, there we go again. Truths, message, intentions, fundamentals, principles, ideas, etc., NEVER THE WORDS OF GOD.)

Dollar didn't have the button. Neither did Rice, Weniger, Fromke, Archer, Brown, or Yaeger.

Well Cornelius, have you got the button? Surely a man who has spent as much time as you have in "**rightly dividing the word of truth**" has a sure and certain authority to go by (*From Glory to Glory*, p. 84–86). But Stam says that since "**till**" is not found "IN THE ORIGINAL" (Exod. 34:33), the AV is wrong. "THE ORIGINAL"? Do you mean to tell me that Anderson,

Yaeger, Rice, Dollar, and Stam have all checked their *GUESSES* with "THE ORIGINAL"? Then why do they keep saying it? They know they are lying when they say it; why do they keep saying it?

Lying is "telling the truth" when dealing with Biblical authority.

So Cornelius simply *corrects* the Authorized Text anytime he feels like it. He does not hesitate to use the blasphemous corruption of Westcott and Hort (RV, 1881-1885) to correct the God-honored text in Ephesians 6:12-13; John 3:18, 5:24; and Romans 8:1, and other places, and tells us, flat-footed and straight-faced, that half of Romans 8:1 in the AV has no business being there (*Man, His Nature and His Destiny*, p. 107, footnote 2).

Stam doesn't have the button. He has an Alexandrian sewing basket.

Shall we look at Isaiah 53 "through the eyes of a Hebrew Christian" (Sanford Mills, 1971)? Verse 10 could be "better translated" as Sanford retranslates it.

He says that if you *alter* Genesis 1:2, you clear up contradictions. The AV has *misrepresented* Jacob in Genesis 25:27. The actual meaning of a word in Isaiah 53:2 is NOT what the AV said it was. And he says the word "**preparation**" is wrong in the AV and should be *changed* to match the ASV. What is Sanford C. Mill's authority for these criticisms and changes? HIS OWN opinion, cultured and guided by the opinions of others. He never had any infallible authority to start with, and he had none when he finished—*neither will you if you follow him.*

CREED OF THE ALEXANDRIAN CULT

1. There is no final, absolute authority but God.
2. Since God is a Spirit, there is no final, absolute authority that can be *seen, heard, read, felt, or handled.*
3. Since all books are *material*, there is no book on this earth that is the final and absolute authority on

what is right and what is wrong or on what constitutes *truth* and what constitutes *error*.

4. There WAS a series of writings one time which, *IF they had all been put into a BOOK* as soon as they were written the first time, *WOULD HAVE* constituted an *infallible* and *final authority* by which to judge truth and error.

5. However, this series of writings was *lost* and the God who inspired them was *unable to preserve their content* through Bible-believing Christians at Antioch (Syria) where the first Bible teachers were (Acts 13:1) and where the first missionary trip originated (Acts 13:1–6) and where the word CHRISTIAN originated (Acts 11:26).

6. *So God chose to ALMOST preserve them* through gnostics and philosophers from Alexandria, Egypt, even though God called His Son OUT of Egypt (Matt. 2), Jacob OUT of Egypt (Gen. 49), Israel OUT of Egypt (Exod. 15), and Joseph's bones OUT of Egypt (Exod. 12).

7. So, there are two streams of Bibles: the most accurate—*though, of course, there is no final, absolute authority for determining truth and error; it is a matter of "preference"*—are the Egyptian translations from Alexandria, Egypt, that are "almost" the "originals," *although not quite*.

8. The most *inaccurate translations* are those that brought about the German Reformation (Luther, Zwingli, Boehler, Zinzendorf, Spener, et al.) and the worldwide missionary movement of the English speaking people: the Bible that Sunday, Torrey, Moody, Finney, Spurgeon, Whitefield, Wesley, and Chapman used.

9. But we can "tolerate" these if those who believe in them will tolerate US. After all, since there is *NO ABSOLUTE AND FINAL AUTHORITY* that anyone can read, teach, preach, or handle, the whole thing is a matter of "PREFERENCE." You may prefer what *you* prefer, and we will prefer what *we* prefer. Let us

live in peace, and if we cannot agree on anything or everything, let us all agree on one thing: **THERE IS NO FINAL, ABSOLUTE WRITTEN AUTHORITY OF GOD ANYWHERE ON THIS EARTH.**

This is the creed of the Alexandrian Cult.

Now, shall we wrap up this package and mail it? Has the reader seen enough? Does he doubt the evidence? Then let him **WRITE** to the men listed in this chapter, or any of the men who *trained* them or *taught* them, and let him receive for himself a personal signed letter by the party involved *stating EXACTLY what he believes about ultimate and absolute Biblical authority.* We will lay the reader odds of ten to one that he will not obtain *ONE clear-cut statement by any man listed that ANY Bible is the infallible word of God.* All he will own up to is a collection of manuscripts which he never saw *which were not a "Bible" when they were written.* There was no such thing as "THE BIBLE" when Paul wrote Corinthians or Ephesians.

To equate THE BIBLE with the original manuscripts is doctrinal and historical heresy.

It is *rewriting history* to prove a *LIE*. In practice it is no different from Marx's imaginary history of economics, the Popes imaginary history of the integrity of the Roman Church, or the Black Histories ("Roots") taught for the purpose of inciting minorities to overthrow the Constitution of the United States. Except, in this case, the authority which is attacked is higher than the authority of the NEA, the church, the UN, the Constitution, or any body of scholars, (saved or lost) assembled, or unassembled, anywhere on the surface of the earth.

Who has the button? Stam? Mills? Archer? Dollar? McGee? Rice? Unger? Bruce?

Ah, here is a man who had it!

He believed that the *King James Version* was "ab-

solutely inerrant" and its literal acceptance was "ALONE correct" (*A History of Fundamentalism in America*, Dollar, p. 112). Was he a "divisive inerrantist" (Davis)? Was he a nut (Rice)? Was he a crackpot (Custer and Neal)? Was he downing everyone who didn't agree with his "opinion" (any Cult member)? Well, he was *W. B. Riley* (1861-1947). We have found a button holder.

Here is another button in the button hole.

"Where scholarship says one thing and the Bible says another, scholarship can go plumb to the devil." Who said that? A Ruckmanite? No, that was *Billy Sunday*.

One more time with feeling.

"The craving to alter the Word of God is ACCURSED; this is the crime of the present day; the Lord preserve us from it."

Who said that? A church splitter? A "hell-raising trouble maker"? Well, choose your adjectives; it was *Charles Haddon Spurgeon*. Not content with that, Spurgeon said he *saw* the Bible, that the Bible he SAW was God's Book, that science was in subjection to the Book *he had on his pulpit*, and that every member of his congregation should read THAT *Book* because it was "REALLY WRITTEN BY GOD" (*Sword of the Lord*, Sept. 23, 1977).

I can think of no more fitting conclusion for our "button" chapter than this last button sewed on with great care by Joseph C. Philpot, in *The Gospel Standard* (1857).

Philpot said that to alter the AV (as they did in his country in less than thirty years) would "unsettle the minds of thousands as to *which* was the word of God." He was right. It *did* and still *does*, and the men who divide the Body of Christ and *split the churches* over this issue are the ones who *recommended the alterations*. Besides this, says Philpot, "there would be two Bibles spread throughout the land . . . and what CON-

FUSION would this create in almost every place!"

He was right. It *did* and it *does*, and the spreaders of confusion ("**God is not the author of confusion**") have never been Bible-believing pastors and evangelists who stuck with the *AV*: *They have been the college and seminary professors who pretended they were smart enough to judge and correct it.*

Philpot concludes: "If the new translation were once to begin, where would it end? The Socinians would strike out "**God**" in 1 Timothy 3:16 and strike out 1 John 5:7 as an interpolation. [They *did* and they still do at Bob Jones, *Pensacola Christian College*,* Tennessee Temple, Liberty, Moody, Fuller, Wheaton, and Piedmont.] The *AV* is, we believe, the grand bulwark of PROTESTANTISM: the safeguard of the gospel and the treasure of the Church; and we should be TRAITORS IN EVERY SENSE OF THE WORD if we consented to give it up to be rifled by the sacrilegious hands of the Puseyites, concealed PAPISTS, German Neologians, infidel divines, Arminians, Socinians, and the whole tribe of ENEMIES OF GOD and godliness."

Philpot has the button. He sews it neatly on, mends the seams, cleans the suit, presses the pants and jacket, and hangs it neatly up before the Laodicean scholars of the Laodicean apostasy and goes his way—in 1869.

In his short time at the tailors, Philpot has given us more truth that is solid, substantial, historically *documented FACT* than the entire library of criticism and alterations of the *AV* text given by A. T. Robertson, Kenneth Wuest, Westcott and Hort, the Lockman Foundation, the New Scofield Board, the committee of the *New International Version*, and the Alexandrian Cult members of every college and seminary in America.

We have the "button"; they don't.

* They did when this book was first published. They switched position in 1998.

God Save The King

Now, before any attempt is made to reconcile "the mysterious numbers of the Hebrew kings" (Thiele, Eerdmans Publishing Company, 1951), we should make some common sense notes in line with documented Scriptures written in the Bible itself.

1. There can be *lapses of time* in Chronicles and Kings as there are in the book of Judges.

2. Two to six months can be counted as a *full year* when giving the length of a king's reign.

3. Queens can reign jointly with their sons, making an overlapping reign.

4. Sons can reign jointly with a sick or aging father, or a father actively engaged in military campaigns.

5. Sons can be omitted from lists if they left no male descendants.

6. Grandsons can often be counted as sons, and so can sons-in-law.

7. An adopted son can be counted as "begotten" in the line to the throne.

"And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel:" (1 Kings 22:41), with **"And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years."** (1 Kings 16:29), and **"And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom."** (1 Kings 15:9-10).

There is no contradiction if any of Ahab's first or fourth year is counted as a whole year.

"And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon" (1 Kings 9:28), versus "And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon:" (2 Chron. 8:18).

Was it 450 or 420? In the first place, it could have been *two different trips*, and in the second place, 420 would still be 420 if it were only *a part* of 450.

"And under the brim of it round about *there were knops* compassing it, ten in a cubit, compassing the sea round about: the *knops were* cast in two rows, when it was cast." (1 Kings 7:24), versus "And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast" (2 Chron. 4:3).

Well, were there ten KNOPS in a cubit or ten OXEN in a cubit? To help God straighten out the mess He made of His Bible, the NASV, promoted by Afman (Tennessee Temple), MacKay (Pensacola Christian College), Custer (Bob Jones University), and others (Liberty University—Falwell), *erases the Hebrew text of 2 Chronicles 4:3 so that no "ten in a cubit" is found, and then the NASV alters the "knops" in 1 Kings 7 to "gourds."* Typical: typical "godly, prayerful, dedicated loyalty to the original gimcrack."

Why it never occurred to these amateurish dudes to accept the knops *as carved like oxen* is very difficult to understand. Anyone familiar with the art work of the Baroque and Rococo period would know perfectly well that "knops" of any kind on any work could be shaped into a hundred different images or likenesses;

the *bowls of the candlesticks* (Exod. 37:19–20) were to be shaped like ALMONDS. There is nothing like a *King James Bible* to clear up the bungling work of the "Biblicists" on the NASV committee.

"For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks" (1 Kings 10:22), and "For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks" (2 Chron. 9:21).

The question comes up as to which navy the Bible is talking about (1 Kings 9:26). The answer is simple: there are *two navies*. The King's navy had some of Hiram's servants aboard its ships, and these ships were called **"OF TARSHISH"** because they went there; that was their destination.

"But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:" "And the king answered the people roughly, and forsook the old men's counsel that they gave him;" (1 Kings 12:8, 13), with "And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them." (2 Chron. 13:7),

"And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess." (1 Kings 14:21).

The difficulty is how could Rehoboam have been **"young and tenderhearted"** when he *was forty-one*

upon his ascension? The answer is extremely simple. The accusation referred to what went on in 1 Kings 12:8. It referred to the baleful influence that the "hippies" had on Rehoboam growing up with him, long *before* he got to the throne.

"Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem." (1 Kings 12:18), versus **"Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem."** (2 Chron. 10:18).

The trouble is spelling. But in view of the fact that Steven is spelled Stephen and Karl is spelled Carl, there isn't really much point in discussing such a "discrepancy."

"But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days." (1 Kings 15:14), versus **"For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him."** (2 Chron. 14:3-5).

It would appear that the high places had been removed, and yet, they had not been removed. But appearances are deceiving (see 2 Chron. 15:17); they had only been removed out of JUDAH, not all of Israel.

"And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." (1 Kings 11:3), versus **"There are threescore queens, and fourscore concubines, and**

virgins without number. My dove, my undefiled is but one; she is the *only* one of her mother, she is the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her." (Song of Sol. 6:8-10).

The problem is "why all the raving about one wife when there are 1,000 more around?" The answer is on the face of Scripture. Pharaoh's daughter (1 Kings 3:1) is the OAO (one and only) in Solomon's actual life, although he did have 700 princesses and 300 concubines. These also are mentioned in the Song of Solomon (Song of Sol. 6:8).

"(For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)" (1 Kings 11:16), versus "Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand." (1 Chron. 18:12).

We have commented on this before under 2 Samuel 8:13.

"And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which was by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter." (1 Kings 7:20), versus "And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about." (Jer. 52:23).

One account says "an hundred" pomegranates round about, and the other says "two hundred in rows round about." However, Jeremiah is describing ONE pillar ("the second pillar also"), while 1 Kings is describing the total on *both* pillars ("and the chapiters upon the TWO PILLARS"). They obviously have one hundred on each one. (We will have some more fun with this when we get to 1 Kings 7:16, but for the moment notice that no amount of false [or correct] computing could ever create a contradiction, for there is a "PORCH OF PILLARS" in addition to the fa-

mous two—Jachin and Boaz—and there were **“OTHER PILLARS”** [1 Kings 7:6] beside any mentioned after 1 Kings 7:14.)

“And Jeroboam’s wife arose, and departed, and came to Tirzah; and when she came to the threshold of the door, the child died;” (1 Kings 14:17), versus **“Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.”** (1 Kings 12:25).

Jeroboam’s dwelling places seem to be at odds. He DWELT in Shechem but had a summer (or winter) home in Tirzah. The thing is quite common. Many American businessmen have two homes *separated by 100–600 miles*.

“Three years reigned he in Jerusalem. And his mother’s name was Maachah, the daughter of Abishalom.” (1 Kings 15:2), and **“And forty and one years reigned he in Jerusalem. And his mother’s name was Maachah, the daughter of Abishalom.”** (1 Kings 15:10), and **“He reigned three years in Jerusalem. His mother’s name also was Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.”** (2 Chron. 13:2).

Does Abijah have two different mothers? There are several solutions, any one of which will justify God and condemn the critic; we naturally choose one of them instead of one that will justify the critic and condemn God.

Uriel and Abishalom could have been *wife and husband*, or Uriel could be a *grandfather*. Michaiah can be “Maachah” as Abijah is plainly **“Abijam.”** Maachah can be a grandmother, as in the case of Asa: Uriel begets Michaiah, Michaiah begets Abijah, who marries Maachah and begets Asa.

“And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king’s house,” (1 Kings 9:10), with **“But Solomon was building his own house thir-**

teen years, and he finished all his house." (1 Kings 7:1).

There is no contradiction implied. It took seven years to build the Lord's house, and thirteen years later Solomon finished his own house.

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year." (1 Kings 5:11), and "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." (2 Chron. 2:10).

Was it "20" or "20,000?" measures of pure oil? In the first place, one weight was a **"measure"** (Kings) while the other was a **"bath"** (Chronicles). If one measure equal 1,000 baths, *the amount is identical*. Further, one item was **"PURE OIL,"** and the other was merely **"OIL."** (One Hebrew word is *"shemen,"* and the other is *"kathith."* Why a Hebrew scholar would think, therefore, that the two items had to *match* is a little weird.)

"And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work." (1 Kings 5:15-16), versus "And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them." (2 Chron. 2:2).

The number 3,600 includes the 300 which are called **"the chief of Solomon's officers."** The number 3,300 are those who ruled over the people that wrought, minus the chiefs. Observe the exact AV wording: **"BE-**

SIDE the chief of Solomon's officers."

"In the fourth year was the foundation of the house of the LORD laid, in the month Zif" (1 Kings 6:37), versus "And he began to build in the second day of the second month, in the fourth year of his reign." (2 Chron. 3:2).

There is no contradiction implied; it is still the fourth year.

"And Solomon made all the vessels *that pertained unto* the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*," (1 Kings 7:48), versus "And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set*;" (2 Chron. 4:19).

Should it be TABLE or *tables*? Again the infallible *King James* text throws light on obscure archaeological findings and unintelligible "original texts." Solomon's reign is a type of the millennium, when Christ will reign over the Gentiles as King of the Jews (see comments under Matt. 3, 25 in *The Bible Believer's Commentary on Matthew*). Since *ten* is the Gentile number (not a "complete" number—see any work by any apostate Fundamentalist), Solomon has TEN candlesticks (1 Kings 7:49) and TEN bases (7:27) and TEN lavers of brass (7:38). Obviously he has *ten* reproductions of the TABLE of shewbread; that is, *tables*. When in doubt, throw all archaeological discoveries out.

"And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly *man*; and *his mother* bare him after Absalom." (1 Kings 1:6), and "Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?" (1 Kings 1:11), with "The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith;" (1 Chron. 3:2).

There is no contradiction. Haggith simply gave birth to Adonijah AFTER Maachah gave birth to Absalom.

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year." (1 Kings 5:11), versus "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." (2 Chron. 2:10).

The barley and the wine do not conflict; one list simply adds an item (the wine).

"For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits: *And* nets of checker work, and wreaths of chain work, for the chapiters which *were upon* the top of the pillars; seven for the one chapter, and seven for the other chapter.

And he made the pillars, and two rows round about upon the one network, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapter.

And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits. And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which was by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter." (1 Kings 7:15-20), with "Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the

oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains." (2 Chron. 3:15-16), and "To wit, the two pillars, and the pommels, and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters *which were* on the top of the pillars; And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters *which were* upon the pillars." (2 Chron. 4:12-13).

These three passages, with 2 Kings 25 and Jeremiah 52, present various measurements for the two pillars (Jachin and Boaz). The variant deals with the "chapters" which are said to be "three cubits" in 2 Kings 25:17, yet said to be "five cubits" in Jeremiah 52:22. Both pillars are given to be eighteen cubits high. Notice, first of all, that if the "pommels" (2 Chron. 4:12) *are counted as part of the "chapter,"* a five cubit measurement would be right one time and a three cubit right another time (*excluding* the pommel). Again, one pillar could have had two cubits knocked off the *chapter* (see what is going on in 2 Kings 16:17; 2 Chron. 25:23, 28:21). After all, the account in Jeremiah said "the second PILLAR also and the POMEGRANATES" matched the first pillar (Jer. 52:22): it said nothing about the CHAPTERS matching. The pillar in 2 Kings 25:17 was said to be "the height of the ONE pillar" and when the statement was added "like unto THESE had the second pillar," the reference was to the wreathen work and pomegranates, not the height of the chapter.

The reader may well ask himself, why did God go to all the trouble of shuffling and juggling these measurements around? The "simplistic" answer of those who "oversimplify" (twentieth-century, college cliché of Socialists) problems is "God did not do it, the *writers* messed up." Well, shall we try something more

simpleminded than that? If the writers messed it up, why is it they insisted on recording these *fouled up details FOUR TIMES*, when it wasn't necessary to mention them more than *once*, or twice at the most? *There are not FOUR accounts of the Virgin Birth in the Gospels*. There is only ONE account of the Prodigal Son and the Rich man and Lazarus, and there are only THREE accounts of the Temptation of Christ. Strange, is it not, that God should be more concerned with recording the *measurements of a chapter on top of a pillar* than such matters, don't you think? (How's that for "simple"?)

Now the truth is, the Lord, in His Book, has purposely prepared many a trap for the unwary, the egotistical, the lazy, the insincere, the hypocritical, and the deceiver.

Those who go smashing into Solomon's pillars rarely consider that the writer who said "**three cubits**" could be writing about the condition of the pillars *after Nebuchadnezzar had cut them up*, while the writer who recorded "**five**" could be referring to them BEFORE they were cut up.

Common sense, at times, is much more valuable than "training in the original languages" and "advanced light from recent archaeological discoveries."

"Then spake Solomon, The LORD said that he would dwell in the thick darkness" (1 Kings 8:12), and "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen:" (1 Tim. 6:16).

Some skeptic wanted to know how God could be dwelling in a light so bright that no man could look at it and at the same time be dwelling in "**thick darkness.**" Often a little primary reading in fourth-grade English will iron out such problems. The darkness of 1 Kings 8:12 is a reference to Deuteronomy 5:22, and it is explained in Hebrews 12:18 in the English text—not any Hebrew or Greek text published or edited by ANY-

ONE.

“So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.” (2 Kings 1:17), with “Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.” (2 Kings 3:1), and “And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.” (2 Kings 8:16).

It says “**Jehoram REIGNED**” (not that he “began” to reign; watch the AV wording, don’t worry about the “originals”). Jehoram of Judah, then, has a joint reign of five years with his father Jehoshaphat (see 2 Kings 8:16).

“He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.” (2 Kings 18:5–6), versus “Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the LORD. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.” (2 Kings 23:24–25).

“And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. Surely

there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem." (2 Kings 23:21-23), versus "So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written." "So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem." (2 Chron. 30:5, 26).

Which king set the record for righteousness and goodness? The answer is that Joash did Hezekiah "one better"; he had the Passover *on the right month* (see 2 Chron. 30:15). (*Read the Bible. Don't ever read "the verbally inspired originals," for they will misguide you and mislead you and destroy you. They are NOT ANYWHERE TO BE READ; therefore, if any man professed to go by them, he is a PROFESSIONAL DECEIVER WHO IS PAID A SALARY TO LIE. Read THE Bible, not a "reliable translation." Never go by a "RELIABLE TRANSLATION" when you can read THE Bible.*)

"Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing." (2 Kings 13:7), versus "He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver." (2 Chron. 25:6).

The problem comes up, where did he get all the army after it had been practically wiped out? He had fifteen years in the interval to rearm; read the passage.

"And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twen-

tieth year of Jotham the son of Uzziah." (2 Kings 15:30), and "Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok." (2 Kings 15:33), with "And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land." (2 Kings 15:5), and "Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria." (2 Kings 15:13),

"In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned ten years in Samaria.*" (2 Kings 15:17), and "In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned two years.*" (2 Kings 15:23).

The discrepancy in the accounts is solved easily by seeing that Jotham had a *joint reign* with his father (Uzziah) the last four years of his father's life. At this time his father (called also "Azariah") was a leper.

If Ahaz begins on the seventeenth year of Pekah, this would be the twentieth year of Jotham, if you count a four year overlap with this father (2 Kings 15:30). Jotham only reigns sixteen years by himself (2 Kings 15:33), but the four with his father make up the twenty stated as such in 2 Kings 15:30.

"And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen." (1 Kings 4:26), versus "And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem." (2 Chron. 9:25).

We have discussed this under 2 Samuel. What we have here is ten horses to a chariot when hitched, or

two to eight "spares" in case of a "flat tire."

"And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. At that time did Hezekiah cut off *the* gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria" (2 Kings 18:15-16), versus "And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not" (Isa. 39:2).

The problem is how could Hezekiah have showed the Babylonian ambassadors "his precious things, the silver, and the gold, and the spices, etc." (Isa. 39:2) when he had just given away "all the silver that was found in the house of the LORD, and in the treasures of the king's house" (2 Kings 18:15) not two years earlier. Two factors are involved. In the first place, the spoils given to Sennacherib earlier were from the Lord's house (2 Kings 18:15-16). *Silver* was the only thing given from "the king's house" and "the king's house" can be a reference to the "treasury" only. The materials in Isaiah 39 are from "the house of HIS precious things . . . his armour . . . his treasures . . . his house . . ."

The second factor is that two miracles had just been performed: the defeat of an army of 185,000 men without a blow struck by Israel, and the retrograde movement of time itself, backing up by twenty minutes (Isa. 38). The Babylonian ambassadors had not simply "heard that Hezekiah had been sick," they came to "INQUIRE OF THE WONDER THAT WAS DONE IN THE LAND" (2 Chron. 32:31).

You can be certain that long before the Babylo-

nian ambassadors arrived, satellite countries under Hezekiah (Ammon, Moab, Edom, and probably Egypt) had already sent ambassadors with *gifts* (cf. 2 Sam. 8:6-8, 11).

"At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick." (2 Kings 20:12), versus "At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered." (Isa. 39:1).

Is it "Merodach-baladan" or "Berodach-baladan"? Well, is it Sherry or Cherry or Sherrie, and is it Robby or Bobby? No one has mistaken a Beth for a Mem, nor would it be possible; a Beth has an open left side on it, and a Mem (final or medial) has no opening but a small gap on the bottom (medial Mem).

"Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign." (2 Kings 18:1), with "Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which* was right in the sight of the LORD his God, like David his father." (2 Kings 16:2), and "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years" (2 Kings 17:1).

It is apparent that Hezekiah begins to reign during the last two years of the reign of Ahaz, for the third year of Hoshea (Israel) is between the fourteenth and fifteenth year of Ahaz, who reigned for sixteen years (2 Kings 16:2).

"And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door" (2 Kings 25:18), versus "The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of

Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince" (Jer. 51:59), and "And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door." (Jer. 52:24).

There is no problem; the "Seraiah" of Kings is a chief priest, and he matches the "Seraiah" of Jeremiah 52:24. The "Seraiah" of Jeremiah 51:59 is not a priest, let alone a chief priest.

"And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. And he commanded them, saying, This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;" (2 Kings 11:4-5), versus "This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors; And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD. But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD." (2 Chron. 23:4-6).

The orders seem to conflict, as written, but there is no problem when one discerns that one set of orders is for the *installation* of the setup and the other set defines the conditions that are to prevail from that day forward.

"And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and

said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them." (2 Kings 2:23-24), with "And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10:13-15), and "Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child." (Jer. 1:6).

We have printed the parallel passages to show that a "child" (see the "little children" of 2 Kings 2:23) can be anywhere from five to twenty. In the case of Isaac being offered (Gen. 22:5), the "lad" is seventeen.

However, the socialistic humanists of our day (all governments that *exalt man* or society above God wind up in *murdering men* and destroying society) cannot tolerate Elisha sicking two bears on some innocent kiddies who were just playing a practical joke.

Like Davis, their high "reverence for human life" and their "charitableness" make their "love for humanity" of such a high quality that it is superior to God's. We have a lot of that these days. Davis (*The Debate About the Bible*) has that problem; his moral standards conflicted with the Author of Deuteronomy and Joshua. Whoever wrote those books evidently had *LOWER* moral standards than some twentieth-century jackrabbit who doesn't believe "in allowing an innocent party to suffer."

So, before resting our case on the fact that the "little children" could have been juvenile delinquents, let us look at the highly scientific text of the AV (1611)

and see what new light it can shed on the obscure "originals" and misleading theories of the "eminent textual authorities."

1. The conduct of the children was a *violation of the commandments of God Almighty* (Lev. 19:32). I wonder why these modern, twentieth-century "Bibli-cists" never got upset about *breaking the law*? If a man offends in one point, "**he is guilty of all**" (James 2:10). What are the *wages of sin*? Ten dollars an hour?

2. The children came from BETHEL (2 Kings 2:23). In their haste to justify the lawbreaking idolators of their own generation, our socialistic humanists forgot to tell you that Bethel *was where Jeroboam's golden calf* was (1 Kings 12:32). Amos had officially cursed the place (Amos 7:13), and the priest who officiated there had all *his sons killed*, and his wife became a prostitute (Amos 7:17).

The "**children**" who mocked the anointed replacement for Elijah were the *offsprings* of that apostate priesthood and that congregation. Uzzah got killed for less than that (2 Sam. 6:7), and so did Onan (Gen. 38:10).

"**And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.**" (1 Chron. 3:15), and "**For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:**" (Jer. 22:11), with "**And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.**" (2 Kings 23:34).

There is no contradiction; the four sons are Johanan, Eliakim (whose name is changed to Jehoiakim), Zedekiah, and Jehoahaz. Jehoahaz is the "**Shallum**" of 1 Chronicles 3:15.

"**And the sons of Pedaiah were, Zerubbabel,**

and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:" (1 Chron. 3:19), with "Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God." (Ezra 3:2), and "And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;" (Matt. 1:12).

The problem is "Zerubbabel," who is given as a son of *Pedaiah* in one list (1 Chron. 3:19) but as a son of *Salathiel* in Matthew 1:12 (called "Shealtiel," in Ezra 3:2). Since it is a common thing for a grandson to be denominated as a son, there is no particular problem; Pedaiah is simply omitted from Ezra and Matthew exactly the way Matthew also omits Joash and Amaziah, and 1 Chronicles omits Jehoiada (1 Chron. 6:11-13).

"And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel" (1 Chron. 3:5), versus "And David sent and inquired after the woman. And *one* said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?" (2 Sam. 11:3).

Bathsheba is the daughter of Eliam, and Eliam is the son of Ahithophel (2 Sam. 23:34), one of the defectors during the rebellion of Absalom. This means that the name "Ammiel" (1 Chron. 3:5) can either be another name for her father (*Eliam*) or her grandfather (*Ahithophel*); the former case is more likely. The genealogy reveals an interesting sidelight on David's sin about which we would not ordinarily know. The counselor who counseled Absalom, right after siding with him against David, was Bathsheba's grandfather: undoubtedly he knew about David's crime.

"And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the

firstborn of Ephratah, the father of Beth-lehem." (1 Chron. 4:4), versus **"These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,"** (1 Chron. 2:50).

There is no **"Caleb the son of Hur"** in Hur's list of sons given in 1 Chronicles 4:4. The answer again is quite simple; there are *two Calebs*. One is *Hezron's son* (1 Chron. 2:18); this Caleb married Ephrath, who bore him "Hur" (1 Chron. 2:19). It was THIS Hur who gave birth to the second Caleb (1 Chron. 2:50), for this Hur was the **"firstborn of Ephratah"** (1 Chron. 2:50).

Observe that Caleb is said to be a **"son of Hezron"** (1 Chron. 2:18), although he is not listed in the sons of Hezron **"born unto him"** in 1 Chronicles 2:9. This means that *Caleb can be a son of Hur* (1 Chron. 2:50) though not listed in the sons Hur **"begat"** in 1 Chronicles 2:20. With the time element from Hezron to the second Caleb (Josh. 15:13), it is certain that the second Caleb (1 Chron. 2:50) was a grandson of Hur: that is—Hezron-Caleb-Hur-Jephunneh (Josh. 15:13)-Caleb (Josh. 15:13).

"And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)" (1 Chron. 6:10), versus **"And these were the princes which he had; Azariah the son of Zadok the priest,"** (1 Kings 4:2).

To reconfirm what we just said, observe there that the son of Zadok (Azariah, 1 Kings 4:2) is actually a great grandson: Zadok begat Ahimaaz, and Ahimaaz begat Azariah, and Azariah begat Johanan, and Johanan begat Azariah. **"HE IT IS THAT EXECUTED THE PRIEST'S OFFICE IN THE TEMPLE THAT SOLOMON BUILT"** (1 Chron. 6:10).

"And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;" (1 Chron. 18:16), with **"And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Seraiah was the scribe;"** (2

Sam. 8:17), and **“Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.”** (1 Kings 4:3).

The most common reconciliation is to make all three names (Shavsha, Shisha, and Seraiah) refer to the same man. However **“Shisha”** does not have to be a scribe, for it is said only that *his sons* were scribes (Elihoreph and Ahiah). Further, it is said that Seraiah was *THE scribe* (2 Sam. 8:17); Shavsha was recorded as simply being **“scribe”** (1 Chron. 18:16).

“And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.” (2 Kings 16:10), versus **“And Azariah begat Amariah, and Amariah begat Ahitub”** (1 Chron. 6:11).

The reader will notice that Urijah is one of the main characters of 2 Kings 16 (see verses 10, 11, 15, 16), but he is not mentioned in the Levitical genealogy in 1 Chronicles 6. The reason, in this case, is obvious; for he failed to resist an apostate king, and he encouraged idolatry in the priest's office. We are to assume that his name would have appeared in 1 Chronicles 6:11 or 12 if he had been faithful. However, there is another famous priest's name omitted from 1 Chronicles 6:11–12 and he would have to be listed in either verse 11 or 12 or 13 or 14 as he served long before Jehozadak **“went into captivity”** (1 Chron. 6). This famous priest was one of the best priests, if not **THE** best, that Israel ever had (2 Chron. 23:1, 9, 14, 18, 24:6, 15–17). He is not listed in the list of priests in 1 Chronicles 6. **WHY?**

Now, we put this before the reader at this time to prepare him for what is to follow; for sooner or later, old Ahaziah is going to show up, and when he does, things get as fouled up as a Chinese fire drill. To suspect only that a scribe made a mistake in writing **“forty-two”** (2 Chron. 22:2) for **“twenty-two”** (2 Kings 8:26)

for Ahaziah is the height of something or other in view of the fact that the *best priest Judah ever had is omitted because he served under a king who followed Ahaziah, and Matthew omitted that king in Christ's genealogy: THREE KINGS are missing from Matthew, and they all follow good old "Ahaziah."* The best priest Israel had since Samuel is missing from 1 Chronicles 6: He follows good old "**Ahaziah.**"

Ahaziah shows up with THREE names (2 Chron. 21:17, 22:1, and 22:6), with a mother different from his father's wife, and *he knocks THREE generations of kings slap out of the genealogy of Jesus Christ.* Yet the "eminent textual authorities" would have you think that the two dates given for his reign are a "scribal error." I think the twentieth-century news media cliché for that is a "credibility gap."

"And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it." (1 Chron. 13:6), and **"Kirjath-baal, which is Kirjath-jearim, and Rabbah; two cities with their villages"** (Josh. 15:60).

The city obviously has two names, and one of the names is spelled two different ways ("**Baal and Baalah**").

"Non his son, Jehoshua his son." (1 Chron. 7:27), and **"Of the tribe of Ephraim, Oshea the son of Nun."** (Num. 13:8).

Observe "**Jehoshua**" and "**Oshea**," as well as "**Joshua**," for that famous soldier. Of course, in the new translations these have all been made the same to "help" the reader ("clarity" instead of "accuracy"). The logical result of this messing with the text was to translate the Greek word for Jesus as "JOSHUA" in Acts 7 (NASV), *when they didn't translate it that way one time out of the one hundred plus times it occurred in the gospels (NASV).* After hollering about "*pascha*"

must be "passover" because it was "always translated that way," these two-faced, double-tongued, inconsistent hypocrites translated "**JESUS**" as JOSHUA to make it "clear" instead of "accurate." Thank God that "**EASTER**," Acts 12:4 in the AV, is even "CLEARER," if not so "ACCURATE" as some other reading. What is good for the goose is good for the gander, children.

"**Mishma, and Dumah, Massa, Hadad, and Tema**," (1 Chron. 1:30), versus "**Hadar, and Tema, Jetur, Naphish, and Kedemah**" (Gen. 25:15).

We print the passages to show you the nature of the "godly, dedicated, eminent textual authorities" at Alexandria and their "qualified, recognized scholarship." The passage in Genesis has been altered in the *Septuagint* to match the passage in Chronicles in order to help God out of the mess He got Himself into. (Typical New Scofield type of operation.) That is, the "**Hadar**" (AV, Gen. 25:15) has been altered to "*Hadad*." Not being able to follow up this excruciating scholarship, these godly, dedicated fundamentalists who believed in the "plenary inspiration of their Aunt Polly's peach pie altered "**Hadadezer**" to "*Adaraazar*" (LXX) when the second spelling of the word was "**HadaREZER**." (See 2 Sam. 8:10 and 10:19.)

That is, you *pretend* in the first case that the scribe mistook a *Daleth* for a *Resh* (Hadad to Hadar), but then you *reverse field* and pretend *the opposite*, that the writer mistook a *Resh* for a *Daleth* (HadaDEZER for HadaREZER).

These are the devious ways of "dedicated, prayerful CONSERVATIVES."

But when playing "button, button, who's got the button?", any apostate's guess is as "authoritative" as any other, so the Cult members who put out the NASV (recommended as "reliable" by Falwell schools in Lynchburg, Virginia) have written *HadaDEZER* both times on the assumption that the scribe did not mistake *Resh* for *Daleth* (see the *Septuagint* above), but that he

mistook a *Daleth* for a *Resh*. Hence the *NASV* omits the *Resh* while the *Greek manuscripts* it used omit the *Daleth*. TWO CONFLICTING AUTHORITIES, BOTH WRITTEN AND PUBLISHED UNDER THE ASSUMPTION THAT THE HEBREW MASORETIC TEXT AND THE AV THAT FOLLOWED IT WERE CORRUPT.

False assumption, false conclusion, false translating, and false transcribing—product: FALSEHOOD.

The Bible says **"the son of Rehob"** (2 Sam. 8:3) had two different spellings to his name, and there is always the chance (God have mercy on the perverted Conservatives who took the chance) that *the Hadadezer of 2 Samuel 8 is NOT the Hadarezer of 2 Samuel 10*. There is undoubtedly an interval of *ten to twenty years* between the campaigns of 2 Samuel 8 and 2 Samuel 10.

Why stick your neck out just because you don't have good sense?

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about." (2 Chron. 4:2).

The terrific "problem" here is that Solomon was so nonscientific and so deficient on his "2-Pi-r" that he gave a *thirty cubit circumference* on an object that had a *ten cubit diameter*. Aside from the fact that *round numbers* are perfectly proper in giving measurements at times is the glaring truth that if one makes the cubit eighteen inches (which is probably four inches too short), a diameter of 180 inches would reach from the *outside* of one brim to the *outside* of the other.

Non-serious Bible students simply forgot to read verse 5 which allows for a *brim thickness* of around four inches (or six inches). If the four inches are allowed, it is a perfect 3.14 (pi) times ten cubits which makes a circumference of 540 inches around the inside of the brim and a perfect 565 inch circumference around

the OUTSIDE of the brim.

Never doubt the AV text: Just doubt the egotistical upstarts who think they are smart enough to correct it.

“Ozem the sixth, David the seventh” (1 Chron. 2:15), versus **“Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.”** (1 Sam. 16:10-11).

We have discussed this under 1 Samuel 16. Observe that he didn't say **“ONLY SEVEN”** but simply **“made seven of his sons”**

“And Jokmeam with her suburbs, and Beth-horon with her suburbs,” (1 Chron. 6:68), with **“And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities. And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,”** (Josh. 21:22-24).

Two names for the same town (**“Jokmeam”** and **“Kibzaim”**).

“Unto the sons of Gershon were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs.” (1 Chron. 6:71), with **“And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.”** (Josh. 21:27).

Anyone knows that the names of towns often change in 500 years. **“Saigon”** changed in less than 30, while **“Karl Marx City”** (East Germany) wasn't there forty years ago. The ridiculous nonsense that the AV text is corrupt or **“carelessly copied”** because of a town, mountain, man, or country having more than one name

is somewhere on the lunatic fringe. (Observe Num. 32:38; Deut. 3:9; and Gen. 36:25, 36:15-16.)

"And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath" (1 Chron. 6:70), with "And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities" (Josh. 21:25).

Same situation.

"And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal." (1 Chron. 9:39), versus "But Abner the son of Ner, captain of Saurs host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim" (2 Sam. 2:8).

The *"Eshbaal"* of 1 Chronicles 9 is the *"Ishbosheth"* of 2 Samuel 2. Note again that the *"Abinadab"* of 1 Chronicles 9:39 is called *"Ishui"* in 1 Samuel 14:49. As we have said before, the *official* names on the *official* register will not always mention the *family* names used in the family. This occurrence is so universal and perennial that no question about it would be asked by anyone but a scholar with a prejudice against the AV text. Checks come to me which I have to sign with "Brother Ruckman," "Pete Ruckman," "Dr. Pete Ruckman," "Dr. Peter S. Ruckman," "Peter S. Ruckman," and "Peter Ruckman."

"And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah." (2 Chron. 9:11), with "And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day." (1 Kings 10:12).

The careless, clumsy scribe (nobody in the twentieth century, of course!!) has written *"Algum"* one time

and then has gotten his consonants mixed up and written "Almug" the other time. But since a proper noun can be spelled *three different ways* (see 1 Kings 4:6; 2 Sam. 20:24; and 2 Chron 10:18), there isn't much point in pressing the issue. After all, if the New Scofield Board of Editors and the Lockman Foundation and Merrill Unger all think that "**the RED SEA, IN THE LAND OF EDOM**" (1 Kings 9:26) was *the marshy ground north of the Suez Canal in Egypt* (see any material on Exodus written by anyone listed above), who are they to talk about mugs and gums?

How do you know there weren't two kinds of trees: Algums *and* Almugs? Or for that matter, how do you know that the scribes in charge of keeping the records for Israel (1 and 2 Kings) were writing in the *Northern Dialect*, while those keeping the Chronicles for Judah (1 and 2 Chronicles) used the *Southern dialect*?

Isn't it amazing how many possibilities open to the really *serious student of the Bible* when he *rejects* the entire body of work done by every Hebrew and Greek scholar who ever lived, where that scholar corrected the AV text? Amazing, isn't it, how many times it is possible to believe the AV text by the simple exercise of common sense without recourse to ANY college, seminary, or university?

"And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people." (2 Chron. 8:10), with **"These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work."** (1 Kings 9:23).

The 550 are **"over the people that wrought in the work"** with the 250 **"ruling."** Note **"SOLOMON'S WORK"**—these works are found in Ecclesiastes 2:4-10.

"And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of

David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah," (2 Chron. 21:12), with "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." (2 Kings 2:9-11).

The problem here is how a writing "from Elijah the prophet" could have come to Jehoram when Elijah had supposedly already been raptured. But Elijah has not been raptured. In 2 Kings 1:17, Jehoram, the son of Jehoshaphat, is on the throne: Elijah is not raptured until *after* this (2 Kings 2).

"And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel." (2 Chron. 21:2).

We print the text to reinforce the background material on Ahaziah. The careless critics of the AV text (Conservatives and Evangelicals always in the majority) have failed to observe this unique and completely unscriptural title given to the King of Judah ("THE KING OF ISRAEL"). This is the only time that such a thing occurs in the entire Old Testament *after the time of Solomon*. With the tribes *divided*, no Jewish king from Rehoboam (and Jeroboam) to Zedekiah is ever called "THE KING OF ISRAEL" unless he is the king over *the ten northern tribes*. Why the sudden switch right before the ascension of Ahaziah's "father" (Jehoram, 2 Chron. 21:5)? Another "scribal error" per-

haps? (Oh, boy, don't we have some "deep" and "serious" students of the Bible among these paperback money takers who make merchandise of the word of God!)

Jehoshaphat is not only called "**THE KING OF ISRAEL**" at a time when Ahab is the King of Israel, but he goes into battle *with Ahab* with no one to occupy his throne at Jerusalem *but AHAZIAH'S SON, JOASH* (look at 1 Kings 22:26)! In all of the fuss about Ahaziah's age (coming up, just be patient), how did the vicious critics of the AV text (Conservatives and Evangelicals always foremost) fail to see the ominous statement that Joash (Ahaziah's son) was "**THE KING'S SON**" (1 Kings 22:26). *EVIDENTLY AHAZIAH IS A "STAND-IN" KING BEFORE JEHO-RAM HAD A JOINT REIGN WITH HIS FATHER. Think about THAT!*

"And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongaber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." (2 Chron. 20:35-37), with "Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not." (1 Kings 22:48).

The order is simple: they made ships, and the ships were broken. After this Jehoshaphat was propositioned the second time, but the second time he refused because of the previous disaster.

"In the six and thirtieth year of the reign of

Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah." (2 Chron. 16:1), versus "In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years." (1 Kings 16:8).

The problem here is how Baasha could come up against Asa after he had been reigning thirty-six years when 1 Kings 16:8 tells us that Baasha was out of action, dead and buried (16:6) in the twenty-sixth year of Asa's reign. Was Baasha resurrected ten years later, or what?

Now, here again is a beautiful example of how the Lord has written His book "to confound the wise" (1 Cor. 3:19, 1:27) and "bring to nothing the understanding of the prudent" (1 Cor. 1:19), for surely the Lord could have written "after the Kingdom that Asa took had been there thirty-six years," instead of "in the six and thirtieth year of the reign" (2 Chron. 16:1).

Isn't the Lord "tedious" at times? As an old colored saint said one time to a white lady of some estate who was going through a period of deep sorrow: "Don't you worry ma'am, de Lawd's ways is mighty tedious, but dey is SHO."

Now observe that the *thirty-six years* of 2 Chronicles recorded by the chronicler for Judah has dated Asa's "reign" *from the division of the kingdom under Rehoboam*. It is exactly *thirty-six years* from Rehoboam's "split" (1 Kings 12-13) to Baasha's attack on Asa. In the previous chapter (2 Chron. 15:19) the "five and thirtieth year of the reign of Asa" was used the same way: that is, "THE REIGN" is a reference to *THE KINGDOM* that Asa reigned over, not a reference to the number of years that he (Asa) had "in office."

Again, we should note that if this is true—and in

this case the interpretation is sure—then Ahaziah's *forty-two years* (we'll get to him, just be patient) *could well be the forty-two years that his household ruled over Israel*. His household began with Omri (1 Kings 16:29). We only mention this to show that there is "more than one way to skin" a Bible critic. Wherever we are able to give the Bible the benefit of a doubt, we shall certainly do so, and do so immediately without compunctions, qualms of conscience, nervous tension, or even *forethought*. Where we can *refuse* the benefit of a doubt to its adversaries (Conservatives and Evangelicals foremost these days), we shall certainly do it.

"Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD." (2 Chron. 36:9), with **"Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem"** (2 Kings 24:8).

The terrible problem here is that the king was said to be *eight* when he ascended the throne, and yet he was *eighteen*. This is a very popular "contradiction" among the faculty members of Bob Jones University, Tennessee Temple, and Hyles-Anderson* (as well as Arlington and Springfield), and we often get letters from ministerial students who are perplexed about this obvious "error" in the Authorized Text.

As most "errors" in the *King James Bible*, it turns out to be a figment of the Bible rejector's *imagination*. Jehoiachin is obviously eight years old when Jehoiakim is deported (2 Chron. 36:9). It is also obvious that when he himself is deported (2 Chron. 36:10) his *MOTHER* is taken into captivity with him (2 Kings 24:12). Not being able to read more than one verse at a time, and being unable to compare Scripture with Scripture, the Bible-rejecting faculty members (who all be-

* 1980. He changed his position in 1984.

lieve in the "verbal, plenary inspired nothing on earth") couldn't find 2 Kings 24:12 or Jeremiah 13:18. You see, Jehoiachin's mother was the *QUEEN* from the time he was *eight* until he was *eighteen*. Nebuchadnezzar wouldn't trust *her* as far as he could kick his golden image. *Joint reigns* are quite common in the Kings and Chronicles. At one time Israel has *THREE* of them "on the throne"; one is away in battle (1 Kings 22), one is sick (2 Kings 1), and one is on the throne (2 Kings 3) (Ahab, Ahaziah, and Jehoram).

These lessons are obvious, but they need to be learned before (at last) picking up good old Ahaziah. We have just learned that reigns can *overlap*, and we have learned that a man can *begin to reign at two separate times*. We would have known this anyway if we had read 1 and 2 Samuel, for David doesn't get on the throne until *more than ten years* (maybe fifteen years) *after he was anointed* (1 Sam. 16:13). The outstanding example of this in both Testaments is our Lord Jesus Christ Himself who *begins His "reign"* by entering Jerusalem (Matt. 21:5, 9) as the Son of David (Mark 11:10) and the official King of Israel (Luke 19:38). He was already "anointed" (Matt. 3:16). When does he begin his "reign"? Oh, *after about 1900-plus years of waiting* (Luke 1:30-33; Matt. 19:28, 25:31; Rev. 19:16, 11:15).

"Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri" (2 Chron. 22:2), versus "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel." (2 Kings 8:26).

This is the classic "boo-boo" of the King James Bible, which is also shared by the official Masoretic Old Testament Text of Orthodox Judaism. All attempts to lay the devilment at the feet of the AV translators is

useless, for they translated, *exactly*, the official received text of *every orthodox Jew from Moses to David Ben Gurion*.

Now, there is an easy way out of the problem, which we will *mention* but will not *adopt*. The easiest way out is to simply say that the forty-two years of 2 Chronicles is written with the word "**was**" in italics, so the forty-two years is the Hebrew idiom for "a son of forty-two years" (note the outrageous mangling of the Hebrew idiom in 1 Samuel 13:1 by the *New Scofield Reference Bible* and the grossly corrupt New American Standard Hashbrown Potatoes).

This would mean that Ahaziah ascended the throne the forty-second year of *Omri's* kingdom. Omri's kingdom (which included "**the house of Ahab**") comes in during the thirty-first to thirty-second year of the reign of Asa (1 Kings 16:23). It is exactly *forty-two years* from that time to the eighth year of Jehoram (2 Kings 8:16), if Jehoshaphat and Jehoram are consecutive. If the text is taken in that fashion then Ahaziah is the literal "youngest son" of Jehoram (2 Chron. 22:1), and his other name is "**Jehoahaz**" (2 Chron. 21:17), and another name (!) is Azariah (2 Chron. 22:6). In such a case, his mother was the GRANDDAUGHTER of Omri (2 Chron. 21:6), *NOT the DAUGHTER of Omri* (2 Chron. 22:2).

Now, this is the easy way out. If "push came to shove," any Bible believer could resort to the method above, and no one alive or dead could prove that there was a genuine contradiction in the text. However, there are some interesting "addendas" to the account that will complicate matters considerably.

Observe:

1. Ahaziah is said to be the "**son of JEHOSHAPHAT**" (2 Chron. 22:9), and Jehoshaphat is said to be "**the king of ISRAEL**" (2 Chron. 21:2). This is a remarkable turn of events, for Jehoshaphat was king of JUDAH—not *Israel*.

2. In addition to being a "Son" of Jehoshaphat and Jehoram we read that Ahaziah was also **"THE SON IN LAW"** to the House of Ahab (2 Kings 8:27).

Now, how does Ahaziah become a **"son in law"** to the House of Ahab when he married Zibiah of Beersheba (2 Chron. 24:1)? *He didn't marry any of Ahab's daughters or Omri's daughters.*

3. In 1 Kings 22:26 is one of the most remarkable statements in the Bible. It is a statement that the KING'S SON named **"Joash"** is waiting back in Israel to take over one of the tribes of the dual kingdom if Ahab or Jehoshaphat get killed (1 Kings 22:26, 28-29, 34, 37). The boy is only a one year old, and he cannot ascend the throne until he is nearly eight (2 Chron. 24:1).

In their mad haste to rid themselves forever of the hated King James text, the born-again Fundamentalists and Evangelicals, who believed in the "verbal, plenary inspiration of the 10 o'clock newscast," forgot to study *the Bible*. They were no more "serious" about their Bible studies than the members of the *New Scofield Reference Bible* or the Lockman Foundation. Ahaziah had given birth to Joash before he (Ahaziah) ever sat on the throne of Judah; you see, when Ahab was killed *a different Ahaziah* took over the throne of Israel (2 Kings 1), not the Ahaziah whose mother was the **"daughter of Omri"** and who was said to be **"the son of JEHOSHAPHAT"**—not of Ahab (2 Chron. 22:9). Even his other name (Azariah) appears in the list of *Jehoshaphat's "sons"* (2 Chron. 21:2).

Obviously then, the Ahaziah of our problem was not Jehoram's *literal son*, and obviously (or not so obviously if you are looking for alibis to reject authority), he was intended to be put on the southern throne (Judah) many years *before* he finally got there. His mother was Athaliah, who was *Omri's daughter*; that is, she was *Ahab's SISTER* (1 Kings 16:29). If Ahaziah was her son and Jehoshaphat was his father, then when Jehoshaphat **"joined affinity with Ahab"** (2 Chron.

18:1), there was more involved than a military alliance. Jehoshaphat's title was King of ISRAEL (2 Chron. 21:2), signifying the ominous alliance, for Jehoram, his son, is said to have killed **"divers also of the princes of ISRAEL."** To all purposes, if Ahab got killed, one of Jehoshaphat's kin folks could take over Israel; conversely, if Jehoshaphat died in battle, then one of *Ahab's kinfolk* can take over Judah when Jehoram is through. He does: Ahaziah (after the death of Jehoshaphat) is *Ahab's nephew and a son-in-law to his household.*

Now, the only way he can be a **"son in law"** is by marrying one of Ahab's daughters, or *granddaughters.* However, we must never forget that *Jehoram* was in Ahab's "house." If Ahaziah married any of Jehoram's daughters, *he would be son-in-law to the house of Ahab.*

Zibiah (2 Chron. 24:1) is bound to have been one of Jehoram's daughters. Now, this reconciles everything except the statement that Ahaziah was Jehoram's *son.* However, we have read enough Bible to know that a *son-in-law* can be a son (Luke 3:23; 1 Sam. 24:16). We also learned that Ahaziah could not have been Jehoram's *literal son,* for he was older than his father when his father died (his father was forty years old). There is even a third possibility open: Jehoram could have married *Athaliah after she gave birth to Ahaziah.* This would have made Ahaziah Jehoram's *stepson.* If both father (Jehoshaphat) and son (Jehoram) came in unto the same woman (Athaliah), the glaring omission of Ahaziah, Uzziah, and Azariah in Christ's genealogy is perfectly explainable (Exod. 20:5); *for this violates the Law of Moses (Lev. 18:8), and this time it is a violation in the Messianic line that leads to the Throne of David.*

We have old "Ahaziah" spotted. He is not Jehoram's literal son; *he is a stepson or a son-in-law at the most.*

He was Omri's "pet" because his mother was

Omri's daughter (not granddaughter, 2 Chron. 22:2). This means that he was *twenty-two years old* during the *fifth year* of the reign of Jehoshaphat, which would be the seventh to eighth year of the reign of Ahab, Omri's son. Omri undoubtedly aspires to put him on the throne of Judah. Ahab begins the long string of diplomatic exchanges, summit conferences, and "Camp David" bull sessions, which are to bring this about. In Jehoshaphat's *THIRD year* (2 Chron. 17:7), he prospers and rises to a powerful position in Palestine (2 Chron. 17:10-11). After the fourth year he "**joined affinity with Ahab**" (2 Chron. 18:1). And it is at this point (*the fifth to sixth year of Jehoshaphat* and the eighth to ninth year of Ahab) that Ahaziah (Omri's grandson) *is twenty-two years old*.

Since arrangements are made for him to succeed Jehoshaphat on the throne of Judah, he probably, like David, was anointed on the spot. Jehoshaphat is given the title of the "King of Israel" in case *Ahab* dies. As it works out, Ahab dies and since Ahaziah (Omri's grandson) was cut out for the southern tribe, Judah, the inheritor of Israel (the northern tribes) is another Ahaziah who begets another Jehoram (2 Kings 1:17).

When Jehoshaphat dies, Ahaziah is destined to take over the throne at Judah, which he does. Jehoram's reign, then, of eight years must be *a joint reign with Jehoshaphat* during the latter's military alliances with Ahaziah (Ahab's son) and his defunked ship building operations (2 Chron. 20:35, 37). This means that Ahaziah (Ahab's son, Israel) had a joint reign with Ahab beginning in Ahab's seventeenth to eighteenth year, and Jehoram (Ahab's grandson, Israel) had a joint reign with Ahab the nineteenth year of Ahab's reign: **THREE KINGS AT ONE TIME**—*one sick, one in battle, and one on the throne*.

Ahaziah then is anointed to be king of Judah at twenty-two years of age but fails to *sit down on the throne until he is forty-two*.

This tallies with all Hebrew, Greek, and English texts unless they have altered the God given text in order to add converts to the greatest Cult in the world: the Alexandrian Cult of educated shysters.

One should never abandon the King James Text simply because *100 percent* of the "qualified" and "recognized" scholars have sat in judgment against it and given their "qualified opinions" in favor of Satan. If 100 percent of the "good, godly, dedicated Fundamentalists" don't like the AV text, they can go sit on a tack.

Brownies And Campfire Girls

In every Western country (1700–1980), when there was any real “turning back” to the word of God—a real movement toward genuine *belief* and *acceptance* of the Bible—there immediately appeared the Campfire Girls. The Campfire Girls might well be denominated the “Lady Esthers” and “Ina Ray Huttons” of Evangelical Christendom. They lead “all-girl orchestras” and never dirty their pretty little pinkies with the contemporary Bible issue. They are the “Brownies” of outdoor camping—the “rough life.” One famous preacher in America has said of them that they “have lace on their underwear.” My particular advice for them has been that they should all eat some raw meat.

Now, these sanctified “go-go girls” are usually *male*, at least as far as *physical structure* is concerned. Most of them have bass voices, or at least baritone. Many of them are faithful husbands and devoted fathers, and many of them have no genetic problem that would classify them as “gay.” However, when we speak of their *female characteristics*, we are referring to *their attitude towards Christian ARMED COMBAT* when faced with the enemies of the Bible in their generation.

In every generation where these men appear, they desert the front lines, run like frantic children to the rear areas, and then construct cute little sandboxes and playpens where they “reconstruct” little playlets depicting what they think “the battle” is like.

We refer to them as “The Campfire Girls.” We do this to honor the age-old belief that many stories in the

Bible were "handed down as myths and legends from one campfire to another." Legend-lovers and myth-makers should never be limited to Liberals, Atheists, Communists, and Neo-evangelicals. The Conservatives and Fundamentalists have troops of them: *girl scout troops*. "Cowardice is epidemic" (George Patton).

Their forte is avoiding the contemporary ISSUE and creating subsidiary issues and irrelevant issues so *the issue* that needs to be faced and dealt with and settled is never *faced*, never *dealt with*, and, consequently, is never *settled*. Once these little Brownies have everyone's attention on the sandbox or playpen, they proceed to demonstrate their "courage" and their skill as "soldiers of the cross" by boldly "taking a stand" and defeating the "FORCES of darkness" with their "uncompromising loyalty to the word of God, etc." It is all demonstrated quite nicely with troops that don't exist, a terrain that isn't real, logistics that exist only in the mind, and tactics which settle nothing before or after they are carried out.

To illustrate this we will present a brief outline of the "rules of warfare" laid down by the Campfire Girls as they seek to overthrow the authority of the word of God while professing to be "defending" it.

Rule Number One.

Boldly proclaim that *the Bible* must be without errors (it must be "the very words of God"): It must be *infallible* and *authoritative*. It is different from all other books because it IS (note the present tense) "the word of God and is *inspired by God Himself*"!

Rule Number Two.

"Here is Scriptural proof that *the Bible* IS (note the present tense) the word of God! Both of the Testaments state in no uncertain terms (herewith follows a long list of quotations from a *KING JAMES 1611 AUTHORIZED VERSION*) that God was the author of not only the thoughts but the 'words,' etc."

Rule Number Three.

"Oh, these horrible Liberal apostates! Oh, these backslidden wretches who depart from their belief in the *infallible*, authoritative word of God! Oh, these dirty Liberals and half Liberals who deny the Virgin Birth and the Deity of Christ! Oh, woe unto THEM because they don't believe *the Bible IS* (note the present tense) the word of the Living God!"

Rule Number Four.

"Just look at this list of men and schools that we have discovered which no longer believe *the Bible is* the word of God. How did they get in this horrible condition? Ah, my friend, they refused to profess belief in the verbal, plenary inspiration of the "originals." If they had only done THAT they never would have gotten into the mess they got into!"

Rule Number Five.

"Watch me now, here I go (or here my school goes). Watch me profess to believe in the full, plenary, verbal inspiration of *something I have never seen, read, or heard*. Here we go! Watch the bold stand we are getting ready to take. If you take it with *us* you cannot possibly go wrong, for if you *profess* to believe in the 'verbal, full, plenary inspiration of something you've never seen, heard or read' that is proof you are a bold, 'GIANT OF THE FAITH, STANDING LIKE A ROCK IN YOUR GENERATION FOR THE WORD OF GOD'!"

P.S. "*We have never seen or heard or read the BIBLE, and you haven't either.*"

Now, if this seems like we are overstating things or stretching things, continue to read. (There has been no over or understatement of anything. See letter from Bob Jones III, Appendix Number 8.) The Brownies never deal with THE BIBLE, even when they state it *in a creedal form* and sign it with their blood. When a Brownie or a member of the Scholars Union (see the notes on the Alexandrian Cult in the *Bible Believers' Bulletin*: 1978-1980) says he believes the Bible "IS"

the word of God, he is simply *lying outright*. He has no book of which he can honestly say this, *and he has never seen any book* of which he can honestly say this, and if he HAD such a book he would probably make *at least five corrections in it per chapter* (Jer. 36:23).

Let us step over to the sand boxes and playpens for a moment in the last half of the twentieth century, and let us watch the kiddies playing with their toys, shall we? Here are all the Campfire Girls "playing soldier" in order to impress the unwary and the novice; let us watch how they take their "bold stand" for something that for 500 years affected no one on earth any more than a high tide at Vladivostok.

Here, for example, is a book called *THE BATTLE* (did you dig that?)—*THE BATTLE FOR THE BIBLE* (Harold Lindsell, Zondervan, 1976).

Well then, if the author has not deceived his reader, there should be something about "*THE BIBLE*" in the work, and there should be a description about that "BATTLE" that is now going on in regard to that book—*THE Bible*. Is there any such thing in the book?

Of course not.

Lindsell says that he proposes to "support the historic view of an *infallible Bible*" (p. 20)—not *THE infallible Bible*. It is true that he says that "*THE Bible is the Scripture*" (p. 31), but he is not in the least referring to the Scripture that was *inspired* according to 2 Timothy 3:16, *for Timothy had those Scriptures*, while the Scripture that Lindsell speaks of is only inspired "in the *original autographs*" (p. 30). Timothy evidently didn't know what he had (2 Tim. 3:15). *According to Lindsell he had the original Old Testament manuscripts!*

Lindsell steps forward, as bold and as brave as Machen, Bob Jones III, Warfield, Robertson, Schaff, and Wilson, and declares that the church "*MUST ARTICULATE her belief in Biblical inerrancy*" (cover flap)—not her belief in an *inerrant BIBLE*. See how

it's done? Romans 16:18. Beautiful, isn't it? Did you see that "Biblicist" in Bob Jones III's letter? (See Appendix Number 8.)

Now, somehow or another, Harold Ockenga and Gleason Archer Jr., with Carl Henry, got drafted with Lindsell, and so they lend their approval to the playpen battle plan, which is as follows:

1. The Bible does not lie to us. (*Present tense*)
2. It does not contain error of any kind. (*Present tense*)
3. We are to practise what it commands. (*Present tense*)
4. ALL OPINIONS ARE TO BE TESTED BY IT (pp. 18, 39). (*Present tense*)

Having given these bold and brave creedal statements, Lindsell puts on the capstone by saying that to "destroy the trustworthiness of the Bible is so deadly that when it is done *its AUTHORITY goes with it.*"

How is that for a brave and bold stand by a "giant of the faith" whose "unquestioned loyalty" to the playpen is unquestioned?

Now, let us ask ourselves a question. Did Lindsell (or Archer or Henry or Ockenga) *believe one statement as listed above?* Not on your life. *No man in the list has ever seen THE Bible or read THE Bible, according to his own profession of faith.* What does Lindsell *really* believe if we pin him right to the mat? Simple.

1. Paul was *wrong* in listing the *wrong number* in 1 Corinthians 10:8, but this is all right since he was engaged in the point he was making (pp. 163-164).

2. Any number of different readings in "Bibles" are all right as long as they don't affect FAITH (p. 37).

3. *We cannot produce an inerrant text of any kind* (p. 37).

4. The Bible is only THE Bible in the "ORIGINAL AUTOGRAPHS" (p. 30).

Throughout his great "stand for the historic view of AN infallible Bible," Lindsell never even approached

the Battle and never discussed *the Bible*. To begin with, he couldn't discuss THE Bible, for he had never *seen* it or *read* it. The playpen expedient for this catastrophic shortcoming was that since 31,000 variant readings don't affect Faith, "we can say *honestly* that THE Bible we have today is the word of God" (p. 37). Whereupon he quotes the ASV for 1 Thessalonians 2:13.

Is the ASV then "THE BIBLE" for Lindsell? *Of course not. Lindsell doesn't believe the ASV is THE Bible, anymore than he believes the AV is the Bible.* He just *said* that to make you think a battle was going on in which *he* was engaged. He wasn't within 500 miles of the front line. He was playing in the "kiddy corral."

NO MEMBER OF THE ALEXANDRIAN CULT HAS EVER READ THE BIBLE according to his own profession (see John R. Rice, Appendix Number 8), and to throw the word "HONESTLY" into the middle of such a ghastly, fantastic, make-believe *nightmare* is a tactic worthy only of any commercial advertiser selling his wares on TV.

Not only did Lindsell fail to discuss "THE Bible" in his work, he said nothing about "THE BATTLE." The only "battle" he mentioned was the defection of Bretscher, Marty, Keller, Ehlen, Tietsen, and Dean Wenthe (Lutherans); Alley, Toy, Colson, Hull, Harwell, Allen, Ashcraft, and others (Southern Baptists); and a few random Campfire Girls like Temple, Barclay, Mounce, Saphir, Enslin, Knight, Jewett, Bube, Hubbard, and Ladd (Fuller Seminary, etc.) from some things the *AV taught*.

Why, there is no battle going on in those ranks! *God shelved that bunch twenty to one hundred years ago.* They have been holding little parade ground drills and wooden soldier exercises for twenty to one hundred years, and since none of them ever found THE Bible or read it, how did they get enlisted in a BATTLE for or against it? Those gentlemen spent 1880-1980

playing with Alice in Wonderland.

You see how it goes? It is quite similar to George Dollar's work on *A History of Fundamentalism in America* (p. 264) where all the bold and brave statements are made (Proposition One), then a qualifying clause is inserted (Proposition Two), and then an outright *denial of the first profession is made* (Proposition Three), followed by *an attack* on those who don't buy the THIRD proposition. The third proposition (p. 264) can't be proved or disproved. *The coward, therefore, who takes this position takes it for purposes of PERSONAL SAFETY and POLITICAL EXPEDIENCY.*

Convenience is the guiding motive in his desertion from the ranks, and he is henceforth no more qualified to talk about "THE BATTLE" for "THE" Bible than he is to talk about what took place before Genesis 1:1. He is to be drummed out of the camp with his rifle upside down. George Patton: "Cowardice is epidemic."

There never has been a religious battle of any kind on this continent (1492-1980) over anything ANY "original manuscript" said, let alone a collection of manuscripts which (much later) came to be called "THE Book" (*Biblios*). If any man or woman or child ever went into apostasy on THIS continent (1492-1980), you can bet your soul on one thing: IT HAD NOTHING TO DO WITH WHAT ANY ORIGINAL MANUSCRIPT SAID.

"The Bible" on the American continent (1492-1980) was never the "original" from the day that Columbus hit San Salvador till Washington, D.C. surrendered to the Soviet-Catholic U.N. "THE BIBLE," and the battles that attend its controversial statements, are never even connected with unread, unseen "originals." A man engaged in such a mock battle is playing tiddlywinks with the Girl Scouts. He hasn't been close enough to a battle to hear the artillery.

Lindsell's "BATTLE" for the BIBLE is just about as funny a piece of fiction as you could find since Star

Trek and Star Wars. One: he has never been *in* the battle or even *near* it, because two: he has never *read* the Bible he professes to be "infallible" and "inerrant." Reading *THE BATTLE FOR THE BIBLE*, by Lindsell, is like reading an account of the Battle of the Bulge (Ardennes, 1945) written by Tiny Tim or Johnny Carson.

Do the kiddies throw down their toys upon being shot through with such a truth? Don't be silly. Here comes Emory Bancroft (*Christian Theology*, Zondervan, 1925) to tell us that the Bible "IS THE WORD OF GOD" (p. 12). Fanfare! Skyrockets! Twenty clusters! Hurray for the bold uncompromising STAND!! *Seig Heil!!* Bancroft is more of a veteran than Lindsell, for he declares that it is *practically true* that 'WE HAVE THE ORIGINAL IN THE PRESENT TRANSLATION.'" Which translation? The 800 from the Authorized Version? The twenty from the ASV? "THE PRESENT TRANSLATION." What is the "present one"? The one made in 1901? 1885? He *didn't say*. Why start a real fight in the sand pile?

Digging deeper into the sand and arranging his toy soldiers in "bold, uncompromising" positions, Bancroft brings a Brownie to the front who says, "To give up the inspired word of God in ANY MEASURE is to yield up the whole fortress *to the foe*" (A. T. Pierson). Oh, what boldness. Oh, what a "GIANT of the faith"!! *Oh, what an intrepid soldier of fortune!*

Of course, "the scriptures are the infallible rule" only when "RIGHTLY INTERPRETED" after "transcription ERRORS" have been removed (p. 24).

Ohhhhhhh! I see.

You know, I thought there for a minute we might antagonize some apostate till we were actually drawn onto the battlefield to engage him in combat. But no! At the last minute we retreat right back into the nursery and start playing jacks again.

Who interprets it "rightly" (see above)? And who

"removes the errors" (see above)? Little Bo Peep? Oh, naughty, naughty! Don't ask such questions; it isn't fair—woodsies! I'm touching a tree—you can't get me!

Now, this is how the Girl Scout brigade carries on. Bancroft will quote a man who has the gall to say "THIS BOOK (the Bible) becomes the very CENTER both of the ATTACK and the DEFENSE," *when he has never seen the Book referred to.*

Bancroft couldn't attack a shad minnow, for he had no Sword of the Spirit with which to attack, and he couldn't defend because he never saw, for a day in his life, *what* he was defending or even knew where it *was*. No man who wrote one quote on this page from Bancroft (including Bancroft) ever had any ISSUE with the originals. *Nor did any man on the American continent who ever lived.*

Under "Bibliology" (Bancroft, *ibid.* pp. 11-41), Bancroft doesn't give any Scripture in either Testament for the Biblical doctrine of the preservation of Scripture. He claims that we have the *very word of the original* in "999 out of 1,000 cases" (p. 28), but since the Bibles he recommends (*RV* and *ASV*) make 31,000-35,000 changes, there may have been some doubt in his mind when he wrote that as to whether or not he was lying in order to sell a book.

Bancroft uses the Barthinian capital "W" for "Word" when citing Hebrews 4:12 and 1 Thessalonians 2:13, and, of course, no such thing exists. This is Barth and Brunner superimposed over the words of God to make you confound the Word (John 1:1) with *the words* (John 8:47).

Now, what are the results of this playpen activity? Here are the rear area "garritroopers" (Mauldin, 1944-1945) with their little cupcakes and mud pies trying to pretend they are "point men" for the Green Berets, or at least one and two scouts for the Rangers, yet they are not on the Battlefield and have never been there.

What shall we say to such a masquerade? What shall we say about men who live in a country that has been battling over the authority of the English Bible (AV 1611) since it was founded and is in the middle of that Battle today at fever pitch, and these Girl Scouts are trying to get us to cut out paper dolls and string popcorn with the "verbally inspired *originals*" which they could no more *produce* than they could produce a ten ton fig.

Shall we look again (see Chapter Eight) at the practical outworking of this daydream type of "loyalty to the word of God." Let us sample (briefly, please!) the practical outworking in reality of this lame, childish, fairy-tale type of evangelical Christianity. Let us watch two Fundamentalists trying to exposit Hebrews 6:1-6.

Arthur W. Pink (*An Exposition of Hebrews*, Baker Book House, 1954) tells us that Hebrews 6:1 in the AV (1611) is "very faulty and misleading" (p. 275). Interesting. Is this "*THE PRESENT TRANSLATION*" just spoken of by Messrs. Bancroft and Lindsell? Is this "*the* very word of the original" as we have just been told by Mr. Bancroft? Or is this one of those "one out of 1,000 cases" (see above) where Pink will have to restore "the original"? After all, would God be "very faulty and misleading" in the "original verbally inspired scriptures"?

Having corrected "the present translation" according to his own whims, Pink tells us that the "we" of verse 3 is a *Christian* (p. 283), but he is an *unsaved man* in verse 4 (p. 286). Again, the "we" is a *Christian* in Hebrews 10:26 but is also an *apostate* in verse 26 and hits the White Throne Judgment in verse 27, 30 (pp. 612-613).

Having blown both passages (Heb. 6, 10), the superior intellect—he just said the Bible that I believe was "faulty and misleading"—of Brother Pink decides that *Tribulation Jews* are *Church Age Christians* (p.

179); so Matthew 24:13 is applied to the Body of Christ. A Christian must WORK to get union with Christ, for true believers CAN be lost (p. 183)!

Such are the ways of those brilliant intellects who are smart enough to point out the "faulty" and "misleading" translations of the King James committee.

Would R. B. Thieme (*Reversionism*, Berechah Tape and Publications, Houston, Texas, 1978) be able to handle Hebrews 6 any better since he (as Lindsell) believes that "THE BIBLE" (Oh, brother!) does not lie, nor does it contain error, for it is "inspired," etc., etc.? Well, Thieme tells us that the "IF" in the King James Version (vs. 6) is "NOT ACCEPTABLE" (p. 130). The reference is to Christian believers in the Body of Christ (p. 131), and since there is "no definite article IN THE ORIGINAL TEXT of 1 Timothy 6:10"—see how you do it: you just lie. *Thieme never saw the original text a day in his life*, nor did any man on this continent living or dead—the AV text cannot be right.

However! "When you assume that YOUR priorities come before God's, you are *ARROGANT*" (p. 116). (That was said after altering Jer. 8:12, 20; 9:3, 8, 11; James 5:12; 1 Tim. 6:8-9; 2 Pet. 2:12-13 and ten other verses.) You understand that when you accuse "THE BIBLE" of being faulty and misleading and alter it to suit your own opinion because you can't figure it out, that is not being *ARROGANT*—that is being "scholarly." (See letter from Bob Jones III, Appendix Number 8.)

See how it's done?

I think that most of you have now spotted the "drift" of the snow job. It is obvious. Every recognized Fundamental and Conservative scholar in America who complains about apostasy and "Liberals" does so only on the basis that *they believe LESS than he believes*, but he doesn't believe there is any book on the face of this earth that you could believe in *completely*.

Again, it is the case of a skunk telling a possum he has bad breath. The practical outworking of the kiddies sandpile play-war is that the "bold" Evangelical Conservative, who takes up the historic banner of belief in the "plenary inspiration of Lionel's choo-choo train," does so because he cannot face the *real issue* and he can't stand in the day of battle. *He doesn't dare*. He not only doesn't have the *spiritual guts*, but what is worse, he doesn't have the *spiritual equipment* (Eph. 6); so he invents a *play war* and pretends that he is a Congressional Medal-winning hero, without whom the Bible believers could never win the "battle."

Bancroft, Pink, Thieme, Lindsell, and every man like them spent their life playing with an erector set in a playpen. *The "issue" with which they dealt was never the issue in America one time since Christopher Columbus.* "THE BIBLE" of which they speak is a non-existent figment of their childish and playful imaginations. (See the "Creed of the Cult," Chapter Eight.)

Lindsell knows his knowledge about "The BATTLE for the BIBLE" is nothing but "The Bottle for the Baby." There never has been a "battle" for the Bible in Lindsell's circle, because every man he deals with is a member of the Alexandrian Cult and every man-jack of them *abandoned* THE BIBLE as the final authority *before he picked up a pen to write anything about it*. The profession was to make you think they were *soldiers*; they were *goldbricks*.

Book titles are designed to deceive when the Campfire Girls write them. For example, here is a good one: "*EFFECTIVE BIBLE STUDY*" (Howard Vos, Zondervan, 1956). Well, I sure want to study the Bible, and I sure want to study it *EFFECTIVELY*, don't I? Don't you? Well boy, let's buy this book! We cannot do without *this one* in our library!

Oh, let's see: "**foxes**" *should be* "jackals" in Judges 15:4 (p. 145). The title of Psalm 6 might "*BETTER* be expressed as . . ." (p. 139). Oh, I see how to be *effec-*

tive: "Ephesians doesn't appear in the best manuscripts" (p. 41). "Shittim" (Exodus) should be "acacia" (p. 145) because "botanists identified it in 1880" (p. 145).

Oh boy, we really are getting "effective," aren't we? Oh, I see, I should use the ASV (1901) in my family devotions at home (p. 175) because the "paragraph marks" in it "are the right length for devotions." Boy, isn't that chummy! What a splendid way to get rid of the AV out of the *family* after getting it out of the *pulpit* (the church).

What would we have done without Brother Vos to help us? Think how "ineffective" our "Bible Study" would have been. Now we see how R. B. Thieme got to be so "effective"! He, as Vos, *just changed the Bible wherever he didn't like it.*

Now, how do they (or anyone LIKE them) get by talking about *apostasy* and Bible rejection, *unbelief* in authority, and rejection of the infallible Scriptures by "Liberals," etc.? Would anyone tell us? According to Thieme, Hebrews 6 is only "crystal clear" (p. 121) if you understand the "original Greek Grammar and Syntax." Well, since Thieme never got the passage figured out *before* or *after* he consulted Greek or Syntax, what was the point in making such a statement and putting it in a book?

Thieme informs you poor misguided readers that you cannot understand Hebrews 6 "apart from the grammatical principle of the antecedent action related to the main verb" (p. 127). (I betcha I can, Thieme, ole' buddy. I betcha I can without any *Greek verb*, any *Greek action*, any *Greek syntax*, or any *Greek text*. You see, I have a copy of THE Bible. *You don't.*)

I have an interesting work here on the table. It is by one Benjamin Warfield. It is called *The Person and Work of Christ* (Presbyterian and Reformed Publishing Co., 1970). It constitutes the second volume of Warfield's writings, the first being a typical Alexan-

drian Cult production called *The Inspiration and Authority of THE Bible*. Quite naturally, Warfield had never seen or read the Book that was "inspired" or the one that had authority. *He made up the title* (like Gausson and Rice) to sell a book.

There are no quotations in *The Inspiration and Authority of the Bible* that come from THE Bible, according to Warfield's own definition of what "THE Bible" is. It was a bold stand for a game of Ring-Around-the-Rosey in the Day-school.

The second volume is a masterpiece of Orthodox, Evangelical, Christ-honoring, Bible-believing something or other. Its uniqueness lies in the fact that after running 555 pages and citing nearly every lost or saved scholar for ten centuries (C. J. Weiss, H. Bavinch, Wrede, Schiele, Grutzmacher, Kalthoff, Kaftan, Seeberg, Schweitzer, Strauss, Schmiedel, Kneib, Werner, Prince, Sanday, William James, Westcott, Kirn, Reutter, Luther, Calvin, Schleiermacher, Hodge, Dabney, Candlish, Kampen, Kuyper, Kolling, Bula, Sheed, Strong, Zahn, Fisk, Barnes, Bushnell, Grotius, Harnack, Swete, et al.), the final conclusion given by this "brave soldier of the faith" is that:

1. Christ came to implant a principle of SOCIAL HEALTH.

2. The leaven of the adulterous woman of Matthew 13 is the gospel.

3. This leaven will improve the structure of society (see Karl Marx) until the Kingdom comes, without the Second Advent taking place (see Schweitzer).

4. Christ's "kingdom" (Rom. 14:17) comes from leaven working in "the mass," and it will end up with everyone happily living together with political and economic benefits of a literal bread-and-butter kingdom (Ibid. p. 556).

If that is the result of *thirty years of study* by a godly, dedicated, Bible-believing, separated Christian, you can shove it down the drain pipe.

With the literal, physical reign of Jesus Christ on the Davidic throne at Jerusalem in front of him in Luke 1:30-33; Isaiah 9:6; Matthew 19:28, 25:31; Revelation 11:15; Ezekiel 40-48; and Isaiah 11:1-11, *B. B. Warfield could no more understand ANY BIBLE, in ANY TRANSLATION, from ANY SET OF MANUSCRIPTS, in ANY LANGUAGE, than he could swallow and whistle at the same time.*

Since "the great stream of Christian faith" (p. 555) was never Premillennial, and since all of Warfield's people were baby-sprinkling Amillennialists (as Calvin and Augustine), he just simply rejected *two hundred verses in the Bible* that dealt with the restoration of Israel and the Second Advent of the Jewish Messiah to destroy the Gentile world powers (Jer. 50-52; Isaiah 60, 63; Amos 9:15; Daniel 2, 7, 9, 11, etc.).

Pray tell, what was the point in writing a book on *THE INSPIRATION AND THE AUTHORITY OF THE BIBLE* when Warfield:

1. Didn't have an *inspired* Bible.
2. Didn't have an *authorized* Bible.
3. Didn't have *any* Bible, and *the one God gave him (AV 1611) he couldn't understand.*

Simple. Kiddies like to play games, and some idiots will pay tuition to watch kiddies play games. Hopscotch didn't go out of style with the Campfire Brownies just because they had forty years of education and could cite 3,000 "authorities" as delicate as themselves. Peter Pan has all kinds of "playmates."

Have we misrepresented Benjamin and "slandered the sacred memory of the dead"? Why no. Ask any member of the Alexandrian Cult if B. B. Warfield ever held THE Bible in his hands a day in his life. *They know he didn't because they don't.* They have what they like to call, in the sandpile, "reliable and unreliable translations." Reliable if you are *their* crowd; unreliable if you're *not*. That is the name of the game: "Puss in the Corner."

You wouldn't have found a copy of THE Bible on Warfield's shelf or Shedd's shelf or Swete's shelf or Machen's shelf or John R. Rice's shelf or Gausson's shelf, etc. . . . *according to the signed statements of their own profession as honest men.* They "preferred" what they "preferred" for various reasons (see letter from Bob Jones III, Appendix Number 8) ranging from pressure and necessity (to keep their constituents fooled) to cultural tastes for literary forms. *BELIEF was never involved once.*

Years ago, Robert Sumner published a book called *Hollywood Cesspool* (SLP, Wheaton, 1955). The last chapter in it says "THE Bible speaks." Would any of you care to find out what Brother Sumner meant when he said, "THE BIBLE"? *Why don't you write him and ask him?* Nothing like getting it out of the mare's mouth, eh, boys and girls?

When Sumner says that he believes THE Bible "IS" (note present tense) the word of God, why don't you ask him what he *means* by that? I think he will tell you. He will tell you just what any member of the Alexandrian Cult would tell you in about half the time. "The PROOF is in the pudding"; why don't some of you check it out?

Surely a man who will devote a section of *Incidents and Illustrations* (Biblical Evangelism Press, 1969) to "Bible Apologetics" (pp. 34-39) and say: "THE Bible does not merely contain the Word of God (p. 39), it IS the Word of God!" (*note present tense*), surely such a man has checked THE Bible to see if it IS the word of God! I mean, after soundly trouncing the "Statement of Faith" adopted by the United Presbyterian Church at Denver (p. 38) for viewing the Bible as a "report" of the Word of God, but not "the Word of God," surely Brother Sumner read *SOME-THING* before he made that commitment. Would a man make such a "bold" statement knowing that when he made it he himself had *never seen THE Bible and had*

never read THE Word of God? Why don't you write him and see? Nothing like research, is there?

Oh, how stalwart and brave these "mighty giants of the Scripture" and great "defenders of the faith" are as they step forward boldly in the "BATTLE FOR THE BIBLE" to tell us what they don't *believe*, can't *prove*, can't *check*, and couldn't *produce* if their soul depended on it. *We don't need them.* In the battle we are engaged in they are nothing but *excess baggage*—1918 gas masks; in 1945 we used to throw them over the fantails of the ships when we came back to the port of embarkation.

Now, time and space (and the price of paper) forbid a lengthy documentation of this famous petticoat brigade that is always talking about "battles" and "contending for the faith" while they refuse to stand by *the Book* that the battle and the contention are about. *The "Battle" in America (1700–1980) has always been over what the AV said that scholars didn't like.* The "contention" has always been over what the AV said with which Christians didn't agree. *Not once in the history of America (1492–2000) has there ever been even a skirmish or a rear guard action because of what the "originals" said; mainly because nobody ever knew WHAT they said.*

Now, the girlies in the Alexandrian Cult may flatter themselves with self compliments (until they are bigger than a toad full of buckshot) about their ability to "restore the originals" and to preserve "to all practical purposes the original wording," but "**vanity of vanities; all is vanity**" saith the preacher. There isn't one man reading this sheet of paper who can prove that the AV text he has in his lap is *not* the perfect, inerrant, exact, *proper English translation of the originals* as they came from the pen of the original writers. You know it and I know it, and that's all who needs to know it. For all "practical purposes," the AV is the inerrant, infallible, authoritative word (and words) of

God Almighty in the "Weltsprache" of the last century before the Advent of the Author.

See how the other side of the coin looks?

Let us sample two more gentlemen who took a "bold stand" against *nothing* and yet managed to get off with reputations as great "defenders of the faith" because they *professed* belief in something *neither of them had ever heard, seen, read, touched, or tasted*: Wilbur Smith and Wick Broomall.

Wilbur Smith (*Therefore Stand*, W. A. Wilde Co., 1945) presents the battle briefing as follows:

1. The world believes "the Bible" is *not* a divine Book (p. 478).

2. So Christians must *show to the world* their implicit faith in the "Word of God" (p. 478)—NOT "THE BOOK" (see above).

3. God's "Word" is plural, not singular, if we accept Smith's citation of B. B. Warfield (p. 480), although the word "Word" is plainly singular *according to a dictionary*.

4. The urgent need for the church is to "RETURN TO THE Word of God" (p. 487) because "THIS BATTLE" is of increasing intensity.

5. But that "Word of God" is not *any Book*; it is "that divine revelation" (p. 488). It is the "*truths of Holy Scripture*" (p. 489) we are to preach, *not any BOOK* that is "*The Word of God*." To prove that the "Word" is not a Book, Wilbur Smith quotes Acts 19:20 as "so mightily grew the Word of God." It said nothing of the kind.

6. The word of God (small "W") is actually "the *principles of the revelation of Christ*" (p. 491), but it is also "A New Testament" (p. 492).

7. Citing R. D. Wilson, we read that no one is training men to fight the "BATTLES" against those who attack "*THE BIBLE*" (p. 499). Wilson says the days will come when the Church will demand that anyone who attacks *THE Bible* will have to produce

the evidence (p. 499). (Remarkable prophecy.)

8. However! The Word of God and the New Testament and THE Bible are the *same thing* (pp. 503–504); *except* no one can *read* any of them. What Wilbur quoted was one translation by W. J. Conybeare (p. xxii) and the blasphemous text of 1901—the ASV (p. xxiii). (*You see, you alternate them with the NASV, RV, and the other forty translations depending upon what you want the "Word of God" to say!*)

Wilbur then gives us *forty-four pages* on "The Task for the Church" and leaves us right where he picked us up: in the Kindergarten playing bean-ball. After attacking nearly every Liberal scholar and Liberal institution in America since 1700, Smith's final "solution" is: *DEFEND A BOOK NO ONE HAS EVER SEEN OR READ*. Why not defend Donald Duck and Snoopy? The "Word" of God, which Smith accuses the Liberals of not "hearing" (pp. 158 sq.), *he never heard a day in his life*, unless by the "Word" he meant the *PRINCIPLES* or *TEACHINGS* of "Christianity" (pp. 4–101).

Smith alternates all four terms ("Scripture," "Word of God," "Bible," and "word of God") so as to keep the little mock battle going for 522 pages without *ONCE CONFESSING THAT HE EVER SAW A BOOK ON THIS EARTH THAT WAS ANY OF THE FOUR TERMS HE USED*.

Playing soldier. "Jack and Jill went up the hill, etc."

Here, in the Toddler's Nursery, is Wick Broomall, Professor of Hebrew and Systematic Theology (*Biblical Criticism*, Zondervan, 1957).

1. Inspiration is fundamental to all truths, and it is important (p. 11).

2. Inspiration is basic, and it is a TEST of orthodoxy (p. 13).

3. The Westminster Confession of Faith (1646), made by Amillennial, five-point baby sprinklers, states

that the Bible, AS *ORIGINALLY EXISTING* IN THE AUTOGRAPHS, IS *INSPIRED BY GOD* (note the present tense); (p. 15). The fact that it would be dishonest to say "IS" here instead of "was" is no handicap to Broomall. Second Timothy 3:16 says nothing about "ORIGINAL AUTOGRAPHS" in the near or remote context.

4. All controversies are to be settled by appealing to a Bible that no one can see, read, or hear preached (p. 15). "THIS BIBLE" (p. 15) is the one mentioned above: a collection of originals. But since "only in the SCRIPTURES" do we find those truths "necessary for salvation," the Scriptures cannot be THAT BIBLE: THAT BIBLE was the "originals." The Scriptures (2 Tim. 3:15) are NOT the originals, and if they were you could never get saved; for Broomall just said that "ONLY IN THE SCRIPTURES" (p. 15) can a man find the truths necessary for his salvation (p. 15).

5. The infallible rule of interpretation of Scripture "IS THE SCRIPTURE ITSELF" (p. 16). So the only infallible rule is a book (or manuscripts) no one on earth has ever seen.

Typical. "Jack be nimble, Jack be quick, etc."

After writing eighty-four pages on the inspiration of "THE Bible" (dig that), Broomall concludes that the Bible *IS* (present tense) inspired, it *IS* (present tense) plenary inspired, it *IS* (present tense) verbally inspired, and it *IS* true and it *IS* (present tense) authoritative; but he never saw it or read it, and neither did you and neither can you and neither can anyone else. Because "that" Bible WAS inspired—not "IS."

Boy, what a "soldier" of the cross suffering the "reproach of Christ!"

After all that gas, Broomall has the nerve to tell us that he will begin his "investigation" of the inspiration of the Bible with the testimony of "THE BIBLE ITSELF" (p. 25). (See John R. Rice, Appendix Number 8, for the same irrational nonsense.)

How does one begin an investigation with a Book he doesn't have?

Why don't you try it in court sometime?

It is done in every classroom of every Christian college and seminary in America.

Did you ever try it before a judge?

"THE BIBLE ITSELF"? Why Broomall just told you that the "BIBLE ITSELF" was a series of lost manuscripts he had never seen a day in his life (pp. 14-15). It's kind of like Darwin, isn't it? You begin your "investigation" of the "facts" on the origins of life by studying the "facts" found on an evolutionary chart some artist painted in 1890.

Broomall believes the Bible ALONE is the "Word" of God (p. 58), all of the Bible is the "Word" of God (p. 59), and the Word of God is THE Bible.

Which Bible? Don't ask stupid questions. Just have "respect" for the "BIBLICIST."

On goes the mock battle: the *words* of Scripture are inspired (p. 61), verbal inspiration is a fact of Scripture (p. 60), but the closest thing to these verbally inspired apostolic writings (p. 73) are the Greek texts of NESTLE and WESTCOTT AND HORT (p. 73).

Ah, there it is! Just like Custer and Neal teach it at Bob Jones University (see Appendix Number 8).

Never had any Scripture or Bible or "Word" to start with, did you? And the whole time you were playing "Drop the Handkerchief" about the matter, you were thinking *that you should get rid of your King James Bible because it wasn't as accurate as the Jesuit Rheims Text of the Roman Catholic Church (1582)!*

Nestle, Aland, Metzger, Westcott, Hort, Griesbach, and Tischendorf print THAT Greek text instead of the Greek Receptus. (See *Which Bible*, by Fuller; *Manuscript Evidence*, by Ruckman; *Believing Bible Study* by Hills; *The Revision Revised* by Burgon; etc., etc.) You see, when Wilbur Smith and Broomall finally did really enter "the BATTLE for the Bible," they lined up

with Lindsell, Archer, and Satan.

The mock skirmish in the sandpile was to confuse you. By juggling the *terminology* (Rom. 16:18) they were preparing to sell you on a *corrupt text* (2 Cor. 2:17) on the grounds that there was no Bible you could get your hands on that was *infallible* or *authoritative*. The sleight of hand involved in this monstrous and Satanic manipulating of the believer's faith was done in the following fashion:

1. The writer questioned God's words *before* he wrote (Gen. 3:1). He made you think that he had *not* done that when he began to write.

2. *Before* he wrote, he had already accepted 30,000–35,000 changes in the God-honored text and was using a *Roman Catholic, Dark Age* text to correct the *Protestant Bible of the Reformation*.

3. Realizing that America was in a ghastly spiritual shape, he looked for a *scapegoat* on which to dump the blame so that he could go down in history as a "savior" or reformer who "turned America back to God, the Bible, etc." He found a scapegoat in the *Liberals* (Deists) and *Neo-evangelicals* (Neo-orthodox) who had been attacking the *King James Bible* for 300 years—not the "original autographs."

4. Off he went in a blast, but before he did, he had to prove to you that *he* was A BIBLE BELIEVER and *they* weren't. To do this, he had to convince you that he believed *the Bible* was inspired and authoritative. As soon as he began to write he sensed his problem: *WHICH BIBLE?*

5. Unable to land *anywhere* in fidelity and loyalty, he circled the Biblical field *forty-eight times* and finally *landed five Piper Cubs together* ("the Word of God," "the words of God," "the Scriptures," "the Bible," and "the original autographs") so you wouldn't know *WHAT* he was talking about; *that way you came away just as blind and as misguided* (and I might add "as stupid") *as he was*.

This is what is called "defending the faith," or "contending for the faith," in Christian colleges and seminaries, and the Girl Scouts who engage in such Campfire activities are called "giants of the faith."

Their documented writings show *exactly* what they are: confused, effeminate, shifting, compromising, *childish egotists* who think that building sand castles and snowmen is active Christian combat in the service of Jesus Christ.

The Campfire girls are the elite corps of the Alexandrian Cult.

"War hath no fury like a *noncombatant*."

We shall check out the TO and TE of Lady Esther and her all-girl assault regiment one more time, and have done with the subject once and for all.

1. They believe THE BIBLE *is* the word of God or the "Word" of God.

2. They believe THE BIBLE *is* the verbal, plenary inspired Word of God.

3. They believe the *verbally inspired Scriptures* constitute the Word of God, which can be called "THE BIBLE."

4. *This "BIBLE" has never been preached, taught, read, seen, or studied by any man on the American continent, living or dead, nor can it be.*

5. So every Christian today on the American continent *is to use this same "Bible" as the "sole authority in all matters of faith and practise" and judge everything by it, for it is the absolute standard for conduct and belief.* (See Chapter Eight.)

Now, if you can figure that out without being as crooked as a dog's hind leg or as mentally sick as Ludwig II, you deserve \$500,000 a week in cash for the rest of your life on this earth. *Prisons and asylums are made for people who reason in that fashion.* People who reason in that fashion have no more business teaching "the Bible" (see above) to Christian young people than they have teaching hieroglyphics to POW's in Siberia.

The *profession of faith* given above is the exact, precise, documented "stand" taken by Wilbur Smith, Walvoord, Tennessee Temple, E. S. English, Olson, Liberty University, James White, John R. Rice, Zodhiates, Custer, Porter, Martin, Afman, Neal, MacKay, Robertson, Wuest, Origen, Augustine, Westcott, Hort, Schaff, Green, Wedge, Yaeger, McClain, Pensacola Christian College, Feinberg, Mitchell, Winer, Kantzer, and the Lockman Foundation. (See Appendix Number 8.) It is the TO and TE of the Alexandrian Cult, and it is handmade for play soldiers who never got close enough to the "BATTLE OVER *THE BIBLE*" to load a clip, let alone fire it.

The soldiers in America who met the enemy head-on and engaged him where he lived, in hand-to-hand combat, used an *Authorized Version 1611* and told their enemies (and their friends) that *it was the word of God, the Holy Bible: the final authority in all matters of faith and practise, and preserved without proven error* (J. Frank Norris, Billy Sunday, Charles Haddon Spurgeon, W. B. Riley, Mordecai Ham, and 3,000,000 saved men and women between 1611 and 1980).

They took the punches of the adversary for *quoting an AV 1611* to him, not for giving him "a better rendering from the original." They were wounded in *front line combat* for preaching plainly *the exact words of the AV text*, not for "restoring the oldest and best manuscripts."

In short, they suffered, bled and died in action (2 Sam. 11:15-16) with "**the sword of the Spirit**" so tightly clasped (2 Sam. 23:10) that you couldn't separate the soldier from his weapon (Psa. 149:6). Throughout their long and bloody engagements in England and America and on the mission field (Japan, China, Africa, India, and the islands of the sea), the Campfire Girls and the Brownies were sitting around their little weenie roasts and playing "tic-tac-toe" and "scrabble"; and then they had the unmitigated gall to pose as he-

roes on dress parade.

They never stood for *anything* but their own *imagination*.

They never fought any battle but a *paper battle* for image and "standing."

They never defended *anything* but a loose collection of *nonexistent documents* that any uneducated fool could defend since no one could check them to see what they said or what they didn't say.

In short, they are the *sanctified sissies* of Conservative scholarship; they are the bottle-bred Brownies of Biblical apostasy; they are the *gutless deserters* who quit the "**GOOD FIGHT**" (2 Tim. 4:7) and abandoned their charges to the onslaught of Soviet-Catholicism and Atheistic-humanism. They are the Campfire Girls of Evangelical and "Fundamental" Christianity.

We now turn to the remainder of the Old Testament for our last few "problem texts." The vast majority of these "problems" are in Kings, Chronicles, and Samuel. What remains (the Prophets, the Psalms, Ezra, Nehemiah, Esther, etc.) does not make very good "pickins" for the "good, godly, qualified, etc., etc." because there is a minimum amount of historical data given in them compared with Kings and Chronicles.

Our rule of thumb shall continue to be:

The Authorized Text of the Protestant Reformation is correct.

It is The Holy Bible, preserved in English, *without proven error*.

It is our *infallible* and *final authority* in all matters of textual criticism, manuscript evidence, revisions, translations, Greek scholarship, "intrinsic probabilities," and *Hebrew and Greek grammar*.

Where Fundamentalists, Evangelicals, and Conservatives differ with it, they merely demonstrate their ignorance and their conceit.

CHAPTER TWELVE

FROM EZRA TO MALACHI

“Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon’s servants etc.” (Neh. 11:3–36), versus “So all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* were carried away to Babylon for their transgression. Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims etc.” (1 Chron. 9:1–34).

The two lists are obviously *supplemental* and do not always deal with the same people or the same events every time.

“In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: And their children spake half in the speech of Ashdod, and could not speak in the Jews’ language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.” (Neh. 13:23–25).

The problem arises: is this the proper conduct for a pastor or bishop? Obviously, Nehemiah is the leader

of the "flock" at this time. Under a military theocracy (Exod. 15, 1 Sam. 15) it would be proper and under the law, where works are a part of salvation (never mind the kiddies that didn't believe Romans 10:5, just read your Bible), the conduct must be justifiable because God does not rebuke Nehemiah for it anymore than he rebuked His Son for *slapping people with a whip* and dumping over their *cash registers* (Matt. 21:12).

"Now these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; . . . etc." (Ezra 2:1-42), versus **"These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; . . . etc."** (Neh. 7:6-45).

Obviously, there are some changes in the records. According to the sacred cows of textual criticism you are to believe that the changes (more than twenty of them) were all "slips of the wrist" due to "careless transcription." As we have said earlier (see comments on 2 Sam. 8:4), this is a little too much to swallow, especially coming from a group of pious suckers who were so gullible they accepted Westcott and Hort's theory of a Lucian Recension and a "Neutral Text" as whole heartedly as a hungry baby going after a bottle of milk.

After all, you can only stretch a credibility gap so far, and then it begins to tear at the seams. Here is a cult of apostate Fundamentalists and Evangelicals telling us not to *add* articles where there are none, *and then they do it*. They tell us to *translate* the article when it occurs, *and then they don't do it*. They tell us to use the "majority readings" of the Greek manu-

scripts, *and then they don't*. They tell us always to go by the "oldest" manuscripts, *and then they don't*. Furthermore, they tell us that the RSV is unreliable but the NASV is reliable when they *both* use the *same Greek text* from the *same hell hole*. And yet more, they pretend that Vaticanus and Sinaiticus are the "best" manuscripts, knowing they contain the *Apocrypha* as PART OF THE OLD TESTAMENT. Now they tell us that Ezra and Nehemiah have errors of transcription in them as found in the AV text.

Really? Well, what should we do? Stand on our head and assume the "lotus" position?

If there *were* errors, would *that bunch* have enough sense to find them, and would they be honest enough to document them—if they believed they were errors? Don't be ridiculous. When your batting average is .000 for 5,000 games in a row, don't bore us to tears about your opinions about "how to play baseball." *You're not in the game.*

Ezra 2 is plainly a "head count" *at that time*. Nehemiah is an *official register* which has been *worked on* since the return of the remnant. Since Nehemiah checks the register more than *ten years* after the "head count," he checks out an official record where all of the "loose ends" have been brought together. You will notice exactly the same differences between genealogies and family registers as found in 1 and 2 Samuel and 1 and 2 Chronicles; we have discussed these readings at length.

"Then said we unto them after this manner, What are the names of the men that make this building?" (Ezra 5:4).

The question comes up, who is the "we" of the verse? **"THEN SAID WE unto THEM after this manner"** The passage looks like the companions of Tatnai and Shetharboznai (vs. 3) are asking the question, but these are the enemies of the Jews. **"WE,"** in Ezra 5 and in nearly every other place (5:8-10), is the

enemies of Israel talking with the Jews (vs. 3) or Darius (vs. 7).

Now, before prayerfully seeking the mind of God on the verse and comparing Scripture with Scripture to find out "the meaning intended by the author," let us just step back into the playroom for a minute where some "good, godly, dedicated, recognized scholars" (Brownies from the Campfire Girls) have been playing drop the handkerchief. Let us see how the ASV committee of 1901 (recommended for *sixty-five years* by every member of the Alexandrian Cult in every Fundamental school in America) handles the verse. ASV 1901: "Then we TOLD them after this manner . . ." (Ezra 5:4).

The *question* has been changed to a flat statement of fact. The *Hebrew interrogation* has been removed so there is *no question mark at the end of the sentence*. This solves the "problem" so the unwary reader, who thinks he is reading a "Bible," finds no "problem" in the verse. But what did "THE ORIGINAL HEBREW" say (to cite the fraudulent lying that goes on in the writings of the modern apostate)? *Well, there are no Hebrew texts that read any differently than the AV of 1611*. No Hebrew text known to God or man reads with the ASV and the NASV. Every extant Hebrew text of Ezra 5:4 reads "*aDAYIN CaNEMa aMARNA LaHOM MANINUN*." What is the "MAN" in Hebrew? Why, it is the Chaldean interrogative pronoun meaning "WHO" or "WHAT."

The AV text was true to the Hebrew text of *any Hebrew edition of any Hebrew Old Testament*, and the ASV and NASV have no more attempted to translate it than the RSV or the NRSV. *They simply invented their own reading*. Alibi? Well, this time (see Appendix Number 5) "we need to be CLEARER instead of more ACCURATE" (see Appendix Number 6). Well, if a two-faced man with a double-tongue can talk out of *both sides of his mouth at the same time*, what is the

point in listening to *either* discourse?

When the *Cross-reference Bible* was printed in 1910 it used the ASV text of 1901. The Campfire Girls who fixed up Ezra 5:4 were Shoville, Prince, Robertson, Torrey, Sampey, Dungan, Monser, Eiselen, and Zenos. Torrey had no business being found in such company, but after two or three years of brainwashing in Germany under Delitzsch, R. A. Torrey was tempted beyond "what he was able to bear" to alter the AV text; so occasionally he did it. The cute little note inserted by the Girl Scouts on their change in Ezra 5:4 refers the reader to Ezra 5:10.

This is to make you think (so help me Keil and Gesenius) that when the question was asked to the Jews (vs. 10) that they answered and gave *the list* (vs. 4).

The fact that the Hebrew text said *nothing of the kind*, and the fact that the English text following verse 10 said *nothing* about any "list," never deterred the "good, godly, spirit-filled, dedicated, recognized, qualified, honest, prayerful, evangelical BIBLICISTS" from perverting the words of the living God. *Truth* and the *Holy Spirit* are never any hindrance to a modern apostate.

When the enemies of the Jews asked for the *names* (by their own confession in vs. 10), *they record that the answer they received* (vs. 11) omitted *listing the names* of those connected with the work—read it. Don't sit around and suck your thumb and throw your bottle out of the crib—*read it*. The only man mentioned is "Sheshbazzar," who had the original commission; no "names" (plural) were given and the original question included "Who hath commanded you . . . to MAKE UP THIS WALL?" (vs. 3). "The names" that were "at the head of them" who finished the wall (ASV, vs. 10) are *never* given. Why then did the ASV committee mistranslate every Hebrew manuscript at verse 4 and pretend that they *were* given? Simple: Bible truth is

never an obstacle to a Bible-perverting "BIBLICIST."

Now, facing the Biblical text—a far different thing from running to an ASV commentary or a NASV paraphrase—the Jews could have answered *sarcastically*, in which case the "we" would be the Jews. However, it is much more likely that verse 4 is a quotation out of *chronological order*, and Ezra places it there to emphasize the fact that the Jews' enemies wrote this later. Observe that both questions asked orally (vss. 3–4) are found written in the letter at verse 9 and verse 10. They asked for "names" (plural, not a name), and they wanted "the men that were the CHIEF of them" (plural, not singular); they did NOT get an answer. *Ezra is quoting the letter in verse 4.*

"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon." (Ezra 6:1), and "Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah," (Ezra 7:1).

Without going into a painfully long excursion through the works of the Assyriologists and the Persian Monarchies (Rawlinson), etc., we refer the reader to the appendices of Bullinger, found in the back of his work called *The Companion Bible*. (Conservative and Evangelical scholars have the same problem with their infidelity that Liberals and Atheists have when it comes to the historical records of the Assyrian, Babylonian, and Persian kings.)

Bullinger points out that Darius, Ahasuerus, and Artaxerxes are all titles like "Tartan" and "Caesar" and "Pharaoh" (Artax—great kingdom, Ahas—mighty, Darius—the restrainer), and lays out for the Bible believer the genealogies of Achaemenes, Teispes, Ariyaramnes, and Arsames, along with Phraorites II, Cyaxares, Astyages, and Cambyses the II. The scientific rule of thumb to be followed is simple: where the Cylinder of Cyrus and Herodotus or the Behustin Rock,

etc., contradict the AV text, *they* are quite naturally in error. God never promised to inspire the historical records of Bible-rejecting, Gentile humanists and socialists.

“Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?” (Job 6:6).

The problem here is that “egg” cannot be the right item of food because “at this time” (and no two critics agree as to *what time* it was) eggs were “unknown.”

We have run into this broken-down jalopy before (see the *grapes* in Egypt, Gen. 40:11; the *corn* in Egypt, Gen. 41:5; the *foxes* in Palestine, Judg. 15:4; etc., etc.). If we are to believe these educated simpletons who mistake *education* for *intelligence*, we would have to believe that CATS were unknown in Egypt and Palestine and Asia Minor and Europe because the word “cat” doesn’t occur one time in the Bible. But again, if it occurred *once*, some idiot would say that it should have been “ground hog.” Eggs were religious objects in ancient Egyptian and Babylonian mythologies before Job told his wife to shut up. (See *The Bible Believer’s Commentary on Job*, 1978.)

“The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.” (Job 12:6).

The problem is how could God bless robbers and prosper them? *He doesn’t*. Job is just miserable and mad, and when a man gets miserable and mad at God, he is liable to say a lot of things that he doesn’t mean and wouldn’t have said if he had stayed on an even keel. Job is being sarcastic.

“I am a brother to dragons, and a companion to owls.” (Job 30:29).

The *King James* text has committed a ghastly sin; it has written down a word that goes contrary to the entire body of private interpretations by Fundamentalists and Evangelicals since A.D. 150. Disregarding over

fifty established commentators and their commentaries, plus all of the Hebrew scholars and all of their retinue, the terrible AV 1611 says the forbidden word "**DRAGONS**" (plural).

Since all private interpreters (Fundamentalists foremost) have a sacred creed which says there can only be *one* Devil (no plural—"devils"), there can only be *one* Dragon (no plural—"dragons"). Taking their "bold, uncompromising stand" for this great theological "truth," the New Scofield Board and the Lockman Foundation (NASV) simply knock the word slap out of *Job's* mouth and then go over and knock it slap out of *Isaiah's* mouth (Isa. 34:13). The excuse given for this "punching out" of two of the greatest saints in the Old Testament is that neither Isaiah nor Job agree with the "historic Fundamentalistic position."

Ignoring the fact that Job is a type of a tribulation saint who will be where the "**DRAGONS**" are (Jer. 9:11, 51:36-37), the non-serious, inconsistent, unspiritual, non-scientific Scofield Board of Editors with the Lockman Foundation (recommended by Jerry Falwell, Bob Jones III, and Tennessee Temple) simply refused to accept:

1. *THE* Son of God (John 20:31), but "**SONS** of God" (John 1:12).
2. *THE* ANGEL of the Lord (Judg. 13), but "**ANGELS**" of the Lord (Gen. 19:1).
3. *THE* DEVIL (1 Pet. 5:8), but "**DEVILS**" (Matt. 8:16; Mark 5:12-15; Luke 10:17).
4. GOD (1 Cor. 8:6), but "**GODS**" (2 Cor. 4:4).
5. *THE* LORD (John 20:28), but "**LORDS**" (1 Cor. 8:5).

Now, how does one explain this unanimous defection from the word of God *where it deals with second-grade English*? How can one possibly justify the faculty members of Tennessee Temple, Bob Jones University, Hyles-Anderson,* and Liberty University

* Hyles altered his position after this book was first printed (1980).

schools for recommending a "Bible" written by men who obviously can't *read*?

Are we being "sarcastic"? Not for a minute. Every man on the Scofield Board of Editors and every man that had a hand in the blasphemous obscene *NASV* knew perfectly well there was more than one "devil," *for every man on both boards translated "A DEVIL" in John 6:70 when he knew as well as he knew his own name that Judas was not "THE DEVIL."*

How then does one explain the defection in Job 30:29 on any grounds other than pure IGNORANCE?

Now, so vast and deep is this twentieth-century *ignorance of the Bible* that the translators of both boards listed above got the tremors and shakes when they hit the word "*daimonion*" in the New Testament. Having determined beforehand that the Scriptures themselves *would never be their authority in deciding a matter* (see letter by Bob Jones III, Appendix Number 8), they had no other choice than to superimpose their non-scriptural "historic position" on the passages and line them up with the Roman Catholic Bibles (New American, Jerusalem, etc.). Hence the word "*daimonion*" was left UNTRANSLATED. Not believing in "**devils**" (plural) after being told there *was* more than one (John 6:70) in English, Greek, Hebrew, Latin, German, Russian, Spanish, Norwegian, Chinese, Japanese, and Pig Latin, *they simply commanded the Holy Spirit to shut His mouth till they got through perverting the living words of the living God.*

These are the "Bibles" called "RELIABLE TRANSLATIONS" by John R. Rice, Cliff Robinson, Bob Jones III, Custer, Neal, Laird Harris, Afman, Yaeger, MacKay, Godwin, Porter, James White, Melton, Schaff, Smith, Richard DeHaan, Merrill Unger, Oral Roberts, and Hinson (Liberty University).

"**Dragons**" are references to *spiritual beings* who emanate from *THE DRAGON*. As "**devils**," they are *winged* (Mark 4:15; Ecc. 10:20; Rev. 18:2) and can

evidently materialize in "people" during the tribulation. Christ calls the people of his day "**BULLS**" (Psa. 22:12) and "**DOGS**" (Psa. 22:16). Who among us who has breathing sense would think that the "**wild beasts**" of Mark 1:13 and 1 Corinthians 15:32 were four-legged JACKALS or anything *LIKE* jackals?

"My breath is strange to my wife, though I intreated for the children's sake of mine own body." (Job 19:17).

The question is, "Why would Job say this when all of his children were dead when he entreated his wife?"

Realizing the terrible mess that God got Himself into in allowing the AV translators to put out such a "contradiction," the ASV committee of 1901 rushed bravely forward with the leading Girl Scouts and Brownies brandishing their crayons and paper dollies and rewrote the text after the style of Mr. Taylor (*Living Bible*)—PURE IMAGINATION. "Of mine own mother" (ASV, 1901) *is not in any Hebrew text*. It would make Job appealing to his brothers and sisters who were still living.

Par for the course: if you can't *understand* it, alter it to match *your own ignorance* (see John R. Rice on Rev. 22:14).

Did the Lockman Foundation join in to display their ignorance? Naturally. The Lockman Foundation runs "mother" into the text with the approval of Bob Jones University, Moody Bible Institute, Liberty University, Arlington Baptist College, Baptist Bible College, Tennessee Temple, and San Francisco Baptist Theological Seminary. *There is no "mother" in any text*. After complaining about the insertion of "A" into John 4:24, these inconsistent, negative, destructive, *ignorant critics of the Bible* (Fundamentalists and Evangelicals foremost) insert "MOTHER" into Job 19:17 *without italics* because they thought the AV text was wrongly translated.

Par for the course: *adding to the words of God* (Prov. 30:6). If you are a "godly, dedicated, prayerful, reverent, recognized Jackass," you can do it. *They will not allow the AV translators to do it* (John 4:24).

What fool couldn't see that Job was appealing to their *mutual parenthood* over children when he begged his wife not to take the attitude she took in Job 2:9. Who couldn't see that but an APOSTATE "Biblicist"?

"His breasts are full of milk, and his bones are moistened with marrow." (Job 21:24).

The ridiculous ASV (1901) with the even more ridiculous NASV (and NRSV) has run "pails" into the verse because they couldn't understand a figurative expression. Strange, isn't it, how they would make a literal passage, **"gates of hell"** (Matt. 16:18), FIGURATIVE—see notes in the ASV or NASV or *New Scofield Reference Bible*—but couldn't understand a *figurative passage* when they saw one and had to change the HEBREW text to make it *literal*. Strange world, isn't it?

(For the other seventy errors in the *New Scofield Reference Bible*, ASV, and NASV in the Book of Job, the reader is referred to *The Bible Believer's Commentary on Job*, 1978.)

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:5-6), versus **"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."** (Gal. 6:7).

Here there is supposed to be a violation of the law of sowing and reaping. (Observe a similar change in Hosea 8:7.) But the first law was **"WHATSOEVER,"** not the *manner* in which it was sown. You can sow in *tears* and reap in *joy*, and you can sow in *joy* (Prov. 15:21) and reap in *tears* (Isa. 17:11). In the second case (Gal. 6:7), the law of harvest teaches that you

always reap MORE than you sow. Thus, a "wind" can grow into a "whirlwind" (Hosea 8:7).

"Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; *and* let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; *and* in the generation following let their name be blotted out.

Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. Let them be before the LORD continually, that he may cut off the memory of them from the earth." (Ps. 109:6-15), and "O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us. Happy *shall he be*, that taketh and dasheth thy little ones against the stones." (Psa. 137:8-9).

We have printed the passage to emphasize the fact that most modern Fundamentalists are *Liberal* in their attitude towards judgment and worship humanism, even though they *profess* Biblical Theism.

In the old days, Liberals found great fault with similar passages on the grounds that the words were "cruel and vindictive" and therefore could not have come from the genuine *true* "God" (if there was a God). Strauss and Renan (and others) invented *two gods* to bridge the gap between the Testaments: they manufactured a fire-breathing Moloch called "Yaweh" for the Old Testament and a sissified Santa Claus for the New Testament. Neither of these "handmade" gods

can be found anywhere in the Bible; they are "K-Mart specials" for "early shoppers."

Although the modern, apostate Fundamentalist does not deny the Messianic content of these "imprecatory" Psalms, when faced with a choice between what the Bible *says* and what his friends, family, relatives, or associates *say* (for example, *any* member of the Alexandrian Cult), he would not hesitate (see the Satanic manipulation of Ezra 5:4; Job 19:17; and 1 Sam. 13:1 already documented above) to alter the living words of the living God on a humanistic basis (Jude 16; 2 Pet. 2:18).

The greatest alibi used by the Alexandrian Cult for attacking and destroying Biblical Authority is that "good, godly men" have done it. (See Bob Jones III, Appendix Number 8.) *That IS Liberalism*. Every Liberal began with the assumption that the "goodness" of man (or men) was a good enough alibi to cut the Bible down to the twenty-third Psalm, the Lord's Prayer and 1 Corinthians 13.

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." (Ecc. 9:4-6).

This famous Jehovah's Witness passage is used by Seventh-day Adventists and Mormons to prove that saved and lost alike are *unconscious* at death, and will not be conscious of any torment after the White Throne (Rev. 20) for they are *annihilated*. Aside from the fact that "annihilation" is *impossible* (see the first law of Thermodynamics), and aside from the fact that conscious torment of the lost is the teaching of *both Testaments* (Num. 16:30; Dan. 12:2; Psa. 140:10; Matt. 5:22,

25:41, 13:42; Rev. 21:8; 2 Thess. 1:9), there is the fact that Solomon is writing a philosopher's treatise on life "**under the sun.**" The expression occurs *twenty-two times* in this short book.

The advanced revelation of Luke 16:19-26 has not yet been given. Solomon is speaking about the present state of the physical bodies in the graveyard as compared to the present state of physical bodies walking around above ground. To teach Ecclesiastes 9:6 as doctrinal truth on the "state of the dead" is to confess that one is a heretic. Heretics are noted by the places where they **START** teaching doctrine.

The *fifteen* most important places for a heretic to support a lie are: Acts 2:38; Matthew 16:16-18; John 10:16; Ezekiel 37:16; Hebrews 6:1-6; Romans 6:3; Acts 13:48; John 20:23; Ecc. 3:19; Hebrews 10:26-30; James 2:24; Acts 19:1-3; Matthew 24:13; Ephesians 1:4; and Romans 9:11.

A man who uses Ecclesiastes (Old Testament under the law with no permanent blood atonement, no New Testament and no New Birth) for a starting point in discussing "life after death" has already identified himself (1 Cor. 11:19).

"There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God." (Ecc. 2:24).

We have printed the verse to reinforce what was just said, in case there is still any doubt in the believer's mind about the gist and tone of Solomon's philosophical work. If Ecclesiastes 2:24 were the doctrinal *TRUTH* on what is best in life ("the summum bonum"), then you can throw the New Testament and the first five books of Moses out the window.

If there ever lived twenty people who ignored Ecclesiastes 2:24 as a "life style" they were Abraham, Issac, Jacob, Joseph, Noah, Judah, Moses, Caleb, Joshua, Peter, James, John, Paul, Matthew, Mark,

Stephen, Silas, Timothy, Andrew, and our Lord Jesus Christ.

You have to be as mad as a March-hare to use Ecclesiastes as a book of doctrine for *foundational* truths. It is a backslidden monarch's *philosophy* (1 Kings 11:1-10) on physical life and pleasure (Ecc. 2:24) "**under the sun**" (Ecc. 2:18), and it is recorded, not to show you how to live, but to warn you that no amount of money, wine, women, and song is satisfying, and that eventually you will face JUDGMENT (Ecc. 12:13-14).

"*One generation passeth away, and another generation cometh: but the earth abideth for ever.*" (Ecc. 1:4), with "**Heaven and earth shall pass away, but my words shall not pass away.**" (Matt. 24:35),

"**But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"** (2 Pet. 3:10-12).

The Jehovah-Armstrong-Witness-Mormon-Adventist problem raised here is that if "**the earth abideth for ever**" then Jesus or Peter (2 Pet. 3) must have lied. If you believe Peter and Jesus (Matt. 24:35) then you have to take the word "**for ever**" out of Ecclesiastes 1 and prove that "**for ever**" doesn't really mean "forever." Having done this, the next step is logical (since an unsaved man already has a motive in perverting the word of God to start with): you get rid of eternal Hell by saying that "**for ever**" and "**everlasting**" (see Gen. 49:26) are figurative. You see, that way you don't have to burn "forever"; you just *burn up!*

The difficulties with this private interpretation, this mangling, bungling, and corrupting of the word, is that you are left with **"everlasting life"** (John 3:16) and a reign (Rev. 22:5) that do not go on **"for ever."** *Saved people must burn up too.*

Now, where any type of theology or exegesis gets this screwed up, it is because there is a screw loose in the corkscrew of *the screwball* who is trying to ball things up. See, for example, the contorted gymnastics that Bob Jones III and Jerry Falwell and the faculty at Hyles-Anderson* have to go through after "tolerating" the NASV reading of Revelation 22:14 which matches the Roman Catholic Jesuit Bible of 1582. Or take the double-jointed antics of John R. Rice while trying to explain the attack on the virgin birth (Luke 2:33) in the NASV. The Jehovah's Witnesses don't train all of the acrobatic "ballet dancers."

Ecclesiastes 1:4 is plainly Solomon giving *his opinion* about what he can *observe* when studying the relationship of nature to man. Any other interpretation will destroy the rest of the Bible. Since all heretics desire to do just *that*, in order to maintain their own "religious belief," such an interpretation will appear as a "savior" from the Authority of the AV text. Men are always looking for "saviors." *They want one that will overlook or condone their pet sins.*

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." (Prov. 31:6), versus **"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."** (1 Tim. 5:23).

The liquor head, or wino, who is looking for verses to condone his pet sin will choose Proverbs 31:6 with 1 Timothy 5:23. (You always spot the heretic by where he STARTS in the Scripture.) A number of factors contribute to the overthrow of such a "lush position."

1. First Timothy 5:23 is a reference to *medicine*, and only when *sick*.

* Hyles altered his position after this book was published (1980).

2. Proverbs 31:6 is a reference only for a *condemned criminal*. The wine is a stimulant for a man almost dead. Is a Christian a condemned criminal (Gal. 3:13)? Isn't he a "king" (Rev. 1:6)? Well, "**It is not for KINGS to drink wine**" (Prov. 31:4). The remedy for poverty and misery for a child of God was never *ANYTHING* to *drink* but the water of life (John 4:14).

"Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." (Prov. 26:4-5).

The two verses directly contradict each other. Obviously, they are for two different situations. If the fool tends to be "**wise in his own conceit**" (Rom. 12:16) give him his own kind of answer to show what an idiot he is. If the fool in question is about to draw you into the same mess he is in, then give him a different answer that will mark the line between you so folks don't get *you* confused with *him*.

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?" (Ecc. 6:12).

By leaving the matter open, Solomon has insinuated that prophecy and *teaching* prophecy is of the devil. Strangely enough, the unsaved people who are counting on Solomon's view of Hell (Seventh-day Adventists, Mormons, Jehovah's Witnesses, etc.) major in "Bible prophecy." Why they do this, after taking Ecclesiastes as a spring board for the *future* (Ecc. 9:5), is absolutely past finding out.

Ecclesiastes 6:12 implies that NO ONE can tell a man "**what shall be after him under the sun.**" Fortunately, we have "**a more sure word of prophecy**" (2 Pet. 1:19) than Solomon or Ecclesiastes, and so any teaching that a Bible believer gives on prophecy is always more authentic and Scriptural than any prophetic work done by Jehovah's Witnesses, Seventh-

day Adventists, or Mormons.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Ecc. 12:13).

Here is the ideal passage, along with James 2:24, on which the unsaved man can go to Hell while pretending that there is no real Hell or, that in case there is, he can work his way around it. (Ecclesiastes evidently is an excellent book written for the purpose of damning a self-righteous philosopher [see remarks in the Preface]. Obviously, Solomon is speaking during a faith-works set up [Rom. 10:5; Deut. 30:15-20].)

"A time to kill, and a time to heal; a time to break down, and a time to build up;" (Ecc. 3:3), versus **"Thou shalt not kill."** (Exod. 20:13).

Where does the **"time to kill"** come in when you were told **"Thou shalt not kill"**? The discrepancy is resolved in 1 Samuel 15 and Matthew 19:18, which see. The **"time to kill"** is when you have to butcher animals for meals, shoot horses with broken legs, defend your home against rapists and burglars, and defend your country against *Catholics and Muslims*. (The armies raised against the U.S.A., in the next ten years, will be dual organizations: *CATHOLIC—COMMUNIST*.)

"Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." (Isa. 9:3).

The word **"NOT"** has been slipped out of the text by the grossly corrupt "reliable translations" on the grounds that it must have "crept in" (see some 2,000 changes in Nestle's Greek Text from the Receptus Greek) from some other account. The ASV, NASV, RSV, and NRSV all delete the words so that the verse will *match the ignorance of their translating committees*. On this verse, Conservatives (ASV), Fundamentalists (NASV), Evangelicals (NIV), Communists (NRSV), and Liberals (RSV) all reach ecumenical agreement in a

sweet spirit of tolerance for *lying* and an intolerance of the Bible.

The problem was apparent to the Bible-rejecting, Bible-denying, apostate Fundamentalists who believed in "the verbal inspiration of Carter's house cat." How could the nation be "**multiplied**" without their joy being "**increased**"? Therefore the word "**not**" should *not* be in the text. So, in spite of the fact that the Hebrew Masoretic Text read "**NOT**," some faculty members of Bob Jones, Pensacola Christian College, Liberty University, Tennessee Temple, Midwestern Baptist College, and San Francisco Baptist Theological Seminary just pretended the word wasn't there because they didn't "PREFER it."

Typical: *Alter the Bible text to match the ignorance of the faculty member.*

Now, as we stated in our Preface, this present book is written to show the superiority of the King James text to *Hebrew and Greek scholarship*; especially the Evangelical brand that sported such monstrosities as the NASV and the *New Scofield Reference Bible*. Why should we change our thesis now simply because *every single Christian educator connected with every translating committee since 1901* thought "**NOT**" should be taken out of the text? Well, *we won't*.

1. God *INCREASES* the nation of Israel *without increasing their joy* (Isa. 26:15). As a matter of historical and Biblical truth, when the Lord increases them *BEFORE* the tribulation, they would be doing anything but *rejoicing*, for "**LORD, IN TROUBLE HAVE THEY . . . Poured out a prayer when thy chastening was upon them**" (Isa. 26:16).

2. The Jews are to be increased to a multitude like the "**sand of the sea**" (Isa. 10:22) *BEFORE* they return as a remnant (Isa. 10:22).

3. By confounding this "increase" with the increase of Jeremiah 23:3, the apostate Fundamentalists (Scofield Reference Board and the Lockman Founda-

tion) determined they would alter the text of Isaiah 9:3 to match their own confusion.

Unable to master the most simple rudiments of prophecy (that 2,000 years are often found following a comma or colon: see Gen. 3:15, 49:24, 49:11, etc.), the modern, apostate Fundamentalists *subtracted* from the living words of the living God *to line the text up with their own stupidity and to make you as stupid as they are*. The colon in Isaiah 9:3 separates the *Church Age* from the *Millennium*.

Moral: The AV (1611) text is quite able to correct the faculty members of every Christian university and seminary in the world, and if their *Greek* or *Hebrew texts* are at fault, the Authorized English is quite able to straighten *them* out. If the Masoretic text in this case had omitted the word "**not**" (*which it didn't*), the English (1611) *would have been sufficient to correct the faulty manuscripts*.

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18).

We have printed the text only as "added entertainment." You see, if you had Goodspeed's translation of the passage you would find it all in question marks!

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon," (Isa. 3:18).

The passage is a good example of how "updated" English can be used in the margin without disturbing *the text*. Such alterations as "netted caps" for "**cauls**," "shawls" for "**wimples**," "breast bands" for "**stomachers**" etc., can easily be handled in the margin; there is no need to pervert the English text unless the student or scholar is in desperate need of an alibi to alter that text in some other place that disturbs him. Those who alibi the rewriting of the AV text to "update it" have

failed to mention the fact that *they* have to make more marginal notes than would be required if they put the *updating* into the margin. The failure is intentional. The Alexandrian Cult would never give you a "square count" even when the stakes were less than ten cents a throw.

"And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind." (Isa. 7:1-2), versus "And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah." (2 Kings 15:30).

The problem is supposedly chronological. There is no problem. Isaiah did not say "during the reign of" He said "IN THE DAYS OF"

"Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalal-hash-baz." (Isa. 8:1).

The corrupt RSV has eliminated the "pen" on the grounds that people couldn't have used pens way back in the days of Isaiah (see comments under Gen. 37:25 and Gen. 41:5 in *The Bible Believer's Commentary on Genesis*, 1970). Although the corrupt ASV of 1901 didn't go that far in their stupidity, they still stuck bravely by *their ignorance* when translating Judges 5:14, and the alibi for that mistranslation was the same one given by the RSV translators for both passages (Judg. 5 and Isa. 8).

"And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for

briers and thorns." (Isa. 7:23), and "And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward." (Isa. 8:21).

The words can be updated *in the margin* easily ("pieces of silver" and "subject to hardship") without disturbing the God-honored text.

"And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off my neck, and the yoke shall be destroyed because of the anointing." (Isa. 10:27), (see Appendix Number 9).

The Kingship of the Messiah has been erased from the verse ("**the anointing**") by the NASV and the NRSV, along with the ASV and the RSV. The alibi used was that the "Aramaic" should replace the Hebrew: both Evangelicals and Fundamentalists agreed with the Liberals in the NCCC on the change.

"But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." (Isa. 11:14).

The expression is *figurative*; the shoulder is where the burden is borne and the government is kept (Gen. 49:15; Isa. 9:6) according to Scripture.

"For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD." (Isa. 14:22).

The unnecessary change of "**nephew**" to "son's son" (see any modern, corrupt "reliable translation") is based on the idea that God didn't know what He was talking about in Deuteronomy 25:6-10.

Obviously, according to the infallible *King James* text (Deut. 25), a man's grandsons can be his *nephews*, for they could have been raised by his BROTHER.

When in doubt throw 100 percent of the recognized "Biblicists" OUT. O-U-T!!

"At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." (Isa. 17:7).

The verse is printed for added entertainment. After all of the stuff and nonsense about the "proper treatment of the article" (see any misleading work by Wuest, Zodhiates, Trench, Thayer, Vincent, Rendall, Robertson, or the Greek teacher at your school), all of the translators *followed the KING JAMES text* ("A MAN") when the Hebrew article was right in front of their face, "THE MAN."

Moral: Don't take some nut seriously who removes the "A" from John 4:24 simply on the grounds that he doesn't have the sense that God gave to a cast iron lamppost.

"In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;" (Isa. 20:1).

"Tartan" is a *title*, not necessarily a name. This bypasses any conflict with other passages.

"The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD." (Hosea 1:2), and **"Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine."** (Hosea 3:1).

Since Hosea would be violating Deuteronomy 24:1-4 if he did what all of the commentators make him do, and since the Brownies in the Campfire Girl Scouts couldn't imagine Hosea marrying a prostitute, the texts have been all dressed up to fit the Parent Teachers Association of the Christian Day School

movement.

(We have discussed the matter at length in *The Bible Believer's Commentary on the Minor Prophets*, Vol. I, 1979.)

"For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." (Hosea 5:14), versus **"Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints."** (Hosea 11:12).

Obviously Judah was faithful when one prophecy was made and had apostasized when *the second one* was made.

"The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?" (Joel 2:10-11).

We have printed the text to show you the funny bunny scholarship of the Scofield Board of Editors when faced with the authority of the *Authorized Version*. The old Scofield Bible *split* one verse and made *two paragraphs out of it*. The *New Scofield Reference Bible* saw how ridiculous that was, so they retained the *King James* paragraph marking, but still could not connect it to the first nine verses because it didn't "make sense." Both committees settled for the *Antichrist's army* when the reference was to *Jesus Christ's army* at the Battle of Armageddon (Rev. 19:14). The detailed description of supernatural troops (Joel 2:10) was too much for the naturalistic, scientific minds of the "dedicated Conservatives," so they just *altered* the layout (old Scofield) and then *misinterpreted* the passage in their notes (new Scofield).

Typical "Biblicist" scholarship.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." (Joel 3:9-10), versus **"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."** (Isa. 2:4).

There is no contradiction. One is a reference to getting ready for the *Tribulation*, and one is getting ready for the *Millennium*. **"Rightly dividing the word of truth"** will save a lot of muddled nonsense from surfacing. The funniest part of the matter is the plastering of the *King James* text (1611) on the side of the United Nations "Isaiah Wall" (Isa. 2:4) in "Death-city." (The teachers call it "Stupid City," and the street workers call it "Stink City.") What could be funnier than the clandestine Soviet-Catholic UN, *in downtown New York*—planning, promoting, or supporting forty-five wars since 1945—putting a *King James* text on *permanent peace* right next to their den! Ain't THAT the limit?

"Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:" (Amos 4:4).

God is being sarcastic, as He often is (Matt. 23:24).

"But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." (Amos 5:26).

The "star" is the "star of David"—a Satanic six-sided symbol of the Antichrist (see *The Bible Believer's Commentary on Acts*, Acts 7:43, 1978).

"In that day will I raise up the tabernacle of

David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:" (Amos 9:11).

The passage is *literal*, contrary to the writings of fifteen major commentators (see *The Bible Believer's Commentary on Acts*, Acts 15:16, 1978). It has nothing to do with "mending the body of Christ by adding converted Jews." The Postmillennial heretics, who denied the restoration of Israel (the *Amplified Version* translated by the revisers of the NASV, 1971), made the passage *spiritual* so that God would get rid of literal Israel forever (see 1 Thess. 2:16).

"The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared." (Nahum 2:3-5).

The verses have been mangled to the point of fiction by the ASV and NASV committees to bring them in line with the Liberals in the National Council of Churches.

Nahum was not supposed to have had any knowledge about "interstates" and *automobiles*, so his words have been changed to suit the fancy of the modern apostates (this time Fundamentalists and Evangelicals) so that the *potency* is taken out of his prophecy. There is no problem with the *King James* text. The problem is with the *egotistical stuffed shirts* who decided they had more sense than Nahum.

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." (Dan. 1:1), versus "The word that came to Jeremiah concerning

all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;" (Jer 25:1).

The problem here is whether the first year of Nebuchadnezzar is the third or fourth year of Jehoiakim. Both could be correct if Nebuchadnezzar's official first year is not his actual first year.

"Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king." (Dan. 2:48-49), versus "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." (Dan. 3:12), and "Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up." (Dan. 3:3).

The problem here is how Shadrach, Meshach, and Abednego were held accountable for not bowing when Daniel was evidently *exempted*. Two explanations present themselves. *One*: Daniel is absent taking care of the affairs of the province when the "dedicating day" comes. *Two*: Being BY the king, he is on the dais or platform with him when the trumpets are blown and the Rock band takes off, and hence, he is not required to bow.

However, if he is present he must have seen Shadrach, Meshach, and Abednego go through their "fiery

trial." Why did he not intervene? One: "Every bucket has to stand on its own bottom," and it was Daniel who got them through the first trial (Dan. 1:8; 2:16, 19). Two: Daniel was hardly in a place where he could speak up with a clear conscience against *idolatry*, for he had just committed *sacrilege* himself (Dan. 2:46) in letting a king worship him. Nebuchadnezzar simply took Daniel's cue (Dan. 2:37-38) and figured that Daniel would let men worship a man: *Daniel had let him (Nebuchadnezzar) worship him!*

"But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." (Dan. 11:38).

The silly Fundamentalists, who ran off to see "Jaws" and "Star Wars" so they could keep up with the world (2 Tim. 4:10), figured that "**forces**" was a little too exact *prophetically* for sinners who were blessing each other with "the force be with you," *so they altered it.*

The first corruption of this text was by Monser, Torrey, Scoville, Price, Robertson, Terry, Sampey, Dungan, Eiselen, and Zenos in 1901 (ASV). The NASV simply followed suit. The capital "G" on "**God**" also bugged these Bible ignoramuses so terribly that they altered it to "god."

Routine: If you can't *understand* it, alter it to match *your ignorance.*

There are three Gods in the passage: 1. "**The God of gods.**" 2. "**The God of his fathers.**" 3. "**The God of forces.**" The capital "G" indicated the supreme God of "**forces**" not the supreme God *of the Universe.* The "**God of forces**" is the contemporary twentieth-century God of modern education and the Communist party; i.e., *the Universal FORCE field of energy in the physical universe.* This was Einstein's supreme God, and it was the supreme God of Max Planck, Heisenberg, Bridgman, Lovejoy, Woodbridge, Dewey, Whitehead,

et al.

The Antichrist will utilize these "forces" (atomic power) to create lightning, at will (Rev. 13:13), and control its direction and length.

Now, at this point we will close our accounts, at least temporarily, on the Old Testament. We say "temporarily" because as soon as this book is published, five hundred "Bible-believing" faculty members at Christian colleges, seminaries, and universities will have to go to work again and dig up some more "problems." This is how they make their living—by *creating THE MAXIMUM AMOUNT OF UNCERTAINTY POSSIBLE IN REGARD TO ABSOLUTE AUTHORITY*. Their conduct is quite predictable as they have followed a standard course of action since the first university at Alexandria (A.D. 250) spewed out the filthy corruptions of Origen, Pantaenus, and Clement.

1. They will refuse to apologize for *lying* already about the *imaginary* problems *they created* which have been answered and shown to be due to *stupidity on their part*.

2. They will cease to *discuss these problems* and *pretend* that they never had anything to do with postulating them in the first place.

3. They will then take what information they can *from this book* and teach it as *truth*, which they will *pretend they learned from studying Hebrew and Greek*.

4. They will then go to work and see if they can dig up four hundred *more* apparent contradictions so that the student who has had his faith restored in the authority and infallibility of the *King James* text will *lose it again as soon as possible*. Like the last four hundred, the next four hundred will be of the same fiber: *mildewed cotton*. But this will not deter the Cult from positing the "problems," for their final goal is not to *solve problems* or to accept the correct explanations for problems or to answer problems or to edify the saints with the truth: *their final goal IS TO CREATE*

THE MAXIMUM AMOUNT OF UNCERTAINTY THAT THEY CAN CREATE IN ONE FINAL, FIXED, ABSOLUTE STANDARD OF TRUTH. (See Appendix Number 9.)

Every one of these "Fundamentalists" is a humanistic relativist, *regardless of his profession of faith*, and the final standard for every one of them from Origen to Laird Harris is *his personal evaluation of his own opinions*. An Alexandrian Cult member has never been caught dead or alive with God's Authority in his hand, *according to his own doctrinal creedal statement of what that Authority is*. (See letter in Appendix Number 8, by Bob Jones III.)

We shall approach the New Testament exactly as we have approached the Old. We shall begin with the assumption that where Robertson, Yaeger, Anderson, Davis, Trench, Thayer, Berry, Rendall, Toy, Alford, Nestle, Aland, Metzger, Olson, Mounce, Rice, Muntz, McClain, English, Peake, Thieme, Hort, Tischendorf, Lightfoot, Ellicott, Meyer, and DeWette disagree with the *King James* text it is because of either ignorance or egotism or hypocrisy, or *all three*. Since none of these men hold any authority higher than *their own preferences*, we aren't going to lose any sleep over ignoring them when they rise up to correct God Almighty.

The Synoptic Gospels And The "Other" Gospel

We have given this title to the chapter that deals with the Gospels because it is a standard myth among Bible scholars (of any profession) that three of the Gospels are "SYNOPTIC" and one Gospel is an "odd ball." You can easily guess who the odd ball is: it is John. John lays his emphasis so strongly on *the Deity of Christ* that the NASV has to alter John 3:13, John 9:35, and John 1:18 to keep up with the Arian teaching of the RSV and the NRSV (1970).

Now, this little "cutie" expression ("the synoptics") is part of the Tradesman's terminology used by the Cult. We mention it because Dr. A. T. Robertson of Louisville Seminary subscribed to the "TWO DOCUMENT THEORY," which was built on the "SYNOPTIC PROBLEM." To the uninitiated, the mess goes like this:

1. Matthew, Mark, and Luke should be read *TOGETHER* because they *resemble* each other.

2. But how do we account for their resemblances and their *differences*?

3. Well, they wrote their Gospels by memory from what they heard ten to forty years ago *ORALLY*; they were actually recording an evangelical *TRADITION* (Col. 2:8).

4. But they used other sources besides *MEMORY*; they used each other's writings. Griesbach and Baur

said it was Matthew first, then Luke copied Matthew, then Mark copied Luke. Holtzmann said *Mark* wrote first, and this is now accepted by all apostate Fundamentalists.

5. But when the kiddies play their little games in the sandpile, the variations are endless because children have lively *imagination*s. So now, along come two Brownies fresh out of nursery school (Eichhorn and Lessing) and suggest that all three writers (Matthew, Mark, and Luke) copied an *unknown*, unheard of, undiscovered mystery "X" Gospel. (Sounds kind of like Robert Sumner, Custer, and John R. Rice talking about "THE" Bible, doesn't it?)

6. The fact that this nondescript, untied, floating *figment of man's depraved imagination* was never found, read, seen, heard of, or touched was enough to consign it to a literary limbo "whereof no trace remains" (p. 6, *The Expositor's Greek Testament*, Vol. One, Eerdmans, 1961).

(However, the "trace" of a *similar theory* with identical "proofs," "that the *original autographs* were inerrant, infallible, and inspired," lingered on with such "scientific" force that to this day Shelton Smith and Bobbie Sumner and Bob Jones III accept it as the official, *historic position* on AUTHORITY FOR THE BODY OF CHRIST. It's a strange age, isn't it—this Laodicean age?)

7. Schleiermacher says that Matthew, Mark, and Luke all copied from several thousand little tracts called "Gospelets" and then added a few little oral sources "in answer to local inquiries." Weiss, Wendt, Holtzmann, and Julicher believe that the main source of Matthew and Luke was Mark; and so it stands today—it stands on the solid basis of "PAGAN SPECULATION."

"Proofs" for this standard position are *one statement* by a man who said that Jesus Christ was born in a cave, and that the Apostle John did not write the Book

of Revelation (Papias), and *one statement* by the boot-licking, time-serving Apostate of Constantine's court, Eusebius (*History Ecclesiastical*, III. p. 39). On the basis of these two Bible-denying, tradition-worshipping "conservatives," you are to believe that Luke and Matthew copied out of Mark. But since this flimsy theory did not supply all the answers for the gross and carnal curiosity of the Alexandrian pagans, they filled in the blanks by saying Luke and Matthew used *another source*. What would this be? Simple: in the kiddie corral when you can't find a "source" you *invent* one.

To meet the demands of Papias, an "original Aramaic" Matthew was *invented* by Blair and Wendt and others (Weiss, Resch, Theil). Fortunately (for Rome), the Aramaic word for "PETER" is the same as the word for "ROCK": so an Aramaic Gospel, if it *could* be produced, would prove a *theological heresy* in favor of the Roman Catholic Whore of Revelation 17. (Nice work, Papias; I am sure you were "led" when you wrote what you wrote.)

Having set up a "Warsaw Pact" of rules for the "war," the kiddies (Westcott and Hort, Wendt, Weiss, Schaff, Robertson, Tischendorf, et al.) all jumped into the playpen with their diapers on and began to play for the babysitters.

"Did Mark know and use the mysterious 'X' document, which never showed up? Did Matthew know about Luke or did Luke know about Matthew? Did Luke copy the mysterious 'X' document more than Matthew or less? Who knows? The Shadow knows!! Did Matthew use more of Mark than Mr. X? Did Matthew use some of Luke when copying Mr. X? Who knows!! Tune in this same time next week when those who have created an artificial *NEED* will be there to supply it with enough trash and garbage to create another *NEED*." That way you keep tuning in on the program. Get it?

Let's watch one of these Girl Scouts "fighting the

battle for truth," shall we? This will be L. D. Twilly (*The Origin and Transmission of the New Testament*, Eerdmans, 1957). Twilly tells us that everything that Matthew and Luke said that is not found in Mark is "CLEARLY DERIVED FROM SOME WRITTEN SOURCE" (p. 6). Proof? *Don't be silly*. When was proof ever an issue with these kindergarten children? In an imaginary battle with fairy tale "troops," who needs "proof"? Twilly says that the original source probably existed in Aramaic because Papias said that Matthew composed "the oracles in the Hebrew language."

So the "scientific proof" behind the deletion of over one hundred words and clauses in the Greek text of Nestle, Aland, Metzger, and Hort was on the theory that where the Synoptic Gospels (Matthew, Mark, and Luke) matched too many times, someone had *added* the words or clauses from one to another (Matthew, Mark, Luke) since it was taken for granted that they had to be *copying* one another, or the same "WRITTEN SOURCE," to start with.

That is, the excruciating "scholarship" behind the construction of the Greek text for every English Translation since 1884 is *MICKEY MOUSE FANTASIA*. One "church father" was taken as the final authority over the Holy Spirit (2 Tim. 3:16; 2 Pet. 3:16, 1:20; John 10:35). Why? *The Roman Catholic Church considered Papias to be an essential to prove that PETER was THE ROCK: in an Aramaic "Gospel" he would be*. Fortunately for Bible believers, there was no Aramaic Gospel. *The Gospels were written in Greek*.

Who was *Papias* (Papa, Pope, Pater, Pappa)?

Well, he was an "ancient man" (*Ante-Nicene Fathers*, Vol. I, Eerdmans) who did not hear *any* of the apostles (p. 153) but vouched that he trusted oral speeches from a man's mouth more than *any written book* (p. 153). This is very interesting in view of the fact that Papias died in A.D. 163, so he lived more

than seventy years after the completion of *the written words of God* in the New Testament. What did Papias believe about *the Bible*?

1. That Judas walked around several days *after* he hung himself (or before he hung himself) so "swollen" *that a chariot hit him* and his bowels gushed out (p. 153, citing *Oecumenius*). Interesting Biblical exegesis, wouldn't you say? Almost like John R. Rice hitting Matthew 26:39.

2. Jesus Christ said that clusters of grapes would yell out, "I am a better cluster, take me!" (p. 153) *when a saint goes out to pick grapes*.

3. One hundred-fold saints will go up into the Heavens, sixty-fold saints will dwell in Paradise, and thirty-fold saints will dwell in "the city." (You see, Papias had a New Testament on the table; he just trusted oral tradition, see above "books.")

4. Mark couldn't write down the Gospel accounts in order because he never heard the Lord or accompanied Him (p. 155).

5. *The Gospel of the Hebrews* is a fine Bible book (p. 155).

6. The Lord had no real "brother" (1 Cor. 9:5; Gal. 1:19); James was the son of an AUNT. And so says the Scofield reference notes in either edition.

Now, this is the "up-to-date" BIBLICAL scholarship that the "two document" theory is based on, and it was Papias' theory that was the guiding light in the reconstruction of the Satanic North African text of Westcott and Hort. When we find "problems" in the New Testament that deal with Westcott and Hort's "transcriptural evidence" and "intrinsic probability," we must remember that the Girl Scouts are about to set up a sham battle and throw mud pies. If you would take the word of a man like Papias for "sources" when you have John 10:35; 2 Timothy 3:16; and 2 Peter 1:20 in front of your face, it is because you are a COWARD. Anyone can fight a "battle" over an issue *that isn't*

there, and no one is interested in to start with. Just take your own cliqué (the Cult) and divide it into a number of factions and let each of them make money "fighting" each other over the most qualified "preference." Why, it is a Disneyworld operation from start to finish.

Briggs (who was defrocked by the Presbyterians for being an infidel) says simply, "THE LOGIA OF MATTHEW WAS WRITTEN IN HEBREW" (*General Introduction to the Study of the Holy Scripture*, Baker Book House, 1970, p. 190), and then he goes a little further with the playpen "battle" and says that James was *probably* written in Hebrew also (p. 190) as well as part of Luke (the Messiah of the Gospels, p. 42).

Proof? *Don't be silly*. This isn't a real battle; this is a TV sitcom.

You *act out* the pictures after plastering them in your *imagination* as real images. "It is now agreed that both Matthew and Luke cite from the original Mark" (p. 305). What does this mean? It means, if Bible rejecting Liberals and Fundamentalists "agree" on a myth or legend, it becomes a fact—in *their imagination*.

Now, all of this may seem like taking a long way around left end, where an off tackle drive would be better, but once the Bible believer approaches the so-called "problems" of the New Testament, he discovers that of 1,500 changes made in the NASV, following Nestle's North African text, that over one hundred of them were made on the theory *that the "scribe" copied something from one Gospel writer into the work of another*: these "creepy creep-ins" are signified in the critical apparatus by an italic "p." Behind this "brilliant scholarship" lies *one apostate* named Papias and a "two document theory" that is no more *fact* than the *theory of evolution*.

The foundations for modern, destructive criticism of the New Testament were not connected with "original manuscripts" or "sources" however. The foundation upon which the Westcott and Hort abomination

rests was *DISLIKE* and *HATRED* for the Protestant English Bible of 1611.

This is perfectly apparent by *the fact* that no "synoptic problem" arose until *AFTER 1611*. No "two document theory" arose until *AFTER 1611*, and the great names associated with Atheism, Communism, Liberalism, Apostasy, and Neo-orthodoxy (Walton, Owen, Mill, Bengel, Wettstein, Scholz, Loweth, Bentley, Lachmann, DeRossi, Keil, Green, Semler, Astruc, Eichhorn, Paulus, DeWette, Graf, Driver, Kuene, Wellhausen, Davidson, Dodd, Hort, Schaff, Barth, Brunner, Marx, Freud, Einstein, Lenin, Wuest, and Yaeger, et al.) did not show up until *AFTER 1611*.

Sixteen-eleven throws the entire body of educated Christians in Western Europe into spasms.

Sixteen-eleven marks the most catastrophic upheaval of "tradition," "science," and "scholarship" the world has ever seen or ever will see. From that time to this, the "original manuscripts" and the "original autographs" have never played even a *MINOR PART* in Christian combat (Eph. 6:10-17) or Christian warfare (2 Tim. 2:3). *The target for the attack has been the King James 1611 Authorized Text.*

Semler said that Jesus Christ lowered his vocabulary to popular language and superstitions to "accommodate" ignorance. *Semler* was born *after 1611*; i.e., 1725.

Eichhorn said the Bible could not command the respect of egomaniacs like himself (educated egomaniacs) until it was purged of its supernatural elements. *Eichhorn* was born in 1752.

Paulus of Heidelberg said the miracles in the New Testament came from the ill-balanced minds of people subject to hallucinations (look who's talking!). *Paulus* was born in 1761.

DeWette said that there was no history in Genesis-Deuteronomy; the whole thing was myth. *DeWette* was born in 1780.

Jean Astruc said that Genesis was written by two different men four hundred years apart. *Astruc* was born in 1684.

And away we go! Not one man in the twentieth century, connected directly or indirectly with any controversy over *any* verse in *any* Bible, on *any* continent, is dealing with "originals." Every modern, apostate Fundamentalist, apostate Liberal, apostate Conservative, apostate Neo-evangelical, and apostate Evangelical got his *BIBLICAL EDUCATION* from a man who wrote *AFTER 1611*.

That Monarch of the Books, that roaring Lion that threw Catholic monarchs off the throne of England, that terrible and swift, razor-bladed Sword of the Spirit has caused more trouble on this earth, more grief to *intellectuals*, more "splits" among *scholars*, and more bloody wounds among *translators* than any 30,000,000 books ever printed, written, or read. Sixteen-eleven is "Doomsday" for *intellectual stuffed shirts* who fancy that *book sales* are proof of spirituality or intelligence.

One can find an occasional Papias, Origen, Clement, Pamphilus, or Irenaeus between 4 B.C. and A.D. 300. There is an occasional Augustine, Jerome, or Constantine between A.D. 300 and A.D. 700. But son, let me tell you something, when you get to A.D. 1611 up pops Hegel, Semler, Feuerbach, Ewald, Fishte, Schelling, Darwin, Huxley, Marx, Hill, Spencer, Haekel, Graf, Kuenen, Engels, Lachmann, Renan, Nietzsche, Tregelles, Rauschenbusch, Tischendorf, Ingersoll, Aland, Jung, Metzger, Machen, Haeckel, Weiss, Freud, Warfield, Trotsky, Gibbs, Bengel, Trench, Driver, Russell, Rutherford, Porter, Joe Smith, Hort, Martin, Kierkegaard, Fox, Cady, Souter, Schaff, Green, Davidson, Ritschl, Fosdick, Planck, Heidegger, Dewey, Lyndon Johnson, Russell, Lenin, Hitler, President Kennedy, Sartre, Sockman, Pike, Peale, Mussolini, Poteat, Coffin, Castro, Blake, Barth, Brunner, Weigle, Dahlberg, Unger, Berkhof, McClain, Feinberg, Archer,

Culbertson, Smith, President Carter, Bell Bleek, English, Pope Paul, Olson, Wedge, Kantzer, Yaeger, Winer, Zodhiates, Neal, Muntz, Afman, Harris, Anderson, Hackett, Ramsay—IN LESS THAN FOUR HUNDRED YEARS!!

There isn't a man in that list who believed that any Bible he ever read was the WORD OF GOD.

What will these men have to say about the "problems" in the Gospels of the AV text of 1611? Nothing that would amount to a pile of pine needles.

"Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." (Matt. 10:9-10), versus **"And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats."** (Mark 6:8-9).

The *variants* are due to the fact that Matthew copied a "Logia" (X-rated "Q" document) while Mark made up his own. Or Mark copied from the Logia, and Matthew copied Mark incorrectly. Or Mark "interpreted Peter" (see Papias), and Matthew was "interpreting Little Bo Peep." Such are the ways of "recognized scholarship."

Mark said **"staff"** and **"sandals"** and no scrip, money, or bread. Matthew said no **"shoes"** and no **"staves."** Obviously either Matthew or Mark, or our destructive critics, are missing a card or two in the deck. Do we have to guess which it is? Of course not. Matthew expressly said **"PROVIDE neither . . ."** (vs. 9), whereas Mark said **"they should TAKE nothing for their journey, save . . ."** (vs. 8). They could take one staff (not **"staves"**) and a pair of shoes (**"sandals"**), but they could not **PROVIDE** these things; that is, they could not *purchase* them as they went or store up "extras" as they went. Sometimes the AV text can shed advanced light on **"THE ORIGINAL GREEK TEXT."**

"So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." (Matt. 1:17), versus "And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." (Matt. 1:12-16).

There is no contradiction. The fourteens are figured by including both ends of the number—Abraham is ONE and DAVID is fourteen; again David is one and Josias is fourteen; Josias is ONE and Christ is FOURTEEN, if Jechonias is omitted. Why should Jechonias be omitted? Because he has to be (Jer. 22:28); his seed is cursed (Jer. 22:30). If the reader flinches at omitting Jechonias' name, let him never forget that the Author of the Scripture, the Holy Spirit, already omitted Ahaziah, Amaziah, and Joash from the list (vs. 8).

"When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."

"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel." (Matt. 2:14-15, 19-21), versus "And when eight days were accomplished

for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;"

"And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." (Luke 2:21-22, 39).

The answer is that at verse 39 in Luke 2 Joseph and Mary depart for Egypt (Matt. 2). The comma after "THE LAW OF THE LORD . . ." (Luke 2:39) marks the insertion of Matthew 2:1-22. It is a "YOUNG CHILD" that the wise men see, long *after* his circumcision in the temple at Jerusalem (Luke 2). The returning to Nazareth of Galilee in Matthew 2:23 matches Luke 2:39 ". . . they returned into Galilee, to their own city Nazareth."

"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." (Matt. 8:17), versus "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (Isa. 53:4).

The verses don't match.

Now, when the North African School of apostate Fundamentalism came across these kinds of verses (Clement, Origen, Pantaenus, et al.), they usually went back and *altered the Hebrew text to match the Greek New Testament*. This accomplished one of Satan's most successful programs of brainwashing in the history of Disneyworld scholarship. It led the apostate "Biblicists" who worshipped Origen and Christian Education—the first Christian University was the North African school at Alexandria—to believe that the early Christians *used a GREEK Old Testament*. The fictitious name *invented* for this mythological "bible" was

the "Septuagint" or the LXX. (See *The Mythological Septuagint*, 1996.) But Origen and his little playmates (Theodotian, Aquila, and Symmachus) couldn't find all of the references, and then again, some of them were so horribly misquoted (as for example *HERE*) they didn't dare pull off the forgery (see comments under Acts 7:43 and Acts 15:17-18 in *The Bible Believer's Commentary on Acts*, 1978).

The fact of the matter is, the New Testament often uses what we call a "free quotation," which means that *the author of a book* has the privilege of freely quoting from his own work, for it is taken for granted in a court of law that he understood what he *intended* when he wrote the words. Thank God that the Almighty has the same liberty to do with His own Book what *unsaved sinners* do every day.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19).

The complaint is that the tense (perfect, passive participle) for "binding" and "loosing" has been mistranslated. This terrible "error"—notice how Bobbie Sumner thinks that John 16:13 is an error (correspondence to Rev. Matthews, Sept. 8, 1978)—is "corrected" in the "highly accurate" NASV of 1971.

Aside from the fact that the NASV rendering teaches that everything is done up in heaven before it is done down here (absolute, *fatalistic predestination* in any act of "binding" or "loosing"), let us ask the Lockman Foundation a simple question to see if they are honest men. We know they are "good, godly, prayerful, sincere, dedicated, qualified scholars." What we want to know is are they *HONEST MEN*? That's the ticket!

Do they really *care* about getting *the tense of Greek verbs and participles right*? So much so that they would

alter the Reformation text in order to "accurately convey the *sense of the original*, etc., etc."? Are they really that concerned about *TENSES*? Don't be funny!

The NASV refused to translate the proper tense of the Greek verbs in 1 Thessalonians 1:10; 2:2; 2:5; Matthew 3:1, 3:13; Acts 7:51, 53, 55-57, 13:11, 10:11, 10:18. They were just kidding you about "perfect passives."

a. Did they translate the *tense* of the Greek verb in Acts 10:23 properly? *Of course not*. They didn't even leave it as a *verb*; they turned it into a *noun*.

b. Did they translate the *tense* of the Greek participle in Mark 16:2 as a present participle? *Of course not*. They translated it as a first aorist verb.

c. Did they translate *the participle* in Mark 14:40 as "having returned." *Of course not*. They turned it into a verb: "HE CAME."

d. Did they translate the *perfect passive participle* (ah, now we are on the landing strip, kiddies!) in Mark 14:40 as a perfect passive—like they DID in Matthew 16:19? *Don't be ridiculous*. They were just kidding you. They translate a perfect passive like a perfect passive when they feel perfectly passive, and when they don't feel perfectly passive they will translate a perfect passive participle *any cotton-picking way they feel like it*. The perfect passive participle here ("Bebaremenoi") is translated as an *imperfect indicative* with no *passive voice* in it. If the NASV had been consistently honest in their zeal to give us a "word for word, etc.," they would have translated "their eyes HAVING BEEN MADE HEAVY." *They didn't*. They said "their eyes were very heavy." Why so zealous in Matthew 16 and so careless in Mark 14?

e. Do these "good, godly" men translate the participles according to their tense in Romans 12:9? *Of course not*. They don't even translate them as *participles*, WHICH THEY ARE: they translate them as *imperative verbs*. *Wrong mode and wrong part of*

speech. Nothing like "consistency" is there?

f. Did they translate the right tense ("having heard") for the participle in Colossians 1:4 ("*akousantes*")? *I'll give you one guess*. Did they translate the right tense for the *perfect, passive participle* (on the beam, boys and girls) in Hebrews 13:23 ("*apolelumenou*")? No, they translated "know Timothy having been set free" as "Timothy has been released."

g. Did they translate the *active, aorist participle* in 1 Peter 1:3 as an *active* participle: no, they made it *passive*. Did they translate the noun "*upaxoen*" as a *noun* in 1 Peter 1:2, which it was: no, they made it into a future subjunctive *VERB*. Did they translate the participle "*idontes*" as a *participle* (1 Pet. 1:8)? No, they made it into a second person, singular, aorist *VERB*. There is no verb in *any form* (let alone an *imperative*) in 1 Peter 1:14, but the present, middle participle (*suschematizomenoi*) has been altered to a second person, plural, passive, imperative *VERB*.

You say, "But the English idiom requires"

Sure, it does: it requires the King James reading of Matthew 16:19.

You say, "But this was done to clarify the"

Certainly, the King James reading is quite clear.
(See Appendix Number 9.)

Don't play games with us; you bottle-sucking sisters stay in the nursery where you belong.

"Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." (Matt. 10:2-4), versus "Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon

called Zelotes, And Judas *the brother* of James, and Judas Iscariot, which also was the traitor." (Luke 6:14-16).

In view of the fact that any man can have two names and some have *three*, there isn't much point in discussing the imaginary problem.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;" (Matt. 27:9).

The error the Lord made was in not committing to print everything Jeremiah had **"spoken"** (vs. 9). The trouble is that when we find Zechariah writing down the words (Zech. 11:12-13), we are to immediately *assume* that either the author of Matthew or a "careless scribe" put down the wrong source. That is, you are to doubt the Holy Bible *IMMEDIATELY* at any pretext. You are to believe that Jeremiah could not have *SPOKEN* these words (vs. 9) *because he didn't WRITE them.*

The ingenious subterfuge cooked up by the New Scofield Board of Editors at this point is worthy of the name of Union Theological Seminary, University of Chicago, or Harvard Divinity School. The *NSRB* tells us, with a conscience as clear and clean as a smoke stack in Pittsburgh, that the logical explanation for the "error" is that Matthew made the mistake of citing the first name he saw on a "ROLL of the Prophets" that began with *Jeremiah* instead of *Isaiah*. Proof?

Are you kidding? Haven't you read enough documented evidence by now to know what "PROOF" these Girl Scouts have for their infidelity?

Why, the proof is "A TALMUDIC TRADITION" (Footnote No. 2, p. 1041, *NSRB*, 1967). What better proof could you get than *that?* A Talmudic *TRADITION* (Col. 2:8)! I mean, how could the authority of God Almighty, manifested through three hundred years

of revival (Rev. 3:8), be as *accurate* as "A TALMUDIC TRADITION"?

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught." **"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John."** (Mark 1:21, 29), versus **"Now Philip was of Bethsaida, the city of Andrew and Peter."** (John 1:44).

The problem here is how could Christ have entered Peter's house **"forthwith"** if he was in Bethsaida (it was **"the city of Andrew and Peter"**). In Mark 1:29 they entered Peter's house in CAPERNAUM (vs. 21). Bethsaida and Capernaum are over five miles apart. But in view of the fact that the incidents in John 1:42-44 are taking place a whole year or more *before* those in Mark 1:29, there isn't much of a problem. Peter was from Bethsaida (**"the city of Andrew and Peter"**), but Peter has bought a house in Capernaum *a year later*.

"And he went out from thence, and came into his own country; and his disciples follow him." (Mark 6:1).

We print the verse for the sake of diversion. You see, the first *two verbs* are AORIST in the Receptus, but because the *third one* (*"akolouthousiv"*) is a present, indicative, active, the perverted Fundamental Scholars at Alexandria (A.D. 100-300) figured the Holy Spirit made a mistake, so they altered the *second verb* to read as a present, indicative, active (*"erchetai"*).

In spite of this effort to straighten God out, the twentieth-century idolators who worshipped Nestle's North African text couldn't accept the change, so they (the NASV recommended at Liberty and Bob Jones) altered the *THIRD* verb and made it an *aorist* instead of a *present*.

Such are the ways of "godly men" engaged in "bringing out the original meaning" and "clarifying" the "archaic words" of the AV Bible.

The God-honored Greek text said:

1. *EXELTHEN*—"HE WENT OUT" (aorist).
2. *ELTHEN*—HE "CAME" (aorist).
3. *AKOLOUTHOUSIV*—THEY "FOLLOW" (or ARE FOLLOWING)—(present linear).

See how it's done, girlies?

See how "good" and how "godly" and how "helpful" your little playmates are? Cute, aren't they? They can't understand the text as written, they can't even accept the alterations their own crowds make in the text, and they will *invent* a TENSE where they are displeased with the tense of a Greek verb in *ANY Greek text*.

How "godly" can one get?

"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging." (Mark 10:46), versus "And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David." (Matt. 20:30).

There are *two* blind men. Mark takes time out to go into a detailed description of the Lord's dealing with one of them.

"And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. Who had his dwelling among the tombs; and no man could bind him, no, not with chains:" (Mark 5:1-3), versus "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way." (Matt. 8:28).

There are *two* maniacs of Gadara. Mark takes time out to go into a detailed description of our Lord's dealing with one of them.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." (Matt. 10:29), versus "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke 12:6).

Is it "two for one" or is it "five for two"? It is both: candy bars are two for twenty-five cents, but in larger quantities they are five for fifty cents. The problem is in the *mind* of someone who has never had to buy food *at a grocery store*.

"And a maid saw him again, and began to say to them that stood by, This is *one* of them." (Mark 14:69), "And when he was gone out into the porch, another maid saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth." (Matt. 26:71),

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not." (Luke 22:58),

"And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not." (John 18:25).

Was it a *male* or a *female* who questioned Peter? (The problem is the second questioner.) Luke says it is "*another*," but it is a man; Mark says "**maid**"; Matthew says "**maid**." John explains the problem for us. John says "**THEY**," which can include a man (Luke) and a maid (Matthew and Mark). As we said before, the AV text can often clear up obscurities in the "verbally inspired rag bags."

"And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice." (Mark 14:30), with "Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice." (Matt. 26:34), and "And he said, I tell thee, Peter, the cock shall not crow this

day, before that thou shalt thrice deny that thou knowest me." (Luke 22:34), "And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew." (Luke 22:60).

This "contradiction" is a classic and is still used by graduates of Bob Jones, Arlington, and Baptist Bible College to implant doubt into the mind of the Bible-believing student about the accuracy of the AV text.

Bullinger has erected a fabulous structure here for debunking the critics and many of the modern apostate Fundamentalists adopt his position on this where they are afraid to adopt his position on other things. Bullinger teaches that Peter denied the Lord SIX TIMES; *two sets of three denials each*.

The first set is John 18:17; Matthew 26:70 (with Mark 14:68 and Luke 22:56-58) and Matthew 26:71-72 (with John 18:25-26).

The second set would be Mark 14:69-70; Matthew 26:73-74 and then Luke 22:59-60. This would give six cock-adoodle-doods and a rooster that probably needed some throat spray for laryngitis.

It seems to have escaped the notice of most of the critics of the AV that Jesus could have warned Peter about two separate items. "COCKCROWING" is *a watch in a Jewish night* (Mark 13:35), and Christ points out to Peter that it is before THIS WATCH (Matt. 26:34, 75) that he will deny Him. Furthermore, "THIS DAY" is added to Luke to show that the watch called "COCKCROWING" (Mark 13:35) extended until three o'clock when "THE MORNING" WATCH (Mark 13:35) began. The reference in Mark is to the *number of sounds* that will come out of one rooster's mouth.

The NSRB almost found the truth but put the explanation under the wrong verse (footnote 1, p. 1153, NSRB). (But after that fiasco in 1 Sam. 13:1, who would expect anything else?)

"(And this taxing was first made when Cyrenius was governor of Syria.)" (Luke 2:2).

It has been changed to "enrollment" or "registration" in the modern versions published by apostate Fundamentalists and Evangelicals, although some apostates prefer "census" (NASV). (That is, help yourself; anybody's preference is as good as anyone else's; just make sure you are "godly" enough to qualify as an "honest" change agent.)

Now here is a beautiful place for the Bible believers to check out the whitewashed hypocrites who have been saying that "**Easter**" should have been "**PASS-OVER**." (Remember?)

Here, right in front of our snoots, as plain as coal tar on a snow pile, is the rendering of the NASV. In Luke 2:1 the word they *refused* to translate as "**TAXED**" (*apographesthai*) is translated as "**A CENSUS TO BE TAKEN**."

When the *same* word—the *exact same word* (*apographesthai*)—appears right in *the next verse*, do you know how it is translated? It is translated as follows: "**TO REGISTER FOR THE CENSUS**."

That is the "consistent" translating or "word for word" accuracy that you hear these miserable hypocrites talking about in every classroom of every Fundamental college and seminary in America. That is the bunch that said "*pascha*:" had to be translated "passover" every time it occurred.

Why, you old white-washed hypocrite, shut your dirty critical mouth!

Now, why is the AV reading ("**taxed**") superior to the "registration" of the NSRB or the "census" of the NASV? Doesn't it have to mean *registration* or *census*? Oh, of course not: didn't you know that the NASV translators translated *the same word* as "**ENROLLED**" in Hebrews 12:23? Sure man! Take your pick. If you don't like "enrolled" change it to "**WRITTEN**" (*New Scofield Reference Bible*). "Consistency" was never a

practise with these Cultists: *it was their PROFESSION.*

If the word can be enroll, written, registering, or taking a census (and the apostate Fundamentalists will allow that), why can't it be a registering *for purposes of TAXATION* (*King James Bible*, Luke 2:2; Acts 5:37)? In a tax revolt (Acts 5:37), isn't the main problem too many taxes (Matt. 9:11—the publicans were *tax gatherers*)?

Now, let us search the Scripture for a moment and ferret out the *motivating force* behind the modern apostate in his alteration of the word from a *specific operation* (to TAX people) to a *general operation*—putting your name down on a register.

1. Before the First Advent Rome was in power. *Ditto the Second Advent.*

2. Before the First Advent there was a universal language. *Ditto the Second Advent.*

3. Before the First Advent there was a forerunner. *Ditto the Second Advent.*

4. Before the First Advent there were 389 years of spurious literature. *Ditto the Second Advent.*

5. Only saints saw the birth of Christ. Only saints see the rapture.

6. Christ's enemies saw his public advent the first time. *Ditto the second time.*

7. Herod, a type of the Antichrist, was ruling during the First Advent and cut off the head of a witness (John). *Ditto the Second Advent.*

8. The outstanding thing about the Antichrist is that he is a "**RAISER OF TAXES**" (Dan. 11:20) during the first three and a half years. His type is SAUL (1 Sam. 8:10–18), the greatest tax oppressor Israel ever had, outside of a man connected with 666—Solomon (2 Chron. 9:13).

And what shall we say to these things? If the *King James Bible* be for us, what version that was against us would amount to a hill of sand? If these blind guides who keep turning out one light after another keep on

snuffing them out, there will be nothing left but the pitch black darkness of Catholic-Soviet ignorance. (See Appendix Number 9.)

The covering-up of the Antichrist's tracks in Luke 2:2 (NASV) by altering the *Holy Bible* is conduct unbefitting a Mormon or a Jehovah's Witness. What is it doing in the pulpits of "Fundamentalists"?

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John 1:29), versus "And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God," (Mark 1:12-14).

It looks as though Christ goes into the wilderness immediately following his baptism (Mark 1), so if His baptism was in John 1:29, He is hanging around a few days and then goes to Galilee (John 2), not the wilderness. Obviously John 1:29 is after the temptation and long after the actual baptism (Matt. 3) took place.

John 1:32 is a *past tense recital* of what John saw back in John 1:26-28. **"THE NEXT DAY"** (vs. 29) is after the temptation. Furthermore, John 1:25-28 could still be after the temptation. John could be repeating what he said in Matthew 3:11 and Mark 1:7-8.

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." (Matt. 5:22).

We have printed the verse to show the reader the monstrous hypocrisy of the faculty members at Liberty University (Lynchburg), Tennessee Temple (Chattanooga), and Bob Jones University (Greenville, S.C.) if

they refer to the *NASV* as a "reliable" translation. The *NASV* (as the *RSV* and *NRSV*) has omitted "*eike*" (Greek), meaning "**without a cause,**" thus making the Lord Jesus Christ's moral character of a questionable nature (see Mark 3:5).

The reading of the *King James* text is found in A.D. 200, more than 130 years *before Vaticanus or Sinaiticus were written*. It is found in thirty witnesses in the first five centuries of church history; *every Greek uncial manuscript ever found on this earth contains it except the two mangled corruptions that omitted the ending on Mark 16—Vaticanus and Sinaiticus*.

The *King James* reading has an unbroken line of witnesses from Irenaeus (A.D. 160) clear through Origen (A.D. 200), twenty-eight church fathers (A.D. 250—500), and all the Syrian, Latin, Gothic, and Armenian versions.

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14).

This God-honored announcement at our Lord's birth has been altered into a Greek gnostic depravation by the *NASV* and other apostate versions. To do this, the word "*eudokia*" (nominative) had to be altered to "*eudokias*" (genitive) in order to help the Holy Spirit out of the terrible mess He got into. You see, the Holy Spirit couldn't have said "**on earth peace, good will toward men**" (AV), because all hell broke loose following the First Advent of Christ, and death and hell have been following it ever since (Rev. 6), with forty wars in the last fifty years.

Obviously the Holy Spirit made a mistake, at least according to the deluded Lockman Foundation who published Irenaeus' ASV. Origen, preparing the corrupt text for Vaticanus and Sinaiticus, read the case ending on the noun so that no real PEACE or real GOOD WILL came to "men on earth." This altered philosophical nugget came out that if you had a "good will" (see Joe Fletcher's "situation ethics" and the "motive"

for sex perversion, fornication, dope peddling, pornography, etc.) you would get peace. Who doesn't have a "good will"? I am sure the Son of Sam and Charles Manson had the best of intentions when they carried out their murders: if you don't believe it, ask THEM, don't ask God. After all, when was God's opinion, recorded by the Holy Spirit (Luke 2:14, AV), any competition for a GREEK PHILOSOPHER TRYING TO JUSTIFY HIS SINS?

Origen was too torn up by the Syrian text (which he had) so he took the *King James* reading one time and the Alexandrian the next, thereby demonstrating to professional con-men like Thiessen (*Introduction to the New Testament*, Eerdmans, 1955, p. 65,70,79) that he WAS acquainted with the "Syrian readings" before Vaticanus and Sinaiticus were written. We knew that anyway; Thiessen didn't know it.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

Since this is the greatest verse in the New Testament on *the first fundamental of the faith*—the Deity of the Lord Jesus Christ, you certainly couldn't expect it to be left in its purity by certain faculty members at Hyles-Anderson,* Pensacola Christian College,** Liberty University, Arlington, Baptist Bible College, and Tennessee Temple University. So it has been altered in the ASV and NASV exactly as it was altered in the RSV and NRSV.

The *King James* reading, **"GOD WAS MANIFEST IN THE FLESH,"** is found in Alexandrinus (fifth century) and uncials K and L ("C") from the fifth century; and church fathers from the third, fourth, and fifth century (Didymus, Chrysostom, and Theodoret)

* Both colleges altered their position after this book was first published (1980).

bear witness to the correct, God-honoring words of the King James text. Two hundred fifty-two copies of Greek manuscripts also read as the King James text—*that is 252 out of 254*: these copies came from three continents through a period of 1,200 years.

Against them stand six manuscripts from Africa, one version, and *not ONE SINGLE CHURCH FATHER IN THE HISTORY OF THE CHRISTIAN CHURCH*.

Gregory of Nyssa quotes 1 Timothy 3:16 from a *King James Bible twenty-two times* before three of the manuscripts used for the NASV were written, and Ignatius cites the *King James* reading two hundred years before *Vaticanus* and *Sinaiticus* were written.

In short, the attack on the Deity of Christ found in the NASV and ASV is not even justifiable for an ATHEIST on the grounds of *evidence*, let alone a deluded Girl Scout who has been watching combat films so long in the living room on his TV that he thinks he is equipped to forge a weapon for battle (Eph. 6:17). The *King James* reading is found in the Western Family of manuscripts ("D"), the Hesychian Family ("C" and "N"), the Syrian ("L" and "K"), and the Caesarean.

The NASV reading is a blasphemy to the name and honor of Jesus Christ. Ditto the NIV.

Who was the first man to publish these obscene and God-defying scraps of heresy? Why, he was Dr. Newcome, the *pro-Catholic Archbishop of Ireland* who desired to "ecumenicize" his parishioners in Eire. Long before Westcott ever adopted the blasphemous Jesuit text of 1582, Newcome (1808) made the Catholic changes in Matthew 6:13, 19:16, 24:36; 1 John 5:7; Colossians 1:14; Acts 8:37; Romans 8:1; and 1 Timothy 3:16 required by the faculty members at Pensacola Christian College,* Moody, Wheaton, Fuller, and Dallas.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I

* Horton reversed this twenty year position in 1998.

believe that Jesus Christ is the Son of God." (Acts 8:37).

We have used the *King James* text here because *you cannot find the text* in the *ASV* or the *NASV* or any of their sister corruptions (*RSV*, *NRSV*, and *New English Bible*). The verse is quoted by Irenaeus 150 years *before* Vaticanus and Sinaiticus were written. It is cited by Cyprian ninety years *before* Vaticanus and Sinaiticus were written, and it has an unbroken chain of testimony from the Old Latin (second century) and the Vulgate (fifth century) to the uncial manuscript "E" (sixth to seventh century) to the present time.

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do:" (Acts 9:5-6).

We have printed the full text since it has been mutilated in the *ASV* and *NIV* and similar depraved pulpit literature. The correct reading is found in "E" (sixth and seventh century), the Syrian Peshitta (A.D. 200, 130 years *before* Sinaiticus and Vaticanus were written), the Old Latin (A.D. 200), and the Vulgate (fifth century).

(The Byzantine readings were called "LATE" by every apostate Evangelical from Hort to Aland [Robertson, Schaff, Wuest, Thiessen, Green, Wilbur Smith, Bruce, Machen, Warfield, et al.], but have recently been proved to be one hundred to two hundred years *older* than either of the "oldest and best" manuscripts used by the Lockman Foundation to pervert the Reformation text.

F. C. Grant, Zuntz, and Colwell have found 150 "distinctively Syrian readings" before 300 [in spite of Thiessen lying about it, *Ibid.*], and they have found 170 that were partially Syrian and Western with 170

more that were partially Syrian and Alexandrian. If the Western and Alexandrian perverted the Syrian readings [which they did], then 340 of the readings [plus the first 300] are correct and the texts of the ASV and NASV in those places are wrong.)

“Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him.

But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground. And they which heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.” (John 8:1-11).

Although the apostate Fundamentalists and Evangelicals connected with the NASV and the NIV did not dare delete the passage, they did put a footnote down to the effect that “MOST OF THE ANCIENT AUTHORITIES omit John 7:53-8:11” (NASV). Did you ever think how “authoritative” those “ancient *authori-*

ties" must have been to make Jesus speak *twice directly to a gathering of the Sanhedrin in a private council* (John 7:32-52) against Him, *when He wasn't even in the vicinity* (John 8:12—"Then spake Jesus again unto THEM")? How far would anyone with common sense trust an "authority" like that?

Well, one "ancient authority" (Jerome, A.D. 380) says the *King James* text is right; another one (Pacian, A.D. 370) says it is right; another one (Augustine, A.D. 396) says it is right; and another one (Faustus, A.D. 400) says it is right; and the *Old Latin*, written between A.D. 150-200 (200 years before Vaticanus and Sinaiticus), reads with the *King James*. It is also found with partial changes in "D," "M," "S," and Gamma uncial manuscripts from the fifth, eighth, and ninth centuries.

Do "MOST of the ancient authorities" omit it? *Of course not*. It is only missing in Sinaiticus, Vaticanus, and "T" (fifth century). You see, Tischendorf didn't tell the truth about two Greek uncial manuscripts. He forgot to tell you that "L" and "Delta" (eighth and ninth century) *both have a vacant place in their manuscripts at John 8* for something that should have been there.

Furthermore, two leaves of "A" (Alexandrinus, fifth century) were lost at this place, and unless the passage was originally in "A," something is "out of whack," because if one reckons the passage should not be there, *it would leave eight blank lines between the lost pages at John 8* with 165 letters missing, according to the regular practise of the scribe of "A." Evidently, saying "most ancient authorities" is a sort of gimmick you cook up at the last minute to get rid of embarrassing evidence. But in a "scientific" age of "scientific texts" where the "scientific method" is used, what else would one expect?

Strangely enough (to the modern "Fundamentalist"), the two most violently objectionable passages in

the AV New Testament are 1 John 5:7-8 and 1 Timothy 3:16. They both deal with *the first fundamental of the faith*, the Deity of Jesus Christ. How does one take the RSV and NRSV readings for these places (NASV) and then talk about "FIGHTING for the faith" or "taking a bold stand." *Your stand is the stand of a crippled chicken.* "Cowardice is epidemic" (Gen. Patton).

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." (1 John 5:7-8).

Since the NASV has not only altered the *words* in the verse but changed the *numbering* of the verses, you cannot hope to find much truth there. What passes for "verse 7" in the NASV is *NOT* verse 7. What passes for "verse 6" in a NASV is *NOT* verse 6. *Thirteen words have been removed* from verse 6 to make you think that you are going to get a "square count" and then these thirteen words have been substituted in verse 7 for another seventeen words *which have been removed from that verse.* So when you get a corrupt NASV, recommended by Bob Jones University and its graduates, you are reading a "version" *that has deleted half of verse 6, three-fourths of verse 7 and then put thirteen words into verse 7 that were never there.*

Typical "honest" translating, by "good, prayerful" men, if you ever split your britches, buster.

The "Johannine comma" is found in TWO Greek manuscripts—contrary to the lying that goes on in the classroom—Codex Ravianus and No. 61. It is also found in the marginal notes on Greek manuscripts 88 and 629. It is also quoted by Cyprian more than sixty years *before* Vaticanus and Sinaiticus cut it out. It is also cited in A.D. 380 by a Spanish bishop. It is cited numerous times by African Christians from 430-534 (Hills, *Believing Bible Study*, p. 190). Cassiodorus quotes it (480-570), and it also is found in the Old

Latin (manuscript R) written more than one hundred years *before* Vaticanus and Sinaiticus cut it out. Furthermore, without the "comma" the *gender* of the nouns does not *match* in the NASV text, the mongrel Nestle-Hort-Aland-Metzger-eclectic wet dog of apostate Christendom.

(We will dispense with further Greek textual material and will refer the reader to Appendix Number 6, which takes up in detail a number of the gross corruptions found in the Nestle-Hort-Aland-Metzger "verbally inspired" *dishmop*.)

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;" (Acts 17:24), and **"And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."** (2 Kings 19:15).

The problem arises: how did God "dwell" between the cherubims when the cherubims were in the Temple and the Most High **"dwelleth not in temples made with hands."** Observe that the Lord does not say that He will *DWELL* in Solomon's temple; rather, He says that it is to be a "place of sacrifice" (2 Chron. 7:12) and the place where His **"name"** may be forever (7:16). God speaks only of *DWELLING* in **"Zion"** (Psa. 9:11, 68:16, etc.). When Hezekiah prays to the God who dwells **"between the cherubims,"** one must never forget that His dwelling is **"ON HIGH"** (Psa. 113:5 and 123:1), and the real Cherubims are up there (Rev. 4:7), not down here (Ezek. 1). Solomon (not the Lord) speaks the words of 2 Chronicles 6:2, **"a place for thy dwelling for ever."**

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (Acts 9:7), versus **"And they that were with me saw indeed the light, and were afraid; but they heard not the**

voice of him that spake to me." (Acts 22:9).

This ancient "chestnut" is still quoted at fundamental schools to make the student think that "Greek grammar" will solve the "problem." The problem is solved quite sufficiently by reading John 12:29. You can hear *A VOICE* without hearing *THE VOICE* of the *one speaking* or understanding *what* the voice says.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." (Acts 8:32), and **"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."** (Isa. 53:7).

Is it a *male* sheep or a *female* sheep? Again, no Greek or Hebrew text or Greek or Hebrew scholar can even approach the "problem" to discuss it. ("Knowledge of the originals" is often a hindrance to understanding.)

Now, observe how neatly the *King James* text bypasses all Greek and Hebrew scholarship and all of the Greek and Hebrew "manuscript evidence."

1. A male SHEEP will not bleat at the slaughter, and a male LAMB will not bleat at the slaughter. (Isa. 53; Acts 8)

2. A female SHEEP will not bleat at a shearing, *but a female LAMB will.*

Now, observe how a *shepherd* who read these passages would understand them, while the *Greek or Hebrew scholar* with his ability to "unlock the *original meaning*" could never get to first base. By changing the word "**SHEEP**" (Isa. 53:7) to "**LAMB**" (Acts 8:32) the "original English" overthrew both branches of seminary scholarship.

If a deluded Alexandrian Ass (A.D. 150-300) looked at the verses he would swear there had been a mistake because the gender had been changed ("**her**"

Isaiah 53; "his" Acts 8): he then would be so enraptured at finding this error, so exhilarated at the opportunity to sit in judgment on the Bible, so thrilled with finding an alibi to recommend a conflicting authority, that he would fail to notice *the FEMALE SHEEP had converted to a male LAMB* (not sheep). Not seeing this, the superstitious, Bible-rejecting, Bible-denying "FUNDAMENTALIST" would have to alter Isaiah 53 to get around Acts 8.

And there is the alteration in all of its sanctimonious stupidity in the "Septuagint." The writer, writing 100-150 years after Acts 8:32 was written, has gone back and altered Isaiah 53:7 to read "as a lamb before THE shearers" Where did he get the article "THE" from? Easy, he just corrected the Hebrew text ("Goze zeyah") to say "THE" instead of "HER." Every Hebrew text in the world says "HER SHEARERS." (The feminine possessive "ah" is on the end of the word.) There is no article in any Hebrew text. The article was put into the Septuagint text, and it was written one hundred years after the apostate Alexandrian Cult member read Acts 8:32 and was confounded by the "apparent contradiction."

And you are to believe that the first-century Christians "used the Greek Septuagint" as their "Bible"! Yeah, like they would use the writings of the Council of Nicaea: neither set of writings were invented till every Apostle had been dead 50-90 years.

Before leaving this "choice sample of brewer's art," let the reader observe the difference between putting in articles to *make good English* (1 Cor. 2:16) and adding articles to *cover up infidelity* (as is the case here). God is not the only one who can spot the *motive* in a translator when he adds or subtracts articles. For a real display of hypocrisy look at the addition of an indefinite article ("a") to 1 Timothy 6:10 by the NASV and the ASV where the verse dealt with the motives of *a destructive critic who wanted to make money selling*

"reliable translations," and then look at the elimination of the same indefinite article in John 4:24 (ASV or NASV) on the grounds that it "wasn't there."

Such are the ways of "good, godly, eminent textual authorities" who are "highly qualified" because they believe in the "plenary inspiration" of the *Rolling Stones* magazine. (See Appendix Number 9.)

"Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;" (Acts 7:45).

We print the text to show the reader again the simpering hypocrisy of Fundamentalists who are always bellyaching about "accurate" translating that is "true to the ORIGINAL Greek." Every Greek manuscript that contains Acts 7:45 (Uncial, Papyrus, or Cursive) reads "*Iesou*"—"Jesus." It has been purposely mistranslated in the ASV and NASV as "JOSHUA." Why? To make it "clearer." But what do these feather-brained Girl Scouts do when they read "EASTER" in Acts 12? They say it should be "PASSOVER" because it is more "accurate."

Why the *double standard*, you two-faced, double-tongued, lying hypocrite? If you can't *practise* what you *preach*, who the blankety-blank do you think you are trying to preach to *us*, let alone correct our *Bible* with your idiotic nonsense? Surely the AV translators could translate "more accurately one time" and then "more clearly" the next time if YOU can. Who the . . . do you think you are, attacking the living words of the living God with your double-standard, shifting-measure, unequal balance and inconsistent *bungling*? We are to respect YOU? *Who are YOU?*

The word was translated correctly by the AV translators—"Jesus."

However, the real reason for mistranslating the word was not to make it "clearer"; the real reason was that the scholars who put out the ASV, RSV, NASV,

and *NRSV* were *deficient in spiritual understanding and intelligence*. *Joshua* is a type of the Second Coming of Jesus Christ; the word was ordered by the Holy Spirit for the text, both here and in Hebrews 4:8, to point out that a cursed city (Babylon-Jericho) rebuilt by a Roman Catholic Baal worshipper (Ahab-Pope) will last seven years (Dan. 9:27; Josh. 6:15) and will be destroyed instantly (Rev. 18; Josh. 6) in the presence of the Lord (2 Thess. 1; Josh. 6). So here, as in many other passages, *ignorance* is the guiding light behind the "clearer" readings in the new, "reliable" versions.

"And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6), versus "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;" (Acts 26:16).

Obviously, the Lord did not say *all* of Acts 26:16-18 when Paul was out on the road; Paul had to get this information from Ananias later. But anyone who has done any reading of "testimonies" or has heard testimonies given in public knows that condensation of material is as common as rain in Florida. The gap in Acts 26:16, which indicates Paul has "arisen and stood on his feet" and gone on into Damascus, is marked by a colon. (Observe the same *time gaps* given in Genesis 3:15, 49:10-11, 49:24; Isa. 61:1-2, etc.)

"And was unknown by face unto the churches of Judaea which were in Christ:" (Gal. 1:22), versus "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." (Acts 26:20).

The problem arises when Paul says that he was declaring the gospel in Jerusalem and **"all the coasts of Judaea"** (vs. 20), for it is stated in Galatians—with the oath added that **"before God"** he was not lying (Gal. 1:20)—that he was **"unknown by face unto the churches of Judaea"** (vs. 22), yet he was also **"with them coming in and going out at Jerusalem"** (Acts 9:28).

But the things described in Acts 9 and Acts 26:20 had to do with a very *early visit* of Paul to Jerusalem about three years after he was saved. The reference in Galatians 1:22 was a reference to a period that lasted nearly fourteen years (Gal. 1:18 to 2:1). The churches that assembled and grew in Judaea AFTER Paul's first visit (Acts 9:28) had never seen Paul's face.

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:47), and **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."** (John 3:16).

We print the verses side by side to show the believer of the *King James* text how the word **"SHOULD"** is used. In spite of the fact that the word is often used today exactly as it was used in 1611, the "reliable" translators feel the great "burden" of "clarifying" the "obscure Elizabethan English" so that "the Word (Barth) may speak its message in all of its blankety, blank, blank, blank."

Obviously, the word **"should,"** in neither place, is a five-point Calvinistic word and, in neither place, does it carry any doubtful connotation (such as "You SHOULD go downtown, but MAYBE you won't."). The word **"should"** in John 3:16 is the same simple future found in Matthew 26:35—**"THOUGH I SHOULD DIE WITH THEE."** Note John 6:71, **"HE IT WAS THAT SHOULD BETRAY HIM."** There is no "if" to it. The simple future is found throughout the

AV text ("shut up unto the faith which **SHOULD afterwards . . .**" [Gal. 3:23], "unto those that after **SHOULD live ungodly**" [2 Pet. 2:6]).

The word "should" in Acts 2:47 is used in the sense of "as many as would trust Christ did it, and those that did it were added to the Church." Any updating of the AV expression could have been handled *in the margin* with no problem at all. The usual alibi—"clearer"—is used here by the ASV and NASV after translating "SEASONS" (1 Thess. 5:1) as "epochs," "STRONG DELUSION" (2 Thess. 2:11) as "deluding influence," "CLOKE OF COVETOUSNESS" (1 Thess. 2:5) as "pretext for greed," "WITH THANKSGIVING" as "to be gratefully shared in" (1 Tim. 4:3), and "PERMISSION" as "concession" (1 Cor. 7:6). We sense a little "inconsistency" in the Lockman Foundation's desire to "clear up" the Elizabethan English.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:" (1 Cor. 15:1-4).

The problem is why a person has to keep something in memory to be saved. What if their memory fails them as it often does in old age?

There are two explanations for the verse.

1. If the *message* about the death, burial, and resurrection (vss. 3-4) is a lie, then they have all "believed in vain," and they certainly are not saved.

2. However, this is a little farfetched, in view of the fact that the "in vain" is connected with their believing the right message, not with the delivery of a false message.

The best explanation is found in the fact that very often when Paul addressed saved people in a church ("**brethren,**" vs. 1) he made allowance for *the unsaved people that met in that assembly with genuine Christians* (2 Cor. 13:5). Observe in Galatians 5:1 that although the people addressed are *saved*, immediately some of them are eliminated (vs. 4) "**Christ is become of no effect unto YOU, whosoever of you are justified by the law.**" Observe again the same treatment of the audience in Romans 12:1, "**I BESEECH you therefore, BRETHREN . . .**" and yet the "**therefore**" was connected with a reference to Christ-rejecting Gentiles in Romans 11:21–24 as well as *believers* (Romans 11:30–32). Paul knows that not everyone who reads his epistles is *SAVED*, *not even in the local assembly* (Gal. 5:4). When writing to Corinth he is saying, "If you believed in vain—that is like Acts 8:13; Matthew 27:3–4; Exodus 9:27, instead of Romans 10:9–10—you have not kept in memory what I preached, because you would have no reason to do it."

An unsaved church member thinks there is a lot more to salvation than the death, burial, and resurrection of a Sin-bearer (1 Cor. 15:16). If you don't believe that, *ask him*; or even better, ask the first one thousand "Christians" you meet: "**WHAT IS THE GOSPEL?**" You will get every answer from "an all-night sing" to "peace on earth, good will to men." (Some demon-possessed "guru" stumbled into our church one night and told us that the "good news" was that if one abstained from sex, meat, work, and TV, and wore a sheet and begged his meals, he **MIGHT** become like God [Brahma, et al.]. If that is "good news," God save us from "bad news.")

"**But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.**" (1 Cor. 4:3–4).

In view of the fact that Paul told the believer to judge himself (1 Cor. 11:31), it is rather strange to hear him say "**Yea, I JUDGE NOT mine own self,**" and then add that he knows "**NOTHING**" by himself.

However, there are two factors that must be considered: the first one is that Christians are to judge SIN in their lives before taking the Lord's Supper (*this* is the context of 1 Cor. 11:31), and the second one is that Paul has already examined himself on the matter of stewardship or he would not have said that he knew "nothing by himself." After examining his own heart, Paul couldn't find, *to his own knowledge*, any place where he had been *unfaithful* in preaching the MYSTERIES.

Paul says that he doesn't have a final judgment to make on it as the final judgment is left up to the Lord (vss. 4-5). Until then, he *does the best he can* with the mysteries that God has revealed (see 1 Tim. 3:16; Col. 1:27; 1 Cor. 15:49-51, etc.), and he is not going to be concerned with what men *think* about his faithfulness in those matters (vss. 3-4).

However, there is a great truth in the AV text which is naturally erased in such gross corruptions as the ASV and NASV; it is the truth that when Paul says "**I KNOW NOTHING BY MYSELF,**" he is going far beyond any silly statement about "being conscious of something against myself." You see, six of the seven mysteries regarding the Church Age were *revealed* to Paul: he did NOT know them "by himself," for *they were direct revelations from God* (Acts 26:16).

The *six mysteries* recorded by Paul are found in the Pauline Epistles (Rom. 11:25; 1 Tim. 3:16; Col. 1:27; Eph. 5:32; 2 Thess. 2:7; and 1 Cor. 15:51). *The seventh one* was recorded by John (Rev. 17:5). The apostates who published the new "reliable translations" (RSV, NRSV, ASV, NASV) forgot that the context of 1 Corinthians 4:1-4 was THE MYSTERIES, and since 90 percent of their board members never knew the

seven to start with, it is not surprising they limited verse 4 to Paul's knowledge of his "fellowship with God" (Lewis Johnson, p. 1235, *Wycliffe Commentary*, Moody Press, 1962).

"Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." (1 Cor. 4:8).

The wording is slightly sarcastic, like several of Paul's remarks. He is making fun of the Corinthians. They are not only *not reigning*, but there is no indication anywhere in the New Testament that any Christian in this age has any business "reigning" now. We suffer *outside the camp* now (Heb. 13:10-15; 2 Cor. 11): no cross, no crown (Rom. 8:17; 2 Tim. 2:12).

By altering the words to "would indeed that you had become kings," the NASV has planted a doubt in the reader's mind about Paul's theology. *Paul wished nothing of the kind.* The AV leaves the reigning open in the future: Christians *WILL* reign (Luke 19:17), and Paul will reign with them (2 Tim. 2:12, 4:8). But Paul has been made to express a genuine wish in the corrupt NASV text which he certainly did not wish. "HAD BECOME KINGS" is not the same thing as "I would to God ye did reign." (See Appendix Number 9.)

"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." (1 Cor. 14:14).

By altering the correct text to read as Taylor's paraphrase, the corrupt NASV has created its own doctrinal problem and has also lined up its theology with the Logos Publishing Company and the Charismatics. The NASV perversion, as *all* corrupt modern translations, has made you think that Paul's MIND *couldn't understand what was coming out of his own mouth* (NASV "... but MY MIND is unfruitful").

This blatant falsehood was concocted by changing "understanding" to "MIND." What is the difference?

All the difference in the world. The context said that if a man prayed in a tongue which no one knew (vss. 16-17) then no one there could say "Amen" to it, seeing he "understood not what the other man said." Now, the God-honored, infallible, authoritative statement given by the Holy Ghost (teaching sound doctrine within the context) said that if Paul prayed in a "tongue" that no one understood (vs. 14) *then his own UNDERSTANDING of what he was saying was UNFRUITFUL* because (obviously) *it bore no FRUIT* (vss. 17-19).

Strangely enough, the corrupt NASV has mistaken "UNDERSTANDING" for "mind" and then made the word "MIND" a direct opposite of "SPIRIT" (see NASV in 1 Cor. 14:14-15, 19). This amazing perversion of truth was done in the face of Romans 7:25, which said that the word "MIND" was the opposite of "FLESH" (see reading in ANY translation). Paul said that he could be "present in SPIRIT" if "absent in BODY" (1 Cor. 5:3). How then is "SPIRIT" the opposite of "MIND" when it never is anywhere in Romans or Corinthians or Galatians?

Easy. You just *pretend* it is: it's kinda like *Captain Kangaroo*.

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." (1 Cor. 16:22).

The two words are Hebrew and Aramaic words meaning "a thing devoted to destruction or a thing cursed" and "our Lord is coming." They are joined together for the obvious reason that there are no punctuation marks in the early GREEK or Hebrew manuscripts—if we are to believe the people who are always calling this to our attention! Paul is saying that if a man doesn't love the Lord, then let him be cursed when Christ comes back. "LET HIM BE ACCURSED AT OUR LORD'S COMING" would be a *paraphrase*. It does not need a "period" as suggested by various critics, and as printed in the NASV.

"Therefore if any man *be* in Christ, *he* is a new

creature: old things are passed away; behold, all things are become new:’ (2 Cor. 5:17).

The objection is made that it should be “creation,” not “**creature.**” (For a detailed study of this lame alibi see how inconsistently the matters were handled in Rom. 8:20–21 and in Col. 1:16, *The Bible Believer’s Commentary on Galatians–Colossians*, 1972).

In the first place, a saved individual is *NOT* a new creation. The thing that God “**CREATED**” was a Jew-Gentile Body (Eph. 3:1–6) called “**THE CHURCH**” (Col. 1:24). The members of that body are **NEW CREATURES**.

In the second place, the heretics who taught this applied Revelation 21:5 to the *present social order* and then applied the *individual new birth* to a new birth of *Society*. This terminated in the ghastly *PRESBYTERIAN* Creed (see any of the works by McIntire) and the Communist teaching at the World Congress on Evangelism that took the stand of Michael Luther King Jr.: *that society could be “reborn”* and God would “finish now his *new creation*” if the government took control of all factories, mills, churches, homes, and schools *and split all the money up evenly*.

The aversion of the apostate committees of the ASV and the NASV to the word “**creature**” was built on the pagan delusion that the word was too “animal sounding.” So, they changed Mark 16:15 to preaching the gospel to “**ALL CREATION.**” (Whatever *that* means!) In spite of the obvious fact that “all creation” includes mountains, trees, rivers (Mark 10:6), and devils, principalities, and powers (Rom. 1:20). This novel reading was used throughout Romans 8:19–21. However, when they got to verse 39 the axle broke down under the load, and in spite of the fact that they had been translating “creation” the whole chapter, they backslid to “**CREATED THING.**” Typical.

What is, pray tell, “**THE WILL OF THE CREATION**” (NASV, Rom. 8:20)? Why, there isn’t a man

who reads that translation or recommends it or hears it preached that could tell you what that *mess* meant if his life depended on it. *CREATION DOESN'T HAVE A WILL*. But on they went with "creation" for "**creature**" in verses 21 and 22. Having written this ghastly mess (*NASV*), the apostate Fundamentalists knew they were in trouble when they got to verse 23: "**AND NOT ONLY THEY, but ourselves also . . .**" (*AV*).

What to do? How can "**they**" refer to a singular *CREATION* that has a "will"? Is there no way out? Of course; *there is always a way out for a Bible-perverting, Bible-mangling, Bible-altering, Bible-denying "Fundamentalist" who believes in the "verbal, plenary inspiration of the original dead mullet.*" The way out is to mess with the *Greek* or the *English*. Every Greek text in the world says at the beginning of verse 23: "*OU MONOM DE*"—"but not *ALONE*." The *AV* translates "**and not only THEY**" in line with the context referring to the "**creature**" and things in "**the creation,**" but, being honest, they placed the word "**THEY**" in *italics* (cf. vss. 19, 22). The *NASV* quietly says "and not only *THIS*," referring to *what they had just said* (singular). See how it's done? It's done with *italics*, except the *NASV* *added* the word to the Greek text, *WITHOUT ITALICS, SO YOU WOULD THINK THEY WERE PART OF THE GREEK TEXT.*

There is always a way out for a born-again "Bibli-cist."

Now, all the trouble with 2 Corinthians 5:17 really had nothing to do with "the Greek." The trouble was the modern corrupters had become so deficient in *intelligence* (due to their *seminary educations*) they couldn't figure out how *ALL THINGS* could "**become new**" unless a "NEW CREATION" came (see Rev. 21:1). This ancient system of "allegorizing" Revelation 21 came from the eighteenth century where religious liberals spiritualized Revelation 21:5 and then ran it into 2 Corinthians 5:17. The "**all things**" of 2

Corinthians 5:17 are all things in regard to knowing Christ (vs. 16). The context is not "all without exception"; it is all things that deal with the knowledge of Jesus Christ. We no longer recognize him as the "Son of Man" walking around Galilee helping Old Testament Jews. We acknowledge Him as the indwelling Holy Spirit sent from God Almighty and as a risen Lord of Lords seated at the right hand of the Majesty on High.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5).

Here we have a case that confirms our explanation for the passage in 1 Corinthians 15:1-6. Observe that Paul allows for some of the "brethren" not being *real brethren* in the "**church of God which is at Corinth**" (2 Cor. 1:1). The Corinthians are told to examine themselves and prove themselves to *make sure* they are in "**THE FAITH**" (vs. 5). They cannot know that Jesus Christ is IN them (vs. 5) if they are "**reprobate CONCERNING THE FAITH**" (2 Tim. 3:8). The word "**reprobate**" (mistranslated in the NASV) is used in Titus 1:16 and 2 Timothy 3:8 as a reference to lost sinners. The meaning then is clear: if the Corinthians who are examining themselves do NOT find Christ in them it is evidence *that they are lost*. If Christ is not "in them," they are not "**IN THE FAITH.**"

Now, remember that many of the fickle and finicky faculty members at Pensacola Christian College,* Tennessee Temple, and Bob Jones University have recommended the NASV as a "reliable translation" by using as an alibi the fact that the AV does not always *translate the same word consistently* (*hades, pascha, etc.*). All right—before your face lies the Greek word "*adokimos*" (reprobate). The NASV calls this Greek word "failing a test" *one time*, "worthless" *another*

* In 1998, Arlin Horton reversed his position and condemned the ASV and the NASV.

time, and "rejected" *another* time, without batting an eye. Three *different* translations of the *same* Greek word. This was done without any apology, without any explanation, and right in the same breath *while criticizing the translators of 1611* for doing the same thing: **WHITE-WASHED HYPOCRISY.**

"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (2 Cor. 11:4).

The problem, here, is how could Paul be telling the Corinthians to go along with a false gospel ("ye might well bear with him").

Sensing this problem, the heretical Fundamentalists in Alexandria, Egypt altered the Greek text from "*eneichesthe*" to "*anechesthe*." This neat little bit of "godly, prayerful, dedicated revising" to bring out "the meaning of the original" so that the "Word might stand forth clearly and not be covered by archaic blah, blah, blah" made the text read as a *present indicative active* ("you are bearing it well") instead of an *imperfect*. Naturally, the majority of manuscripts read with the Receptus instead of the Vatican manuscript.

Now, here is a very interesting case. If verse 5 follows (and it does), what would be the point in Paul saying "**For I suppose I was not a whit behind the very chiefest apostles**" if the preceding verse said "you were bearing up with other Jesuses and other spirits," or even "you are bearing up with other Jesuses and other spirits well" (NASV)? If that had been the intention of the "author," Paul would have said "Why can't you then bear up with ME?" *He didn't say that.* He said "**For I suppose I was not . . .**"

The meaning, then, of verse 4 is only clear in the Elizabethan English of the 1611 text, and neither Beza's Greek nor Nestle's Greek puts ANY light on the problem, regardless of tense changes. Paul is plainly being

sarcastic, exactly as he is again in the very same context (v 8). How did the scholars miss the tongue-in-cheek business that is going on all through here (10:9, 11:8, 18-20)?

Now, getting down to some "serious Bible study" for a change, instead of running around like a demented nut in the Greek grammars and lexicons, let us see what "**YE MIGHT WELL BEAR WITH HIM**" (AV text) means.

1. The Corinthians are allowing men to preach that are *not preaching the truth* (vs. 4). They think they are wise enough to discern between *the truth* and *the lie* when this preaching is going on (vs. 19).

2. These preachers were "ministers of Satan" (vs. 15), and they were "**false apostles**" (vs. 13).

3. Paul is a real apostle and is as much (or more) an apostle than Peter (vs. 5). He is going to prove it by *bragging about his ministry* (vss. 12, 16). His credentials (vss. 21-24) prove that he is *SUPERIOR* to anyone who is preaching "**another Jesus**" and "**another spirit**" (vs. 4).

Now, with this much information giving "light" on the *original* English from the *highly scientific* English, which is *superior* to any unknown, unread, inspired, unheard of "Mr. X," the meaning of verse 4 is clear. Paul is saying, "You might as well bear up under their preaching and check their credentials against mine, **FOR I SUPPOSE I WAS NOT A WHIT BEHIND THE VERY CHIEFEST APOSTLES.**"

Observe how *accurately* and beautifully the *infallible English text* straightens out Erasmus, Griesbach, Beza, Nestle, Aland, Metzger, Trench, Vincent, Davis, Wuest, Zodhiates, Elzevir, and Stephanus with the poise and grace of a swan as it smoothly and effectively *breaks your arm with one flap of its wings*. Beautiful, isn't it? If the mood or tense isn't right in *any Greek text*, the *King James Bible* will straighten it out in a hurry. (See Appendix Number 9.)

Now, if these lessons are lost upon the reader, let him pick up a copy of the *NASV* and try to follow the sense of the discourse between verse 4 and verse 5.

There is no connection between the two verses; the object of the discourse is entirely destroyed; nothing that follows (vs. 12) can be tied to anything that was said. But this is the twentieth-century, Laodicean way of being "more accurate" instead of "clearer."

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:18).

The problem arising here is how can a sinner become a child of God with God as his **"Father"** (vs. 18) by simply separating himself from those who don't believe on God (vss. 14-15)?

The answer is that Paul is quoting the Old Testament (Isa. 52:11; Hosea 1:10) *somewhat loosely*. Now in the Old Testament, Israel had **"sons and daughters"** of God (Isa. 43:6) *CORPORATELY* (see Matt. 6:31-32), not as *INDIVIDUALS* (Exod. 4:22 and comments in *The Bible Believer's Commentary on Exodus*, 1978).

The distinction, therefore, in 2 Corinthians has to be *practical* and *devotional*, not *DOCTRINAL*. If these distinctions are ever applied indiscriminately in a *DOCTRINAL* setting, they terminate in the heresy of *POST-MILLENNIALISM*—the teaching that since the church (made of individual believers) has replaced the nation of Israel, it gets their promises (see Exod. 19:5; 1 Pet. 2:5, 9-10; Jer. 31:31; and Heb. 8:8-12).

This is the *unholy mess* that Afman, Porter, MacKay, MacRae, Harris, Walvoord, Neal, Custer, Wuest, Pink, and Barton Payne got into when they hit Hebrews 8:8-12. Lacking the discernment and the intelligence—not the "naivette"—to see the "new covenant," they began to correct His Book. The "new covenant" of Hebrews 8 was NOT made with the Christian in the Body of Christ; they "blew" the exposition.

Here Paul is making a *SPIRITUAL* application of an Old Testament *TRUTH*. That is, if the Christian desires an ideal Father-Son relationship in his practical walk (2 Cor. 6:1-5), he must separate himself from people who profess to believe what they do NOT believe (vs. 14), *and must not make binding alliances with unsaved sinners*. There is no *doctrinal application* of verse 18 to the "plan of salvation" or the "new birth," *for there was no new birth when Hosea, Isaiah, and Moses wrote the original material*.

Again, since the faculty at Bob Jones University could not grasp this *simple spiritual truth*, they put out the funniest publication to hit the market since Taylor's "*LIVING Bible*." The faculty at Bob Jones evidently decided to pretend that the *King James Bible* was "**dead in trespasses and sins**" without their own comments so they gave it a "NEW BIRTH" and put out, not the *Holy Bible* (AV 1611), but the "*NEW BIRTH BIBLE*." Nothing could be any funnier: *there isn't a new birth from Genesis 4 to Acts 2*—that's five-sixths of the entire Bible.

Since there are no "new births" in the Millennium, Bob Jones University has chosen a title for their publication that represents only *2,000 years* of doctrinal truth out of *7,000 years* of doctrinal truth; *that is, less than HALF the truth*: it is a Little Bo Peep "Bible."

Typical. Not exceptional: *TYPICAL*.

Now, before listing the remaining miscellaneous "problem texts," we shall take a "breather" and talk for a while about this matter of "identifying the modern apostate."

When the Scofield editors rigged up their private interpretation of 2 Timothy 4:1-4 (see Scofield notes for either edition, old or new), they attempted to clear some of their brethren (members of the Alexandrian Cult) from the desperate charge of being responsible for "apostasy." To do this, the Board of Editors con-

spired to agree that no saved man could be an "apostate." *The term was to be confined to UNSAVED SINNERS.* This was done in line with the Cult Creed that you can only identify apostates in any age by what they *profess*. The sick thinking on this is that if a man does not profess the VIRGIN BIRTH and the DEITY OF CHRIST, he is a "Liberal" and therefore an "Apostate"—a man who once believed it but no longer does, or a man who belongs to a CHURCH that once believed it but no longer does.

This obviously irrational type of reasoning was put in print *to protect any saved sinner who was leading anyone else into apostasy DURING HIS GENERATION.* Thus, the *roots and causes* of apostasy in every generation can be *covered up* by those *engaged in the work*. Each individual scholar in the Alexandrian Cult covers up and alibis for his buddies, even where they don't agree with him on all the "fundamentals." They agree that it is sufficient to *PROFESS* to believe in the Roman Catholic articles listed in the so-called "apostle's creed." Since this creed has no statement in it on any *final authority*, or even what authority could be *accepted* as final, such a profession leaves the body of Christ open to *ANARCHY*. To fill this "gap" or "hole" in the creed, two groups immediately present *themselves* as a substitute for the final authority:

1. The College of Cardinals headed up by the *Pope*.

2. The faculty members of Christian schools headed up by *the Greek scholars*.

Neither group could qualify for a final authority for anyone but a superstitious fool.

So we shall now study these matters a little more closely before listing the final series of "contradictions" or "discrepancies" in the *King James* text. In what is to follow, we will notice that there is really no more difference between the final product of Kenneth Taylor (*TLB*), the final product of dead orthodox Con-

servatives (*NIV*), the final product of apostate Fundamentalists (*NASV*), and the final product of the Communist Soviet-Catholic Church (*RSV* and *NRSV*) than there is between baked beans, fried beans, boiled beans, and stewed beans. The apostate of our generation can be identified as quickly and as easily as he could be identified in any age since the Reformation. It is only Cult propaganda that makes you think there is no apostasy going on *now* in the Body of Christ; there had to be a constant apostasy going on in the Body of Christ (2 Thess. 2:7) since A.D. 80 *to form the leavened mess* (Matt. 13:33) *it is in today*.

Identifying The Modern Apostate

The material in this book should be sufficient to convince an *honest* reader that there is something radically *wrong* with any "Biblicist" who thinks he is smart enough to find fault with a Book that is quite capable of *judging the scholars who taught him*. Three hundred fifty-plus samples constitute a pretty fair "sampling" of the modern apostasy. Ever since the Scofield Board of Editors (1909) limited the term "apostasy" and "the apostate" to *unsaved Liberals* (see notes on p. 1304 of New Scofield edition and pp. 1280-1281 of the Old edition), the Christian educators have had a great burden lifted off their shoulders.

(By quoting such verses as **"greater is he that is in you, than he that is in the world,"** many saved sinners fancy that a Christian cannot be controlled and operated by the Devil from head to foot, which he CAN.) By pretending that 2 Timothy 4:1-4 was written to unsaved people (which it WASN'T), the modern Christian can go along with the Laodicean church as it slides off into the city dump. (How do unsaved people refuse to listen to **"SOUND DOCTRINE"** [2 Tim. 4:3] when not one of them would know sound doctrine from unsound doctrine [1 Cor. 2:14] if their soul depended on it?)

The teachers who tend to **"itching ears"** are **"heady"** and **"highminded"** (2 Tim. 3:4) and are hand-made for apostate Christians who are **"ever learning, and never able to come to the knowledge of THE**

TRUTH" (2 Tim. 3:7). They reinterpret "truths" from "versions." **THE TRUTH** is a foreign object to them.

Now in our league, any *PROFESSIONAL LIAR* is an *apostate*. We will not bother to determine whether he is a *saved* professional liar or a *lost* professional liar, or a *Fundamentalist* professional liar or a *Neo-evangelical* professional liar. The plain truth of the matter is that if a man is paid a salary in a school to attack and overthrow the authority of God Almighty and then goes about that business by *lying* or by telling half-truths, he is a *PROFESSIONAL LIAR*. If a paid liar who *makes his living lying about Biblical authority* does not qualify as an "APOSTATE," what is he? What slot do you put him in?

Now, before some egomaniac judges us for our crudeness (2 Cor. 12:6) and "**plainness of speech**" (2 Cor. 10:10, 3:12), would you shut off your motor long enough to find out if you are still on the Interstate?

Here is a man who:

1. Says he believes **THE Bible IS** the word of God, when if he told the truth, he would have said it **WAS** the word of God. (See Appendix Number 8.)
2. Says that you are to judge everything by **THE BIBLE**, when he knows *he has never seen THE BIBLE* when he says it. (See Appendix Number 8.)
3. Says that you cannot call the Received Greek Text of the Body of Christ the "Receptus" because the word wasn't "used" till after 1611.
4. Says that **THE BIBLE** is verbally inspired, when there isn't one verse *in ANY Bible* that says "**THE BIBLE**" is inspired. (See Kenneth Taylor below.)
5. Says only the *original autographs* are inspired, when there isn't one verse *in any Bible or any Version or any Translation or any Manuscript that says anything of the kind*. (See Appendix Number 8.)
6. Recommends two authorities that conflict in 30,000–36,000 places and then says that your human

"preference" is the final authority. (See Chapter on "Button, Button, etc.")

7. Says that the *NASV* and the *ASV* are "reliable" while the *RSV* and *New English Bible* are unreliable, when every man connected with all four versions rejected the Received Text of the Holy Bible for the Vatican forgeries of Westcott and Hort. (See *The Christian's Handbook of Manuscript Evidence*, 1970.)

8. Says that "Bible inerrantists" are *divisive* and the cause of trouble in schools and *church splits* because they hold up one final authority; whereas he himself recommends *two to six authorities—none of which are final*. (See Appendix Number 8.)

9. Says the oldest and "best" manuscripts are those missing Revelation and parts of Genesis and containing *Apocrypha* in BOTH Testaments. (See Appendix Number 4.)

10. Says the Christians of the first century used a Greek Old Testament written in 250–280 B.C. without *one single piece of evidence* that even *part of an Old Testament* was written in Greek before 150 B.C. and no evidence that the Old Testament was ever translated into Greek till one hundred years *after the resurrection of Jesus Christ*. (See Appendix Number 2.)

11. Says that the *AV* has not translated the article when it appeared, and then neither he nor his friends translate it when it appears. (See *NASV*, 1963.)

12. Says the *AV* should not have put in articles where there are none, and then he and his friend did it to sell a book. (See text of *NASV*, 1963.)

13. Says that the *NASV* is a Christ-honoring translation when it has the Arian doctrine of Jehovah's Witnesses in John 1:18, with no more evidence for its adoption than three uncial manuscripts so corrupt that they disagree with themselves 3,000 times in the Gospels alone. (Burgon, *The Revision Revised*, pp. 249–333.)

14. Points out the "contradictions" in the *AV* to

his students, and then, when they are solved (without the aid of Greek or Hebrew), he pretends they weren't solved and goes right on teaching them! (See Appendix Number 9.)

Now—what do YOU call such a man?

He is paid by a Christian college or university to SAY and teach the things listed above. What is he? A *Fundamentalist*? A *Neo-evangelical*? A *Liberal*? If he was (or was not) any of the three, what difference would it make?

Obviously, he professed to *believe* what he neither believes nor *practices*.

We say that he is an APOSTATE.

He professes what he does NOT believe.

He is an *APOSTATE*, whether he is a *Conservative* or a *Neo-evangelical*.

He is an *APOSTATE*, whether he is a *Fundamentalist* or a *Communist*.

He is an *APOSTATE*, whether he is an *Evangelical* or a *Satanist*.

For example, no Christian who believed in sound doctrine (2 Tim. 4:1-4) would even *tolerate* the readings of the NASV in John 1:18; Colossians 1:14; and Luke 2:33. *You have to be doctrinally UNSOUND to tolerate such falsehood, let alone study it, promote it, recommend it, "prefer" it, or brag about it.*

Who does this?

Bob Jones University, Tennessee Temple University, Liberty University, Moody Bible Institute, Hyles-Anderson,* Arlington Baptist College, Baptist Bible College, Pensacola Christian College,* Midwestern, Northwestern, Piedmont, Pillsbury, Wheaton, Fuller, Dallas, Columbia, Maranatha, Mid-South, and the other thirty-five "Christian" schools.

Why do they do this? *So that their school can play "god" as the final authority when the two con-*

* Both colleges altered their position after this book was first published (1980).

flicting authorities don't match. The NASV is the new dolly in the sandpile to replace the old rag bag of an ASV, which the Campfire Girls played with for fifty-nine years during their little Brownie "maneuvers."

As we have stated twice already, the man who recommends two or more final authorities has a *MOTIVE* for doing it. His *motive* has nothing to do with consecrated, Spirit-controlled, Spirit-led dedication to God. *It is to attain the objectives of a Cult* (Gen. 3:1).

The Alexandrian Cult, then, reaches out through a vast network of unclean spirits and devils into the hearts and minds of every kind of *believer*. The old nature in the "good, godly, dedicated scholar" is just as susceptible to intellectual pride as a junkie is to a dose of cocaine. Few educated Christians can resist the opportunity to impress people with their ability to sit in judgment on the Holy Bible and straighten God out where he "errs."

With these things in mind, we shall shortly wind up our study of the Alexandrian Cult, and their "problem texts," at least until they *invent* another 400 non-existent "problems" with which to harass their students. In closing, we present a beautiful display of the Cult at work in this century; see if you can identify the apostate at work.

I. *Shall We Accept New Bible Versions* (John Jess, Tyndale House Pub., Wheaton, Illinois). The author tells us in this booklet that:

a. Since Wycliffe and the AV translators and Tyndale all met with opposition (p. 4), then opposition to such trash as the *Living Bible* and the NASV is only more of the *same* (p. 4).

(P.S. The main opposition to the *first three* came from sacramental, ritualistic *Roman Catholics*; opposition to the last two came from *soul-winning, Bible-believing Protestants*.

[See how it's done? You can misrepresent a *fact* by *omitting* other facts.]

b. Cults probably have sprung up because of the archaic language of the *King James* (p. 5). That is, if it had just been "updated" sooner you wouldn't have so many Cults.

(P.S. Every cult in the world alters from 1 to 5,000 words in the AV text. John Jess, as a novice, has never had any experience with people who omit "with" when talking about "the Holy Ghost AND FIRE" [Matt. 3:11]. He evidently has never talked with his own kind who omit "NOW" from John 18:36. How is *that* for a cult? The ones who omit "NOW" from John are the members of the Lockman Foundation [NASV] who taught that Israel would never be restored [1 Thess. 2]. *Where did THAT Cult come from?* I suppose it was because the AV said "wist" and "wot" and "prevent" was it?)

c. The TEV does not omit references to the blood of Christ (p. 8). Oh, yes it does: it took the "blood" out of Colossians 1:14. (Stop your lying, Johnny!)

d. Since there are strong "EVANGELICALS" who think "virgin" should be "young woman" when referring to the virgin birth, you shouldn't get too upset about the attack on the virgin birth in Luke 2:33 (p. 8-9).

e. The Greek text of the AV had to be replaced in 1884 because it had so many corrections and additions from careless scribes (p. 10).

(P.S. Aw, shut your mouth, Johnny. There are more corrections and *SUBTRACTIONS* in the Greek text of 1881 [Westcott and Hort] than any Receptus Greek text known to man [see the documented evidence by Pickering, Wilkerson, Hills, Fuller, Burgon, Waite, Scrivener, Miller, et al.])

f. People who believe the AV is the Holy Bible are "THE KING JAMES ASSOCIATION" (p. 10). Fair enough; you *Girl Scouts* are members of the *Alexandrian Cult*. We'll choose up sides: help yourself.

g. The FACTS behind the obscene and blasphemous *LIVING BIBLE* are that Kenneth Taylor was an

"outstanding evangelical" and consulted "qualified Hebrew and Greek scholars" for his "outstanding work" (p. 11).

(P.S. You didn't list ANY "facts." You just gave us the old Cult Hogwash. The facts are: *it is a paraphrase*, not a translation; it came from Alexandria, Egypt, not Syria of Antioch; and the Greek manuscripts he used were Vaticanus and Sinaiticus, containing Old and New Testament *Apocrypha*.)

h. A "fantastic number of conversions" have taken place by reading the *Living Bible* (p. 13). Why not tell us how many, Johnny? Out there in the kiddie corral where you kiddies play does anyone know how to count? A "fantastic number," eh, Johnny?

Were those converted, converted under a man who was *preaching a King James Bible* while they were "reading" a paraphrase? *You didn't say.*

Were those who were converted led to Christ *by a Bible believer* while they were "reading" a paraphrase? *You didn't say.*

Did those who were converted become converts like Jimmy Carter and his sister? Were they like Oral Roberts and Rosalind Rinker? *You didn't say.*

A "fantastic number," eh, Johnny? Well, how is 2,000,000 under Billy Sunday, 1,000,000 under Moody, 1,000,000 under Wesley and Whitefield, 500,000 under Mordecai Ham, 400,000 under Spurgeon . . . using nothing but an archaic "King James Association" Bible.

"Fantastic number," eh, Johnny? (Gowan; go kid your grandmother.)

i. If you enjoy, revere, and "understand" the *King James Version*, use it (p. 14). How come you didn't say "BELIEVE IT," Johnny? Ever meet anyone who *believed* it?

j. Finally: since *no Bible is the word of God and no Bible is the "Word" of God and no translation is the Bible*, you are to rejoice in so many people "READ-

ING THE WORD OF GOD" (p. 15!!) because "THE BIBLE" is "SACRED" (p. 15).

There you have it.

Who is playing ring-around-the-rosie with Johnny out in the playpen? Pat Boone (p. 17), Bill Bright (p. 18), F. F. Bruce (p. 18), Paul Harvey (p. 20), Bill Glass (p. 20), Eugenia Price (p. 22), Paul Smith (p. 24), and good old NORMAN VINCENT PEALE (p. 22).

Their own preferences and their opinions are the *final authority* in all matters of faith and practise (see Bob Jones III, *Appendix Number 8*), for they have never seen a copy of THE BIBLE; and if they did, they would find two to five "BIBLES" that contradicted it in less than twenty-four hours. They are not in "THE KING JAMES ASSOCIATION." They are in the "*Yea, Hath God Said Society*," which has such high standards of initiation that only children who think they are smart enough to correct God Almighty can join the Club.

II. Shall we try William F. Kerr (*The Living Bible—Not Just Another Version*, Tyndale House Pub., 1978)?

a. Kenneth Taylor has decided that he will choose the "way of joy," thereby determining that his paraphrase will be the cause of joy instead of *CONFUSION* (p. 5). Wasn't that Adolph Hitler's slogan for the Nazi party—"Strength; through JOY"? Of course it was. *Who didn't know THAT?*

b. How does one account for the popularity of the "*Living Bible*"? First of all, because it is not a *Bible*; it is a *PARAPHRASE* (p. 7). Secondly, because it was written for *children, not adults* (p. 13). Thirdly, because it is *easy* for teenagers to read (p. 33). Fourthly, because Taylor is NOT a *dispensationalist* like Pember, Larkin, Scofield, Oliver Green, Dr. DeHaan, Theodore Epp, Charlie Fuller, J. Frank Norris, Lee Rober-son, or Jack Hyles (p. 21). Fifthly, because Taylor believes we are *now* in the midst of a great revival by

the Spirit of God (p. 15) since the Paraphrase he made is understandable to people "OUTSIDE OF THE CHURCHES" (p. 15)—*and is selling well on the newsstands.*

Note the careful wording. He didn't say unsaved, "lost," or "**dead in trespasses and sins**" like THE BIBLE says (Eph. 2:1-4), for Taylor knew that if any unsaved man enjoyed reading a book that he could "understand," it couldn't be the *Bible* (1 Cor. 1-2). Oh, these girlies can be cute when they go about turning a phrase!!

Now, to impress you with his vast Christian education, William Kerr introduces fellow Cult members to the two new expressions which the Cult has adopted to cover up the old "more accurate" and then "clearer" bit. The two new expressions are called "FORMAL CORRESPONDENCE" and "DYNAMIC EQUIVALENCE" (p. 7).

What does this mean? *Nothing.*

It means that 3,000 verses in the New Testament (AV) are to be *changed* to match the North African text on the grounds of better "accuracy" and that *the remaining* 2,855 or so verses are to be altered to make them "plainer." Same act. Same game. Same practise. You just dress up the terms to make the sucker think some big deal is coming off. Nothing is coming off but the *disappearance of your God-given authority.*

What translation was the "Living Bible" based on?

Couldn't you guess?

With Bob Jones, Tennessee Temple, Hyles-Anderson, and Liberty all up in arms about Taylor's dangerous paraphrase, what English Bible do you suppose it was patterned after?

Why, that's easy. It was made after the English Bible recommended by Bob Jones, Tennessee Temple, Moody, Fuller, Wheaton, Frisco, Dallas, Fort Worth, et al., ever since those schools were built: it was taken

from the ASV of 1901 (Ibid. p. 7).

What is the PURPOSE of the "*Living Bible*"? Well, surely the author would give us a nice, humble, godly, dedicated statement! Here it is: "Its purpose is to say as exactly as possible what the writers of the scriptures MEANT" (p. 14).

Does anyone reading this page have any trouble locating that time bomb? *Taylor's work is his private interpretation of what he THINKS somebody "meant" when he found it in an ASV written in 1901.*

HIS GOD IS HIS OPINION.

Did Peter "mean" Rome instead of "**Babylon**" (1 Pet. 5:13)? According to Taylor, "yes." Peter just couldn't write as plainly as Taylor could *THINK*. Did Christ "mean" that He would found His church on Simon Peter (Matt. 16:18)? According to Taylor, "yes." Our Lord just wasn't as "plain" and as "clear" as Brother Taylor. Did James write to the "twelve tribes of Israel" (James 1:1)? Of course not, what he *MEANT to say* was what Taylor said he said, *but he did NOT say* (see *TLB*, James 1:1). What has this to do with "formal correspondence" and "dynamic equivalence"? *The same thing that ping-pong balls have to do with egg beaters and after shave lotion.*

How does Kerr alibi the fierce opposition that some Bible-believing people have raised against the *Living Bible*? We'll give you *one guess*. He does exactly what Johnny Jess did; he *pretends* that the opposition to the *King James Bible* came from the same sources. *Well, it didn't.* The Puritans who objected to the *AV* had an "axe to make" (see Dedicatory to the 1611 Edition), and Catholics saw immediately that the New Testament Greek of the *AV* was not the New Testament Greek of Kenneth Taylor and the Jesuits at Rheims. *The Jesuit priests at Rheims (1582) were very careful to use the Greek text of the ASV (1901) and the New ASV (1960):* in short, Taylor took the Jesuit position when he began his paraphrase. It would be abso-

lutely impossible for a rational man on this earth to think that Taylor's opposition matched the opposition against the AV text which had a Greek text from Antioch in Syria (the Receptus.)

Caught them lying to you again. They are *professionals*.

Did Taylor translate 2 Timothy 3:16? Of course not. He wrote "THE WHOLE BIBLE" instead of "SCRIPTURE," and then he wrote "was given to us" to line up with the standard position of the Cult.

But since neither Taylor, nor Bob Jones III, believe that there is *any* Bible in the present tense (see Appendix Number 8), Taylor put the adverb into the *past tense*: "DYNAMIC EQUIVALENCE," I suppose, eh, kiddies?

How does Kerr alibi his denial of the Virgin Birth in John 1:18? Simple, he pretends that "*monogenes*" is not a term of *ORIGIN* but of "RELATIONSHIP." Therefore, Taylor simply refused to translate the word, which is a *compound word*; instead, he wrote "only." But how do you know the word is not a term for *DEDUCTIBILITY* instead of *INDEMNITY*? Or for that matter, it might be a term of *ACCOUNTABILITY* instead of *FILIALITY*. It might even be *IMPLACABILITY* instead of *FLAPABILITY*.

What determined the choice of words in translating? *The author's opinion*. God wasn't consulted one time, before or after, because Taylor never professed to have seen God's BIBLE *a day in his life*.

Kerr completes the line of Cult propaganda for the *Living "Bible"* (saints preserve us) by telling us that a paraphrase is capable of far "GREATER ACCURACY" than a literal translation (citing Ralph Winters, p. 44).

But why pick on Taylor, Kerr, and John Jess? After all, Taylor used the ASV of the "Conservatives" for his source material, and he put into words (2 Tim. 3:16) what they believed about "THE BIBLE" when

they didn't have the guts to state it that way. Why pick on Taylor? Why just pick on Campus Crusade, Bill Bright, Kerr, and Kenneth Taylor?

"Suppose ye that these were sinners above all the members of the Cult?"

III. According to the latest Clue-Cult-Clan that is trying to sell books, the *Living Bible* is not "the version for our time," at all. In spite of the fact that it is the 105th version that professes to have "updated" the AV, the *Living Bible* is still not "THE" modern version. *THE VERSION OF OUR TIME* (International Bible Society, 1978), according to Billy Graham and F. F. Bruce (Oh, my stars, I thought they had just okayed the *Living Bible*? Well, they did, but ANY Bible is a "Bible" with these people), is the *NEW INTERNATIONAL VERSION*. Dr. Edwin H. Palmer gives us the standard party line: "What could be more exciting than trying to make the Word (capital W) of God more *INTELLIGIBLE* and more *RELEVANT* to the people of *our time*?"

Well, since our language evidently becomes archaic *once every six months* (see the *New American, Williams, Jerusalem, Goodspeed, New Scofield, Moffatt, ASV, NASV, RSV, NRSV, New English, Good News, Living Bible*, etc., etc.), I can think of fewer things any *DULLER* than making an ass out of oneself in order to sell books.

The basic reason the *NIV* was made, according to the Cultists, is because there was "A LACK OF A FAITHFUL TRANSLATION IN MODERN ENGLISH." My, what a thing to say after the *ASV, NASV, RSV, NRSV, New Scofield, Jerusalem, New American, Good News*, and the *Living Bible* have been selling books *using the same alibi!*

Don't any of these cuckoo birds ever realize how insane all of this sounds? Could it be that they have had their minds destroyed by commercial advertising on television and they are selling "bibles" to people in

the same condition? Who would believe what was just said, which is a direct quotation from "*QUESTIONS AND ANSWERS ABOUT THE NEW TRANSLATION*" (International Bible Society).

Do any of these hucksters ever eat at the same table? What do they talk about? Everyone of them claims that *the other man's translation* is not clear enough, not intelligible, or is archaic! Surely they are not ALL referring to ONE translation made 300 years before they were born? *Or are they?*

This is a wild scene, man. Here is John Rice and the faculty members of Tennessee Temple trying to alter the AV text AGAIN (for the 110th time) under the sponsorship of Thomas Nelson Publishers, and, so help me Queen Elizabeth, the alibi they use is that "the Bible" needed to be *updated*. Which BIBLE? *Every publisher who professed to be revising the Word of God said he was "updating" it.* Updating it after WHAT?

It had already been "updated" by Wakefield (1791), Belsham (1808), Campbell (1826), Penn (1836), Sharpe (1856), Murdock (1851), Norton (1855), Sawyer (1858), Weekes (1897), Darby (1885), Rotherham (1902), Conybeare (1854), Moffatt (1926), Ballentine (1922), Riverside (1923), Montgomery (1924), Concordant (1925), Williams (1937), Anderson (1864), Worrell (1904), Weymouth (1903), Berkely (1959), ASV (1901), NASV (1971), RSV (1952), NRSV (1970), Phillips (1952), Williams (1972), Bracher (1966), plus the *New English Bible*, and the *Living Bible*, etc.

Now, what is this ghastly LYING that keeps going on about the NEED for *updating* a book 360 years "out of date"? Isn't this the TV trying to convince you that you NEED what God knows no man on earth ever needed (Phil. 4:19)? Why, it's a sales pitch. It's a gaffed act for chumps! The English language doesn't become archaic every six months! If it does, how did *one book*, written in 1611, *stay in style* for 360 years? I

have only listed thirty-three "updating" jobs since 1611. There were 180 before the *NASV*; yet AFTER the *NASV*, here is another committee coming along and stating (as blandly and as bald-faced as Charles Manson) that the *NIV* fills "THE NEED" for a "faithful translation in modern English." You need it like you need a hole in the top of your head. According to these hucksters, there is no other translation like the *NIV* because it is "faithful to the original languages" and has "clarity" and "beauty of style" (*Ibid.*). How do you translators of the *ASV* and *NASV* feel about that?

Don't ask them. They are not in the least upset. *They are the same type of people themselves*; they don't care how many lies are told as long as you get rid of the ONE, ABSOLUTE, FINAL AUTHORITY. The Mafia will cover up for its *own gang* where they disagree because they will tolerate any variety of "PREFERENCES," as long as the gang agrees to ALTER THE AV TEXT (See Chapter Eight—The Creed of the Cult.)

Why do we have to have 200 English translations since 1880? Easy, the *King James* is "archaic" (*Ibid.*, p. 3). As you sit and read, the hopeless, ghastly alibi being given for the need of the 201st "updated version" is that the nasty old Elizabethan *King James* is still around *in spite of attempts by 200 men (or committees) to get rid of it!*

How do the translators of the *NIV* feel about the translators of the *ASV* and *NASV*? *They didn't say.* They slipped by the whole issue by saying that "there are SEVERAL good modern translations, but they are ALMOST all private translations. They USUALLY are the translations of one or two individuals." The *NASV*? He didn't say. The *ASV*? *He didn't say.* They never lay the cards on the table face up.

What Greek text are they following? They didn't say. (We know, so there isn't much point in asking.) The majority of readings from their "eclectic text" are mainly from what two corrupt manuscripts? (*Don't tell us; we already know.*)

How many changes did they make in the God-honored text of the Protestant Reformation? (Don't answer; you don't have to. All members of the Alexandrian Cult think, walk, talk, act, translate, criticize, and misrepresent truth in *exactly* the same fashion, no matter HOW they put *any* Hebrew or Greek eclectic text together.)

In the handbills passed out by this traveling sideshow we are told (just as soberly and as piously as Walter Cronkite) that the "NEED of an up-to-date faithful translation of the Scriptures was *FELT* as early as the mid-fifties because of the archaic language of the King James." Well, bless my soul, kiddies, anyone "put-out" with the *King James* already had nearly 195 translations at their disposal that had "updated" it. What is the point in producing *fourteen more in less than twenty years?*

(Don't answer! We know: Moola, boys and girls, M-O-O-L-A!)

Who do we find connected with this committee? Well, among others, J. Barton Payne (see *The Bible Believer's Commentary on Job*, Preface, 1978), Blaiklock (see *The Bible Believer's Commentary on Acts*, Acts 17, 1978), Laird Harris (see comments in Chapter Two), and Allan MacRae (see article on Receptus printed in the *Bible Believers' Bulletin*).

Is there one man on the committee who has ever read THE Bible or seen THE Bible (Barker, Earle, Goddard, Kalland, Kindberg, Longenecker, Martin, Paine, Preus, Ryrie, Stek, Walker, Wenger, or Woudstra)? Don't ask stupid questions. *There isn't an apostate Evangelical or Conservative on the face of this earth in 1980 who ever saw or read THE Bible, according to his own signed and sealed, documented testament of "faith."* Every man on the committee took the same Playgirl stand taken by every other Campfire Brownie in the Girl Scout troop. It is the *safest* stand to take because it is in the backyard, behind the hedge,

where the mobs and rioters in the streets will never be a threat to the make-believe "battle exercises."

What is the *NIV*? It is just one more *money-making pulp* put out by the Alexandrian Cult in line with the blasphemous North African Text of Origen and the Jesuit Priests (Rheims, France, 1582). It will no more be a "bible" than a hollyhawk. The extent gone to to sell this 201st piece of non-Biblical trash is beyond comprehension to anyone but a TV addict who was brainwashed into insensibility and had lost the power to discriminate or draw value judgments.

We are told that this new Bible has "economic integrity," "tightly drawn texture," "no shirtsleeve casualness," is "dignified and readable," and that it "represents the whole denominational spectrum" with "historic familiarity" and "simplicity and directness of meaning," etc., etc. In short, it is a Farrah F. Majors in an evening gown.

What is the "underlying Greek text" of the *NIV*?

You get one guess.

Not two—one. *If you can't guess right the first time, don't ever buy a copy of "the Bible."*

You see, there hasn't been an *original thought* in the head of a Cult member since 1885. They have been engaged now for nearly *one hundred years* (200,000 "man hours" for the *NIV* latest joke) in getting rid of the *Authorized Version*. In view of this, anyone knows what the "underlying Greek text" would be. *You get one guess.*

1. All members of the Alexandrian Cult recommend more than *one* final authority.

2. All members of the Alexandrian Cult desire *to replace the Authorized Version*.

3. All members of the Alexandrian Cult recommend the *North African Greek text*.

4. All members of the Alexandrian Cult *profess* something they do not *believe*.

5. All members of the Alexandrian Cult alibi the

destruction of the Authorized Text and attacks on the Fundamentals in that text on the grounds that *some-where* in their texts you can still find the "fundamentals."

But why pick on Kenneth Taylor, Billy Graham, Campus Crusade, and the "New" International Version?

Suppose ye that these were sinners above all the members of the Cult? **"I trow not."**

Not on your life.

IV. Look at the *New American Standard Flopdoodle*.

a. No one on the NASV committee was worrying about anybody "OBEYING THE TRUTH" in Galatians 3:1, so they just took the phrase out on the grounds that it "didn't affect one *fundamental doctrine* of the faith."

b. The NASV committee will not find fault with you if you "**BEAR FALSE WITNESS,**" for they knocked that commandment slap out of Romans 13:9 on the grounds that it "didn't *affect* one fundamental doctrine of the faith."

c. The NASV committee knocked "**BLOOD**" out of Acts 17:26 so the verse would teach integration and knocked "**BLOOD**" out of Colossians 1:14 so as to equate redemption with REMISSION; *which it is NOT*. They just "preferred" to believe *error was truth*. (See Bob Jones III *Appendix Number 8*.)

d. The NASV took the National Council of Churches readings (RSV and NRSV) for Luke 24:51-52, and then altered every passage that dealt with the actual salvation of a sinner by grace (Luke 23:42; Acts 8:37, 9:5-6, 16:30-31), because "with all the thousands of manuscripts the real changes are so *small* and *insignificant* that they really don't affect the, blah, blah, blah, blah" a bit.

No, we will never let Kenneth Taylor be the scapegoat in the Cult for his fellow members who are just as

destructive and just as *dishonest*.

e. How could a sinner be saved by believing on the Son of "Man"? Simple. Just read the NASV in John 9:35 and there—contrary to John's *style* and contrary to John's DOCTRINAL STATEMENT (John 20:31)—is salvation by worshipping the "Son of Man" after a question that never would have been asked. If Jesus had said: "Dost thou believe on the Son of Man?" The restored blind man would never have asked, "**Who is he, Lord?**" (vs. 36). The blind man would have said, "Of course I do, who doesn't?" Ezekiel was called "**SON OF MAN**" more than *ten times* in the Old Testament. That "**SON OF GOD**" is something else.

f. When those who held "**THE TRUTH IN UN-RIGHTEOUSNESS**" (Rom. 1:18) hit the Monarch of the Books (AV 1611), they trembled like a dove out of Egypt and cheeped "*hinder* the truth" so that they could exempt *themselves*. When these same apostates collided with Romans 1:25 and were told by the Holy Ghost that they were engaged in changing "**THE TRUTH OF GOD INTO A LIE**," they almost had a heart attack; in their haste to duck the charge, they altered it to "*exchanged* the truth of God"—which is the reading adopted by every *unsaved Liberal* in the National Council of Churches, Dean Weigle and Norman Vincent Peale in the lead.

Why pick on Kenneth Taylor and the NIV?

g. Having implied that Jesus Christ was a *sinner* (NASV, Matthew 5:22) and watering down the "proofs" of His resurrection to the point where they were no longer "**infallible**" (Acts 1:3), the Lockman Foundation inserted the Arian reading of the Jehovah's Witness' text (John 1:18 in Vaticanus and Sinaiticus) stating that there were *two* separate GODS, *one revealing the other*. (The reading "THE" only begotten "GOD" is not even found in Vaticanus or C or L or P⁶⁶. It is found in P⁷⁵ and *the FOURTH correcter of Sinaiticus*.) (See Appendix Number 4.)

h. After lying about the *source* of the quotations in Mark 1:2 and removing the ending of the Disciple's prayer (Matt. 6:13) to match the Jesuit Bible of the Roman Catholic Church (1582), the NASV committee proceeded to adopt the readings of the National Council of Churches (RSV and NRSV) for Matthew 1:25, 6:33, 16:3; Mark 6:11, 9:46; Luke 2:33, 2:14, 4:4, 4:8; John 12:41; Acts 2:30, 8:37, and one hundred other places.

Why? Why all of the "FORMAL CORRESPONDENCE" and "DYNAMIC EQUIVALENCE"?

Why all of this "INTRINSIC PROBABILITY" and "LUCIAN RECENSION"?

How now, brown cow? *Why all the apostate smog?*

Simple: "Since not one single change we made to bring the *Protestant Reformation text* into line with the *Roman Catholic Church* and the *National Council of Churches* affected a single principle, doctrine, or teaching of the faith, it was the only good, godly, spiritual, intelligent, dedicated, recognized thing to do."

Alongside the NASV, Taylor's paraphrase is a gem.

Now, who *tolerates* this type of fraudulent, underhanded, under-the-table, Satanic manipulation (NASV, 1960) of the living words of the living God?

1. Custer and Neal at Bob Jones University.
2. Porter and Afman at Tennessee Temple University.
3. Every faculty member at Hyles-Anderson (up to 1986) who graduated from the School of Religion at Bob Jones or Tennessee Temple.
4. Every faculty member at Falwell's school in Lynchburg who graduated from the School of Religion at Bob Jones University.
5. Every faculty member at Pensacola Christian College* who graduated from the School of Religion at Bob Jones University.

6. EVERY UNSAVED LIBERAL IN THE NA-

* Arlin Horton reversed the school's position in 1998, after lying about the NASV for twenty-five years.

TIONAL COUNCIL OF CHURCHES AND EVERY ROMAN CATHOLIC PRIEST IN SOUTH AMERICA AND MEXICO.

Apostates of a feather nest together.

If you will lie about the authority of God Almighty, you will lie about ANYTHING.

If you are paid to promote *fraud* and *embezzlement*, you are a *professional liar*: you are an *APOSTATE*. The apostate in this generation can be spotted 500 miles off upwind. And whether he is teaching at Union Theological Seminary or Baptist Bible College, whether he is lecturing at Chicago University or Hyles-Anderson, whether he is translating for Harvard and Yale or for Tyndale and Wheaton, he is a uniform *carbon copy* of every Bible-denying, destructive critic from Genesis 3:1 to the New Scofield Board of Editors.

Do you think that "soul winners" are an exception to the rule? Well, why don't you write the head of "*BIBLICAL EVANGELISM*" and check him out. The head of *BIBLICAL* (did you dig that, baby?) *EVANGELISM* is a born-again, soul-winning, premillennial Fundamentalist who thinks that if any man believes in an infallible, inerrant Bible that a man can READ, that man is DISHONEST. (Letter from Robert Sumner to Paul Matthew, Sept. 8, 1978.)

Now, why don't some of you write to Bobbie Sumner and see if we have misrepresented him? Okay? Nothing like getting the truth out of the "horse's mouth," is there? Rev. Paul Matthew of Martinsville, Indiana, wrote Sumner a letter and asked him three simple questions: 1. *What* is the infallible, inerrant Bible? 2. *Where* is the infallible, inerrant Bible? 3. *Do you* have an infallible, inerrant Bible?

Robert Sumner didn't answer ONE question with a direct answer. To the contrary, he stated that he knew no intelligent scholars who had an infallible, inerrant Bible, that anyone who thought the AV was an

inerrant and *infallible* Bible was *DISHONEST*, and that an anonymous man, who believed this and lived in Florida, was a "NUT."

Shall we answer all three of Matthew's questions directly, since the little pip-squeaks in "*BIBLICAL EVANGELISM*" don't have the guts to?

1. The infallible, inerrant Bible is the *King James 1611 Authorized Version*.

2. *It is on the counter of every dime store in the world.*

3. *I have a copy, and all of my family have a copy.*

Now, do you want a *straight* answer on those three questions from Bobbie Sumner? *Write him*. Or write any man you find listed in this book and ask him those three questions that Rev. Matthew asked Bobbie. *If you get a straight answer on two of them, I'll buy you a steak at Quincy's.*

Every member of the Alexandrian Cult, from Origen to Bobbie Sumner, can be identified immediately by *six practices* to which he is faithful to "unto death." These six practices are SOP in the Cult and any Brownie in the Girl Scout Corps of that Cult will meet all six requirements.

1. He has two *or more* authorities.

2. *His own preference* is the final authority.

3. He will tolerate other "preferences" as long as no one believes in ONE final authority. (See the Creed of the Cult, Chapter Eight.)

4. He will *profess* to study and read and teach a book he *has never seen*.

5. He will use *any subterfuge* (see John Jess and Kerr on "opposition to Taylor's paraphrase") available to justify private interpretation of the Bible—including altering 2 Peter 1:20 so it doesn't condemn that. (See any mishandling of the passage by Taylor or the ASV or the NASV or the RSV or the NRSV.)

6. If he cannot find a subterfuge he will *invent one*.

The book you are reading lists over 380 *inventions* by the Alexandrian Cult. Cult members may plead that they don't use one hundred of them, but then again, they won't plead that till after they have read the book and gotten their head straightened out long enough to *lie their way out again*. Some Cult members will hold that only one hundred are valid, some that only fifty are valid, and some that only *five to ten* are valid. APOSTATES DIFFER IN THEIR AMOUNTS OF *INFIDELITY*. With various "preferences" that are regulated by book sales, income, royalties, teaching positions, social image, and "staff" authority, some can afford more infidelity than others. Some like a "**little leaven**" (Gal. 5:9); some much leaven.

We will allow for *none*. We have God's Book. God wrote it, and God preserved it. It is preserved without *proven* error. Opinions to the contrary cannot be a proper subject for serious thought; they belong out in the backyard in the playpen with the diapers, beads, bottles, and rattles. *Have fun, kiddies*. You may be sure of one thing: you have never engaged the real enemy in combat, and you never will. Where you "bivouac," a shell hasn't dropped for *nineteen centuries*.

"Cowardice is epidemic" (Gen. George Patton)

A Few Loose Ends

In the preceding chapters we have covered most of the main "problems" that apostate Liberals and Fundamentalists profess to have with the *AV 1611 King James Bible*. There remains a brief gathering up of "schnitzerei" as the Germans say: a collection of clippings or cuttings that have little to do with the main beams and timbers. We are not going to deal with a vast body of "contradictions" that have been invented up by the enemies of the Bible, for they only constitute a public display of *ignorance*.

We realize that Haley has listed more than 2,000 "discrepancies" in his work, but at least 1,600 of these are not worth the time that it would take you to break in the binding on the book. Furthermore, Haley is quite unreliable when faced with matters of final authority, as he himself is a member of the Alexandrian Cult who doesn't hesitate to attribute "mistakes in copying," "errors of transmission," and "corruption of text" to the *Authorized Version* every time he feels like it (John Haley, *Alleged Discrepancies of the Bible*, Baker Book House, 1977, pp. 312-313, 324-325, 382, 336, etc.).

Quite naturally, his reason for believing that there were errors in the text (as Shelton Smith, Tom Wallace, and Robert Sumner believe) was due to his EVIL COMMUNICATIONS (1 Cor. 15:33) with *DESTRUCTIVE CRITICS*. "**Having men's persons in admiration because of advantage,**" time and time again, Haley appeals to the Alexandrian Cult for help in solving "problems." His book is a long and tedious survey of the opinions of the Alexandrian Cult where they cross the word of God. Cult members used for numerous

“corrections” of the God-given text are Michaelis, Hengstenberg, Arnold, Keil, Davidson, Bush, Calvin, Oehler, Bertheau, Kennicott, Konig, Masius, Ewald, Kurtze, Lange, Auberlen, Greswell, Alford, Bertholdt, Gausson, Rawlinson, Gesenius, Kimchi, Knobel, Hirzel, Hall, Edwards, Ellicott, Bengé, Barnes, Conybeare, Hodge, Wordsworth, et al.

We know these hot air experts.

We have met them before (see comments in *The Bible Believer's Commentaries on Genesis, Exodus, Proverbs, Minor Prophets Vol. 1, Matthew, Acts, Revelation, and Job*). There isn't *one man* in the list who ever *read* the Bible, *saw* the Bible, *studied* the Bible, or *taught* the Bible. Every man in the list held his own opinion or the opinions of his fellow Cultists as the final authority, and where no final agreement could be reached on a problem, they agreed among themselves to hold to a cool, refined *AGNOSTICISM* in regard to it and blame the “problem” on the author—GOD. (You understand, of course, that none of them believed *anything they read* was written by God. “God,” for them, meant “clumsy and careless scribes.”)

So, dismissing 1,600 samples given by Haley, and perhaps at least 300 given by Davidson (*Sacred Hermeneutics*, 1843) and Nork (*Biblische Mythologies des Alten and und Neuen Testaments*, 1842) and Longhurst (*A Common Place Book*, 1883) and Cooper (*400 Texts of Holy Scriptures*, 1791) and others, we shall pick up a few remaining “problems” that are found in the text of the *King James Bible*.

“Then came to him the mother of Zebede’s children with her sons, worshipping him, and desiring a certain thing of him.” (Matt. 20:20), versus **“And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.”** (Mark 10:35).

Who made the request? The *boys* or the *mother*? It seems never to have occurred to some of the critics

that the boys made the initial request, and when they did, Jesus turned to their mother and he asked "**WHAT WILT THOU?**" (Matt. 20:21). Why wouldn't the mother back up the request of her sons? People do have a time with it, don't they?

"Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13:32).

This verse has been quoted by apostate Evangelicals and apostate Conservatives (the apostate Fundamentalists haven't found it yet!) as proof that there are definitely "errors" in the Bible. The fabulous *reasoning* behind this is that there are some *FLOWER* seeds smaller than a "mustard seed"; therefore, it couldn't be the "**LEAST**" of all seeds.

Now, aside from the fact that the mustard seed is a herb, not a *flower*, and aside from the fact that you don't *sow* flowers in a "**FIELD**," and aside from the fact that the mustard seed *IS* the smallest seed that an *Old Testament Jew would sow in a field* (He is talking to Old Testament Jews, remember?), there lies the manifest Biblical fact that the words like "**ALL**" and "**EVERY**" don't always mean "all without *exception*" (Rom. 1:8; Mark 1:5; and Eph. 6:21).

Now, what first year student in the Pensacola Bible Institute—with or without a high school education—didn't know *THAT*?

How can one possibly explain such "fault finding" with the Holy Bible by a man *who has had ten years of postgraduate work*? What did he study? Dominoes? Where does all of this jet stream come from about "*serious Bible study*" and new translations for "*serious Bible students*" when the men who wrote them, and the men who taught the men that wrote them, *don't have the intelligence of Snow White and the Seven Dwarfs*?

"Else what shall they do which are baptized for

the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29).

Of all the loose ends, this is the loosest; and of all the scholastic schnitzerei in the *Scofield Reference Bibles*, this marks the "schnitziest." Both editions of the *Scofield Reference Bible* (old and new) have the astounding note in them that Christians are being baptized "in the ranks left vacant" by dead Christians.

What in blazes is *that*?

There isn't any reference *anywhere* in 1 Corinthians (or anywhere in the New Testament) to *anyone* being baptized to fill the "ranks" of some dead Christian. Where do such monstrous perversions come from? With not one verse within 2,000 verses of the text, in either direction, to indicate the ridiculous private interpretation of the Scofield Board of Editors, these "good, godly, dedicated scholars" go right on with their theological madness like an acid-headed Jesuit.

Now, the problem was that the *NSRB* Board of Editors thought that water baptism was a "SACRAMENT" (p. 1174, footnote). This basic blunder made it impossible for them to understand the meaning of water baptism in 1 Corinthians 15, which had nothing to do with *anyone* taking anyone's place no matter how "rank" they were. The infallible *AV* text of 1611 defined the terms used in verse 29 (as usual) and then gave the correct interpretation in the context of the passage. Observe:

1. **"THE DEAD"** are never "dead Christians," only, in the chapter.

2. **"THE DEAD"** in verses 12, 20, 22, 35, etc. is a reference to every man, woman, and child who ever died on this earth. When Christ came up from **"THE DEAD,"** He certainly did not rise just from *saved Christians*: Rubbish! He came up through Hell (Acts 2:27, 31) with the keys on His girdle (Rev. 1).

3. **"Baptized FOR THE DEAD"** (vs. 29) refers to *anyone* who is baptized in water, since their burial

in water (see Psa. 42:7, 88:7; Matt. 3:16; 2 Pet. 3:5-6) pictures the wrath of God *killing a man and burying him* (Rom. 6:3; 1 Pet. 3:20-21).

4. *Every believer who was ever baptized in water was "baptized FOR THE DEAD"* because his water baptism showed that he was buried (Rom. 6:1-3), and his coming out of the water showed that he, some day, would come up *from the dead* (Rom. 6:1-6). If the **"DEAD RISE NOT AT ALL"** (vs. 29), why would anyone be baptized? YOU WOULD HAVE TO HOLD THEM UNDER WATER AND LEAVE THEM THERE.

Now, this well illustrates the *mischievous madness* that apostate Fundamentalists get into when they try to correct a Mormon's authority by correcting *their own authority* instead of *believing* it. (See Appendix Number 9.)

Every believer is **"baptized for the dead"** if he is immersed in water after he is saved. By divorcing the expression (**"THE DEAD"**) from the verse, the context, and the chapter, the *NSRB* Board of Editors gave us the ludicrous private interpretation you find on p. 1249 (footnote 1) which is no more an indication of "serious Bible study" or "Bible truth" than a brochure by Garner Ted Armstrong or Kenneth Taylor. The *NSRB*, here, is as lost as a golfball in high weeds.

"He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day." (2 Kings 14:7), versus **"Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land."** (Deut. 23:7).

How are you treating a man as your brother when you slay **"ten thousand"** of his descendants? The critics simply overlook the *700 year gap* between the original instructions and the final catastrophe. The Edomites were to serve (Gen. 27:29), so when they rebelled, the rebellion was to be put down, whether Amaziah "ab-

horred" them personally or not. God himself eventually curses their whole land (see *The Bible Believer's Commentary on the Minor Prophets*, Volume One, 1979).

"And call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:9).

This verse, as verse 14 in the same chapter, is a scourge to any modern "priest" who loves long robes (Luke 20:46) and violates the commandment as brazenly as the CIA violates the Constitution. Down south the problem can be avoided: we call our earthly fathers "DADDY." However, any simpleton can see that the context of the commandment is titles given to *religious leaders* (cf. Judg. 17:10 and 2 Kings 2:12). That is, when you call a religious leader "FATHER," you are directly violating the explicit spoken (and written) command of the Lord Jesus Christ. Since all Catholic priests, bishops, popes, and cardinals do this *regularly*, we are not to be particularly impressed by their "religion."

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:15), versus **"I have yet many things to say unto you, but ye cannot bear them now."** (John 16:12).

The difficulty is no difficulty if one realizes that the "all things" of John 15 were *all the things that the Father wanted the disciples to know about at that time* (see comments under Acts 1:7 in *The Bible Believer's Commentary on Acts*, 1976).

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." (John 18:20), versus **"But without a parable spake he not unto them: and when they were alone, he expounded all things to his dis-**

iples." (Mark 4:34).

It would appear that our Lord was lying or at least not telling "the whole truth." However, a more careful reader will observe that the high priest was asking specifically about Christ's "**DOCTRINE**" (John 18:19). We are told in Mark and Matthew what this **DOCTRINE** is. It was the doctrine about His *Deity* (Mark 14:58-61) and His doctrine concerning "**the temple**" (Matt. 26:60-65). Of these matters, Christ had certainly said nothing in **SECRET**. He claimed to be **Jehovah** *publicly* (John 8:58), and He claimed a resurrection of his Body ("**the temple**") *publicly* (John 2, 11).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

This is the verse that tripped up all of the translators (*ASV, RSV, NASV, NRSV*) and the editor of the *Sword of the Lord* and the faculty members at Hyles-Anderson, Tennessee Temple, Bob Jones, and Falwell's school in Lynchburg. When they read the *AV*, the members of the Alexandrian Cult, who were "Fundamentalists," were aghast to learn that they would not get to eat of "**the tree of life**" unless they *worked* their way to it by "keeping the commandments."

Every time a Cult member ran into a Seventh-day Adventist, he became so embarrassed at the "clumsy handling" of the "Arminian" translators of the *King James* that he was tempted to say as Martin Luther: "Some day I'm going to light my stove with Revelation" (Luther said "James" instead of "Revelation"). So in the interest of Satan and Calvinistic theology, the inept and bungling committees of 1885 (*RV*), 1901 (*ASV*), 1952 (*RSV*), and 1971 (*NASV*) fixed things up so a "Christian" *could* eat of "**the tree of life**" without "keeping the commandments"; all he had to do was "**WASH HIS ROBES.**"

Now, of all the classic boo-boos found in the Al-

alexandrian Library of Asinine Scholarship, this is the boobiest. It is the classic of classics.

1. No Christian has to partake of any **"tree of life"** for *anything*.

2. He already *has* eternal life without it (The **"tree of life"** would give eternal life according to God, Gen. 3:22).

3. If he "washed his robes," *he would go to Hell like a bullet*. White-washed is not "washed white" (Rev. 1:5).

4. The people who **"washed their robes"** are in the TRIBULATION (Rev. 7:14), *not the Church Age*, so the blunder was as bad as any Jehovah's Witness who taught the 144,000 (same chapter) were in the Church Age; *which they are NOT*.

Now, such are the ways of sin and death for Bible-perverting blockheads like those in the Alexandrian Cult. *They pervert the words of the living God, and then they invent heresy* which has no foundation in fact or truth, in or OUT of the Bible. With a faith-and-WORKS situation in the Tribulation (Rev. 12:17, 14:12, 20:12), the stubborn, stupid, implacable, unmerciful judges of the Holy Bible *altered the God-honored text and made a lie out of the truth* in the very chapter where it said that *they were NOT to subtract from it* (Rev. 22:19), *or add to it* (Rev. 22:18), and that those who loved and "made lies" (Rev. 22:15) would wind up in **THE LAKE OF FIRE**

But so persistent are the ways of sin and apostasy for the "Fundamentalist" in the twentieth-century Laodicean Zoo (to call it a "church" would be a crime), that one will find this gross, apostate heresy in the text of the *New Scofield Reference Bible* with the label on that "Bible" that it is **THE AUTHORIZED VERSION** (*frontispiece*).

Not content with *subtracting* (**"do his commandments"**) and *adding* ("wash their robes") *to the Bible and inventing a heresy*, the "born-again," premillennial

Fundamentalist of the twentieth century proceeds to *LIE about the text* and sells a FRAUD to his fellow Christians.

Routine: par for the course. And every "golfer" is a "good, godly, Biblicist."

The apostasy between 1901 and 1990 is in the Body of Christ. The Liberals and Neo-evangelicals and Modernists have nothing to do with it. They are "over the hill." *The apostates are at work in the "World Congress of FUNDAMENTALISM."* Having rejected the word, "**THERE IS NO LIGHT IN THEM**" (Isa. 8:20). "**There is no light in them.**" There is no light in their *translations*. There is no light in their *publications*. There is no light in their *classrooms*. There is no light in their *ministry*. There is no light in their *discoveries* and in their "better and older *manuscripts*." They have no light but the light that any believer has: THE AUTHORIZED ENGLISH TEXT OF THE PROTESTANT REFORMATION. *Where they correct this text, all the light in the room goes out.*

"And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings." (Lev. 23:18-19), and "**But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;**" (Num. 28:27).

The instructions in Numbers are for the wilderness; the ones in Leviticus are for entrance into the land.

"And Daniel continued *even* unto the first year of king Cyrus." (Dan. 1:21), versus "**In the third year of Cyrus king of Persia a thing was revealed**

unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." (Dan. 10:1).

The writer of Daniel 1:21 is writing at the time of the first year of the reign of Cyrus; Daniel (or another writer) is writing Daniel 10:1 from the standpoint of the third year of Cyrus. Daniel doesn't have to be the *author* of every verse in the book except where he says **"I DANIEL"** (10:2, 11:1, 12:5, 8:1, 9:3, 8:15, etc.). Any historical narrative in the book could have been written by Shadrach, Meshach, or Abednego, or others. Observe the difference between the *first person* singular (me) in Daniel 8:1 and the *third person* in Daniel 10:1.

"And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well." (Exod. 2:14-15) versus **"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."** (Heb. 11:27).

Moses feared the king after he murdered the Egyptian and hid him in the sand, but he did not fear the king *the second time* when he went down and left, taking the Israelites with him. But there is a further truth in Hebrews 11:27, Moses **"forsook Egypt"** by refusing **"to be called the son of Pharaoh's daughter"** (vs. 24), intimating that he **"forsook Egypt"** long before he left it bodily.

The word "forsake" does not have to refer to either exodus from Egypt—his own personal one in Exodus 2:15 or the national one in Exodus 12-15. The Jews were guilty of **"FORSAKING"** their God (Jer. 2:17, 5:7, 17:13, 16:11, 19:4) without going bodily

anywhere.

"Jesus Christ the same yesterday, and to day, and for ever." (Heb. 13:8).

The problem that Charismatic healers have with the verse is notorious. They take the verse out of the context to prove that anything Jesus did then, *THEY* can do now, or even *IMPROVE ON IT* (John 14:12). This has led to a plethora of absurd (and carnal) radio programs blanketing the country from coast to coast with an infernal (and eternal) din about God desiring all of His children to be healthy, wealthy, wise, comfortable, and successful. (Where this fits into 2 Cor. 11:22-28 and Heb. 13:13 is a little hard to say!)

Beside the fact that Jesus Christ *WAS* a baby and is no longer a baby, and the fact that He *was* nailed to a cross and is no longer on it, and the fact that His earthly ministry *was* to Israel (Matt. 10:1-6) and no longer is (Matt. 28:18-19); there lies the brutal truth that no Charismatic of *ANY* profession can walk on water or raise dead people who have been buried four days. No Charismatic can feed a congregation of 500 people with a small basket of loaves or fishes, let alone 5,000.

If a Charismatic cursed a fig tree, the Lord would probably bless it just to prove that a fool ought to keep his mouth shut when he doesn't know what he's talking about. Hebrews 13:8 is a reference to God's unchanging faithfulness (Rom. 8:35); it has no reference to you spitting on a man's eyes and applying mud to them (John 9:6).

"And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren." (Gen. 9:25), and **"Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession;**

they shall be your bondmen for ever: but over your brethren the children of Israel ye shall not rule one over another with rigour." (Lev. 25:45-46), with "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." (Exod. 21:16).

Two considerations must be made. The first is that "stealing" a man is not the equivalent of "buying" a man to work for you, nor is it the equivalent of keeping a *prisoner of war* as a slave. The second is that no bondman is to be *mistreated* (Exod. 22:21), whether he was stolen or not (see the New Testament instructions in Eph. 6:9 and Col. 4:1).

Bondmen "for ever" is exactly how the word "forever" is used in Genesis 43:9 and 1 Samuel 28:2, which see. George W. DeHoff (*Alleged Bible Contradictions*, 1962, p. 154), a member of the Campbellite section of the Alexandrian Cult—the Cult includes Atheists, Liberals, Campbellites, Catholics, Fundamentalists, Mormons, Conservatives, Satanists, Communists, and Evangelicals, as well as Charismatics and Neo-evangelicals—tells us that God *abolished* slavery by a process of "teaching and instructing the people," which is about as wild a statement as was ever made on commercial TV. *God never abolished slavery a day since it started* (1 Tim. 6:1-3; 1 Cor. 7:21), and there is more of it going on *now* (Arabia, China, etc.) than went on in America between 1700-1900.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin." (Matt. 6:28), "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:31), "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:34),

"But if any provide not for his own, and spe-

cially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8), and "A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just." (Prov. 13:22).

The passage in Proverbs is before the announcement of the kingdom being "at hand" (Matt. 4:17; Mark 1:14), while the passage in Timothy is dealing with the care of Gentile widows under *grace*; not a Jewish disciple before the crucifixion. Further, "providing for your own house" can be done without worrying about "what shall we drink" or "what shall we eat." Philippians 4:19 shows how provision for a house will be provided, and so does Romans 8:28-36.

You can "provide" without *worrying* about tomorrow, and that is what Matthew 6:28-34 is about. "THOUGHT FOR THE MORROW" is wrong where it is a hindrance in seeking GOD'S RIGHTEOUSNESS (Matt. 6:28-33) TODAY (Prov. 20:4). Where God's righteousness is first (Rom. 14:17), a man will be able to provide for his own and his own household.

"Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." (Luke 22:36).

This verse with Luke 14:26 are two verses that never show up in the pulpit notes of any preacher on an FM Christian radio station or a "Charismatic Renewal." They indicate that bigger and better wars are on the way, and you had better carry a weapon. Many of your forefathers believed that. They never took their Bibles to church without a GUN on their shoulder. They had a great deal more sense than our generation which lets the Democrats and the Civil Right's Bill unarm it so the Government can shut its churches and take its Bibles. *The need is God, Guts, and Guns.*

"Be ye angry, and sin not: let not the sun go down upon your wrath:" (Eph. 4:26), versus "Be not

hasty in thy spirit to be angry: for anger resteth in the bosom of fools.” (Ecc. 7:9).

Anger is plainly one of the attributes of God (Num. 11:1, 10; Deut. 29:23; 2 Sam. 24:1; Isa. 10:5), although He is **“SLOW TO ANGER”** (Psa. 103:8; Neh. 9:17). James, therefore, cautions a man to be **“SLOW TO ANGER.”** However, anger is essential for some situations (Mark 3:5; John 2:15), but the warning is found in the rest of Ephesians 4:26—**“AND SIN NOT.”** The trick is to be angry *without sinning*, and this is “quite a trick,” as hot-tempered men have found out (Acts 23:3).

Righteous indignation against sin and evil is the work of the HOLY SPIRIT (Deut. 1:37, 4:21, 9:28). The human limitations are:

1. Be **“slow to anger.”**
2. Don't be angry **“without a cause”** (see Matt. 5:22 in the AV. You cannot find this doctrinal teaching in the NASV, for like its sister publications, the RSV and NRSV, it is a Campfire “bible” for girlies.)
3. **“Be not HASTY . . . TO BE ANGRY”** (Ecc. 7:9).
4. Don't *sin* when you do get angry (text).

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (Rev. 21:8), versus **“Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?”** (James 2:25).

Rahab lied. *Is she in the Lake of Fire?*

The solution can only be found in the Authorized Text of 1611. None of the Greek grammars by Davis, Trench, Thayer, Berry, Gregory, or Robertson can possibly shed *any* light on the text as it stands in Revelation 21:8. (See Appendix Number 9.)

The answer lies in the fact that though a born-again

Christian can LIE, technically he is not "a LIAR," at least not in the *doctrinal sense* of Revelation 21:8.

Now that is too heavy a doctrine for the apostate Fundamentalists at Pensacola Christian College and Bob Jones University to handle. "From their youth" they have taught that if a "Christian" gets drunk, he can't be a *real* Christian because "no drunkard will enter heaven." (Ever hear THAT one before?) Their absurd private interpretation is based on the conceit of the Pharisee involved, that since HE wouldn't get drunk that *no Christian could*. The verse used to prove this Arminian nonsense is 1 Corinthians 6:10, which (if one will read it) *says nothing about ANYBODY getting to Heaven*.

But such are the fantastic improvisations of those who talk about "the original autographs" and the "deeper meanings" of the Greek text. (See Appendix Number 9.) A Christian is a *Christian*. He has been cut loose from his flesh, and although his life can manifest "the works of the flesh" (Gal. 5:19), which it should *not* (Gal. 5:16), he has been "washed" and "sanctified" (1 Cor. 6:11); and doctrinally speaking, he is no longer a thief, liar, or drunkard per se. If he *commits these things*—and he *can* according to Ephesians 5:3–6 and Galatians 5—he pays for them in the flesh (Gal. 6:8), loses his *millennial inheritance* (Col. 3:24; Eph. 5:5; Gal. 5:21), and sometimes his *life* (1 Cor. 11:30).

If Rahab lied, she committed one sin to save the life of two of God's chosen people (see Exod. 1:19–20). On the grounds that it is "never right to do wrong to get a chance to do right," we may say that she did wrong. A. W. Pink goes much further and says she should have kept silent (or told the truth) and trusted God to spare the two spies *some other way*. In all this we sense an ultra-dedicated, ultra-sanctified saint sitting in judgment on a situation he knows nothing about.

In the first place, *the Lord didn't send the spies, Joshua sent them*. In the second place, they chose a

harlot's dwelling on their own—*God didn't tell them to go there*; and in the third place, if someone invited you into their chambers in the Orient (see Judg. 19:20–21), *they were obligated to take care of you* (Gen. 19:1–3). If they allowed you to be killed, *they would have committed MURDER*. In a choice between murder and lying during a time of war—and Joshua 1–10 is a time of war—you had better LIE. If Rahab had a third option, I am sure *there is no one reading this page* who would have had the grace or the guts to take it.

Now, it is cases like this that Joe Fletcher and Hugh Hefner (twentieth-century Hedonists) love to rejoice in. They use them as a real chance to justify SIN in their own personal lives. These men were desiring to justify fornication, adultery, pornography, sex abuse, drugs, and liquor, *when none of them were being THREATENED with anything*. Opportunists are very quick to grab any line thrown to them to justify their devilment. Alongside Willie Clinton and Ted Kennedy, Rahab the Harlot was *a saint*.

“Ye are bought with a price; be not ye the servants of men.” (1 Cor. 7:23), versus **“Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.”** (1 Pet. 2:18).

Since the slave in the New Testament is commanded to serve his master (1 Tim. 6:1–4) and obey him (Col. 3:22), the statement in 1 Corinthians 7:23 looks out of place, until one remembers that Paul is discussing the *motive* in serving. The context of 1 Corinthians 7:23 is for the servant to stay in bonds and go on serving (vss. 20–24). The bond slave serves Jesus Christ *when he obeys his master in the flesh* (1 Tim. 6:1–4).

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:” (Mark 3:29), versus **“And by him all that believe are justified from all things,**

from which ye could not be justified by the law of Moses." (Acts 13:39).

An incredible Campbellite (DeHoff) says that the unpardonable sin consists of a "complete apostasy" from "the truth of Christ." There is a runner-up for funny-bunny scholarship! (See 1 Cor. 15:29 in the NSRB.) There is nothing in either Testament that *hints* of any such thing. The unpardonable sin in Mark 3:29 is defined in the context exactly: **"BECAUSE THEY SAID, HE HATH AN UNCLEAN SPIRIT."** (vs. 30).

Since no Campbellite is able to read any Bible with any degree of accuracy, it is not surprising that DeHoff and 100,000 "Christians" just like him have to *invent* their own meanings of Bible words apart from the Bible.

There are evangelists in America teaching the unpardonable sin of Mark 3:29 is telling the Holy Spirit to get away from them, telling the Holy Spirit to leave them alone, the final rejection of Christ, crossing the deadline, and God knows what. *The Lord just told you what it was* (vs. 30). Why make a liar out of God just to impress people?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19-20), versus **"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect."** (1 Cor. 1:17).

Plainly Paul, as an evangelist, was never *commissioned* to baptize anyone, *although he did* (Acts 16:33; 1 Cor. 1:16). His primary commission (Gal. 1:11; Acts 26:18) was not the primary commission given in Matthew 28:19-20. In matters of importance it is clear to anyone (except a Catholic and a Campbellite) that if Paul could wish himself **"accursed"** in order to win

people to Christ (Rom. 9:3; 1 Cor. 1:17), he certainly would have been baptizing people in water right and left every time he turned around if water was necessary for their salvation. The fact that he *didn't* even worry about not baptizing some of his converts (1 Cor. 1:14) shows that the Campbellite private interpretation of "water" is to be taken with a bucket of water: COLD water.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7:1-2), versus **"For what have I to do to judge them also that are without? do not ye judge them that are within?"** (1 Cor. 5:12).

Matthew 7:1 is perhaps the heart of the theological system of the unsaved world, in sheep's clothing, which has been commissioned by the devil to turn America over to the U.N. and get rid of straight, hard, clear, plain Bible preaching. There isn't a lost liberal in the NCCC who wouldn't swear by the verse as the **"pillar and ground of the truth."**

This overlooks the fact that:

1. Christians *constantly* have to judge THINGS (Rom. 14:13).

2. They are *commanded* to judge **"all things"** (1 Cor. 2:15).

3. Some day they **"shall judge the world"** (1 Cor. 6:2).

The statement in Matthew had nothing to do with you telling a lost preacher that he was going to Hell, according to the scientific statements given by the Author of Truth (John 3:36; Eph. 2:1-5; John 8:44); nor did it even say "don't judge." It said **"JUDGE NOT, THAT YE BE NOT JUDGED. For with what judgment ye judge, ye shall be judged . . ."** The audience was only warned to "look before they leap" *because they would get the same thing back.*

This meant that every *moral coward* in the crowd

would *refuse* to draw judgment on a moral issue (see John 8:9) because of *his own dirty life*. When he finally had to draw the line between a murderer and God's Son, he was afraid to condemn the murderer (John 18:40). Most people in Jerusalem lived more like Barabbas (Mark 15:9-12) than Jesus Christ.

We should never judge when we don't have to, we should judge *soberly* and *carefully* when we do, we should manifest *mercy* in any judgment, and we should always remember that some day *we will* be judged (1 Cor. 3:10-15).

"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." (Lev. 19:27), versus **"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"** (1 Cor. 11:14).

The modern apostate Fundamentalist is so anxious to put on a good *outward appearance* (to prove that he is "spiritual") that many of them have given the Lord Jesus a haircut in order to cram Him into a Pauline epistle written to Gentiles after the crucifixion (1 Cor. 11:14).

On the radical right, we have the Fundamentalists who make a sinner out of Jesus Christ by making him violate the Levitical Law (Lev. 19:27) in order to "qualify" so He can come to the "Christian College," and on the other hand, we have the radical left wing nuts (DeHoff, Campbellite) who say that long and short hair was only a matter of "custom" and that God said nothing definite about it.

1. *All Jews had to have long hair and beards* (Lev. 19:27).

2. This has nothing to do with being a **"Nazarite"** (Num. 6) or any of that cockeyed nonsense.

3. The Jew had to do this because he was **"a peculiar people"** to bear God's shame and reproach. Long hair was a SHAME to him (1 Cor. 11:14). Neither circumcision nor long hair for men were NATU-

RAL: *they were both "contrary to nature."*

4. Long hair for a believer, under grace, is a woman's hair, for a woman's hair is given to her for a **"COVERING."** Hair on a man, then, that covers his forehead or his ears or his nape is *LONG HAIR*. That's "how long, long is."

(Observe how that *infallible*, authoritative *King James* text solves all the problems involved without reference to *ANY* translation or *ANY* set of Greek manuscripts found by *ANYONE* or any first century inscriptions or anyone's historical writings. [See Appendix Number 9 for more of this.]

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isa. 53:2), versus **"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."** (Song of Sol. 5:16).

Isaiah is speaking of Christ's impact on His own generation of unbelieving brethren (John 1:10-11). Solomon is speaking prophetically with the pen of inspiration as he describes how the believer feels about the Lord Jesus Christ.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27), versus **"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."** (Matt. 10:34-36).

The problem was so excruciating to Origen that he and Clement decided that Luke made a *mistake* when he wrote Luke 2:14. So it was changed to mean

that only "men of good will" got peace while the world carried on with its usual hell.

Obviously, the "peace" of John 14 is for a disciple, and the *warfare* of Matthew 10 is for "THE EARTH" (Matt. 10:34). Since neither Origen nor Clement (nor Augustine and Jerome for that matter) could understand the simplest truths about dispensationalism, they blundered into Luke 2:14 like a drunkard into a snake pit. In Luke 2:14, all is in readiness for BOTH advents, but this book is not the place to go into all of that (see *The Bible Believer's Commentary on Matthew*, Matt. 1-3, 1970).

"And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men." (2 Sam. 10:6), versus "So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle." (1 Chron. 19:7).

There is supposed to be a difference of 1,000 men in the lists. However, someone has failed to note that the Syrians of MAACAH are not listed. With the 32,000 Syrians of Zobah (1 Chron. 19:6-7), the Syrians of Maacah make the 33,000 mentioned in 2 Samuel. Maacah brings 1,000 men with him.

"Therefore Michal the daughter of Saul had no child unto the day of her death." (2 Sam. 6:23), versus "But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:" (2 Sam. 21:8).

Michal is raising up someone else's children, obviously, and is their mother to all practical purposes;

they are probably her sister's children.

"And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." (Matt. 15:22), versus "The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter." (Mark 7:26).

The woman was a descendent of Canaan (*racially*), and she was living in a Greek province, Syrophenicia; or she was part Greek (*citizenship*) and African (Canaanite) living in Syrophenicia (*nationally*). If Ralph Abernathy lived in Mississippi, he would be a "man of Africa" and an *American* from *Mississippi*.

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." (Matt. 1:18), and "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." (Matt. 1:20).

We have only printed one case out of scores (John 1:33, 14:26; Acts 1:2, 5, 8:15, 17, 9:17, 31, etc.) where the term "**HOLY GHOST**" appears instead of "**Holy Spirit**." The AV translators used both terms (see Luke 11:13; Eph. 1:13; 1 Thess. 4:8, etc.). The twentieth-century gnat strainers have rid themselves of the term "**HOLY GHOST**" by pretending that "*pneuma*" should always be translated as "spirit." Those of us who "take our Bible studies *seriously*" know that the ASV and NASV translators are no more consistent in translating a Greek word the same way every time they find it than Kenneth Taylor or Dean Weigle (NCCC). (See Appendix Number 1.)

The main objection to the word then is not "uniform translating," for the hypocrites who make this

charge are not in the least "uniform." Their double standards are handmade for *two-faced Fundamentalists* who have a split tongue. The real objection was that the modern apostate Fundamentalist couldn't "understand" why anyone would say "GHOST," because the modern Fundamentalist got his ideas of "GHOSTS" from the TV in his living room. It seems never to have occurred to these stupid people that a Ghost is *the spirit of someone who was DEAD* (Rev. 1:18); furthermore, a Ghost has a *bodily shape* (Acts 12:15). "**Christ IN YOU, the hope of glory**" (Col. 1:27) is the *SPIRIT OF A MAN WHO WAS DEAD AND IS TO BE FORMED IN YOU* (Gal. 4:19).

You see, often the *AV* text is so far superior to "newer and more reliable translations" that it is comical to see them even compare themselves with the noble text. (They must, for that is the *one Bible* text they are trying to get rid of. You never saw any lengthy work on "the improvements of the *ASV* over the *RV*," nor did you ever see a lengthy work on "the improvements of the *NRSV* over the *ASV*," nor did you ever see a lengthy work on "the improvements of the *NASV* over the *ASV*." All you get from these corrupt [2 Cor. 2:17] defrauders is "the improvements of their version over a book written in 1611." [See Appendix Number 9.]

"My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction." (Isa. 15:5).

If you had a *NASV* or a *New Scofield Reference Bible* you would have to look a long time before you found the **"heifer of three years old."** She isn't in those "bibles." The committees refused to translate the words.

"Behold now behemoth, which I made with thee; he eateth grass as an ox." (Job 40:15).

The Hebrew word is the plural for "animals" (*Be-*

hemoth). The animals come in *three sizes* (Rev. 13:1–3) and are identified in Hosea 13:7–8 and Daniel 7 as representing a MAN (Rev. 13:18) and a *kingdom* (Dan. 7:23). In spite of this accurate, solid, sound, *Biblical interpretation* set forth by the Holy Spirit in the AV text, the heretical note in the *New Scofield Reference Bible* says (p. 598) “perhaps” *Behemoth* is “THE HIP-POPOTAMUS.” Yeah, like your father’s mustache.

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.” (Isa. 53:10).

The God-honoring, Christ-exalting text has been printed to show you the difference between real “godly” men who used “better manuscripts” and the modern apostate who *professes* to be godly and uses *garbage*.

The corrupt *NASV* omits the word “SIN” in the offering of Christ, changes the wording so that God does *not* make the sin offering, and then inserts “IF” so that the whole question of the propitiation of Christ is *left in doubt*.

This is the “reliable” translation mentioned by the faculty at Liberty University (Lynchburg, Va.) and Bob Jones University (Greenville, S.C.).

“But I say unto you, That in this place is *one* greater than the temple.” (Matt. 12:6).

The Lord Jesus Christ has been knocked slap out of the verse and then (in spite of all of that gas about “Spirit” should be HIMself, not ITself—see Romans 8:26) “SOMETHING” has been inserted for “SOMEONE” (*NASV*).

“(For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)” (2 Cor. 10:4).

The AV text here shows that the power in our weapons is the fact that they are mighty “**THROUGH GOD.**” The *NASV* has the power in the weapons them-

selves without going through ANY God. In the view of Ephesians 6 and Phil. 3:3, this is about as foul a piece of *mistranslating* as you will find in any Liberal version put out by the Modernists.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Rev. 8:13).

An *eagle* suddenly appears in the atmosphere of the NASV, recommended by the Baptist University of America (Atlanta) and Tennessee Temple. Since it is said to be a *speaking* eagle (loud voice, too, at that!) you wonder where it came from; the eagles in the Bible (Job 39; Isa. 40; Jer. 4; Lam. 4; Ezek. 17; etc.) are noted for not saying *anything*. The fourth "beast" (Rev. 4:7) is NOT an eagle: he is a *Cherubim*. Cherubim never fly anywhere by themselves, unless it is one of their original number (the fifth Cherub) *who does not look like an eagle*: he looks like a WINGED SERPENT.

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (1 John 4:9).

This verse has been changed to match the Charismatic style of the Logos Publishing Company. In the NASV it reads that the love of God was manifested "IN us," instead of "**toward us.**" The subject of what God manifested is "God sending His only begotten Son into the world." How this was done *IN us* is past finding out, unless He sent His SON *IN us* when His Son was born in Bethlehem!

The context of 1 John 4:9 is the death of Jesus Christ on the cross (vs. 10). God did not send HIS Son INTO anybody *then*, nor was God's love manifest IN anybody by the death of His Son, until that person accepted that Son as his own blood atonement for sin.

The NASV reading is as lost as a golfball in high weeds.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:” (Rev. 1:1).

It is objected that the revelation is **“OF Jesus Christ”** and, therefore, cannot be **“OF ST. JOHN THE DIVINE;”** so, the heading has been neatly *erased* from every “reliable translation” on the market. The simpletons (*all of them have 10–30 years of education beyond the high school level*) can’t seem to get the word **“OF”** straightened out any more than the word **“FOR”** (see *The Bible Believer’s Commentary on Acts*, Acts 2:38, 1978). The revelation can be ABOUT Jesus Christ and given *TO John*. Observe: **“THE LOVE OF GOD”** can be your love *for* God, or it can be God’s love for YOU. *Sixth-grade grammar* is sometimes helpful when trying to decipher the bungling work of the “reliable translators.”

The Apocrypha

We have only given the title instead of listing the books, as they would take up too much space. The point is that when pressed to the barricade by a furious hand-to-hand attack from a real Believer, the modern apostate Fundamentalist will reach way back in his bag of tricks and pull out this old one: "Didn't the AV have the Apocrypha in it?"

No, it certainly did not.

You see, when the hypocrite asked the question he took *for granted* the AV was *more* than an Old and New Testament. The *Authorized Version* of the Holy Bible is the AV. The translators of 1611 never thought for a minute that even *ONE* book of the *Apocrypha* was part of the *HOLY BIBLE*. That is why they *took the books out of the Old Testament* (where they were found in "THE BEST AND OLDEST MANUSCRIPTS"—Sinaiticus and Vaticanus) and *put them between the Testaments* as "recommended reading" so you would know they were *NOT* the inspired Old Testament and they were *NOT* the inspired New Testament.

Did the AV have the Apocrypha *in it*?

Of course not. It had the Apocryphal books *stuck between the AV of the Holy Bible*, exactly as you find "Scofield notes" for "recommended reading" stuck all through your Scofield Bibles.

Do the "oldest and best manuscripts" recommended by Bob Jones III, (see letter to Gary Ferkel, March 1976) have the *Apocrypha* in them? Bless your soul, sonny, they certainly *do!* *They have them right in with*

the Old Testament books as GOD-INSPIRED "ORIGINAL AUTOGRAPHS."

Now this will do for a while. We have picked up most of the loose ends. It will be sufficient to note that aside from four or five difficult passages, the entire body of objections to the AV text comes under the heading of GAS ON THE STOMACH. Since no Greek or Hebrew scholar in *this century* can find *one* fundamental truth in *any* translation that cannot be found in the AV; the whole mass of versions, revisions, emendations, interpolations, better readings, more accurate readings, and clearer readings, comprise nothing but a *smoke screen* of commercialized vanity. *They can be dispensed with.*

Here we shall bring this brief work to an end. We are quite able to go into an explanation for *every text* used by heretics (Roman Catholics, Seventh-day Adventists, Jehovah's Witnesses, Church of Christ, Mormons, and Charismatics), but since many of these "heretics" now are "*born-again Fundamentalists*," there wouldn't be much profit in covering so vast a field: it would take 2,000 pages to do it. Suffice it to say that "proof texts" for false doctrines (Acts 2:38; Matt. 16:16-18; Eph. 1:4; Gal. 3:29; Rom. 16:16; Col. 3:16; Matt. 24:13; James 2:24; Gal. 5:4; Titus 1:2; John 20:23; Heb. 7:4; Ezek. 20:12; Matt. 5:19-20; 1 John 2:4; Heb. 10:27; Psa. 104:35; Rom. 9:16; Matt. 22:14; Acts 13:48, etc., etc.) are as common as sand spurs in Florida.

As in all cases mentioned up to here, the "problem" lies in the twisted and fevered "mind" of the egotist who is *trying to force the word of God to prove something it does not prove*, either by *adding* to it, *subtracting* from it, or taking a verse *out of its context*. Considering the fact that the modern apostate Fundamentalist has to make 35,000 changes in the Bible (ASV or NASV) to "understand it" or get his "beliefs" across, there isn't much point in classifying him as "orthodox" anymore. Anyone that has to pervert the

word of God that much to prove a point (*any point*) has a *bad heart* and *bad motives* to start with (1 Tim. 6:10).

If the Lord tarries, we will publish a "revised edition" of this work, adding to it the "problems" that will be brought up by the apostate Fundamentalists who, after reading this work, get busy inventing more "problems" to destroy the faith of their congregations (or student bodies) in the AV text of the Reformation. They never quit. Don't worry about that. No member of the Alexandrian Cult would let 30,000 *facts* interfere with his propagation of *mythological foppery*. When you meet them on one battle ground and whip the britches off them, they simply run to another trench and start it over again: the trenches are laid out in a *CIRCLE*.

If you have had any experience in dealing with Jehovah's Witnesses, Church of Christ "elders," and Seventh-day Adventists, you are familiar with the psychiatric phenomenon of the "logic tight compartment" used by fundamental "scholars." It is called "circular reasoning" in some circles, and is indicated by drawing a circle around the right ear with the forefinger.

What this means *theologically* is that every Bible pervert who lived learned five to ten verses and arranged them in a circle to prove that his system of interpretation was "Biblical." When attacked on any verse, he retreats to the next. After a complete "full circle" he *readjusts* his profession of faith, without changing the system, to match some of the places where he was whipped soundly.

Personal workers know exactly what I am talking about. (You arm chair theologians who spend all your time in the library don't have *any idea* of what I'm talking about.) Any system that has to be *readjusted* every time it is attacked is an irrational, unstable, and *dishonest system*. If the man holding it were honest, he would give the system up.

Now, what you have lived to see is simply this:

1. The leading educators of Christian colleges and seminaries have been caught with "their pants down" (in the vernacular), so to speak. Having gone straight *down hill* for forty years (1901-1941), they have become bolder and bolder in denouncing the AV text.

2. But since 1940, they have been confronted with a growing army of Bible believers who have been actually searching for *the truth*, instead of an alibi to *get rid of the truth*. This army was fed its rations by Burgon, Hills, Ray, Fuller, Scrivener, and others. Gaining in strength and morale, these troops entered the "bastions of orthodoxy" through the *FRONT GATE* and then put the educator on the spot about *FINAL AUTHORITY*.

3. Back in 1901, this Christian soldier was laughed out of court for being "too critical." In 1920, he was called a superstitious trouble maker. The army grew. In 1930, he could still be called "ignorant" and "unlearned." In 1940, his notions were called "obsolete." The army grew. They entered Christian schools by the hundreds (1950), and since 99.9 percent of them had been saved and called to preach under the ministry of the *King James Bible*, "adjustments" had to be made by *the faculty members: so said, so done*.

4. In 1950, the AV was "reliable" *but full of errors*. In 1960, it was reliable and good and "preferred," even if it wasn't *perfect*. In 1970, it was the BEST translation and always to be used, although of course you could use others too.

Someone is shuffling the deck because they got a bad hand.

5. Now, as the army of real Bible believers grows larger day by day, the Alexandrian Cult is in a SWEAT. What can they do to maintain *their own authority* over the word of God? THAT IS THE *FIRST AND MOST IMPORTANT ISSUE ON THE CAMPUS OF EVERY CHRISTIAN COLLEGE IN AMERICA, AND IT WILL DETERMINE THE MORAL AND ETHICAL*

COURSE OF THE UNITED STATES OF AMERICA IN THE NEXT TWENTY YEARS. Alongside that, the issue of verbal, plenary inspiration is not even important enough to discuss.

Frantically, and sometimes savagely, the members of the Alexandrian Cult ransack their funds, libraries, books, brains, notes, lessons, and dead heroes to find some way *to overthrow the final, absolute, infallible authority of the HOLY BIBLE.* Every device known to man is used; every stratagem that the treacherous heart and mind can invent is utilized.

New Scofield Reference Bibles are produced that profess to be "THE AUTHORIZED VERSION," and they are no more the *Authorized Version* than a German cookbook. "NASV's" are printed which call themselves "BIBLES" (NASB!), when they are no more Bibles than a morning newspaper.

"*BORN AGAIN BIBLES*" are printed, with the dirty insinuation that until *they were printed* you had an unregenerate, dead-in-trespases-and-sins Bible. *Living Bibles* are printed that are no more "alive" than Charlemagne's aunt. The old nature in dead men is appealed to (Torrey, Riley, et al.) in an effort to justify *sin and unbelief.*

Now, facing the "last ditch stand" (see Chapter One), the apostate Fundamentalist has only one recourse left in order to get rid of the hated *King James Bible*: he must go along with the revived interest in the GREEK Receptus from *which it came and then correct it from that Receptus.* This is the last fort in which the Girl Scouts will "take their bold stand" before the Rapture. They will take it.

They will reassemble their little broken dollies and smashed down playhouses; they will pick up their busted beads and plastic toys and boldly and bravely step forward in the forefront of the "troops," in the thickest part of the "battle," and declare that they have arrived in time to rescue us poor, dumb, stupid "grunts"

who have been out here under the bombardment for 360 years. They will take a "bold, uncompromising" stand for the "original Greek"—*which is exactly what they have been doing since Origen*—only this time they will make an "adjustment": they will get rid of the Authorized Holy Bible *with a Greek Syrian Receptus text instead of an Alexandrian anti-Receptus text.*

As America collapses and joins the Roman Catholic Soviet United Nations preparing for the Antichrist (see *The Mark of the Beast*, 1959, 1969), the Brownies and Campfire Girls "count off" to lead the Body of Christ *the wrong way AGAIN*. They have never led it right *one time yet* because they have never gotten close enough to the real battlefield to set up an observation post.

There are no *real* problems in the Authorized Text of the Holy Bible that amount to anything, alongside the problems that the modern Christian scholar has: *lying, blindness, deceit, laziness, insincerity, fraud, stupidity, and conceit.*

Wherever a Christian educator or scholar corrects the AV text (see *Appendix Number 9*), our study has shown us that those monumental egotists in the Body of Christ who desire "**DOUBLE HONOUR**" (1 Tim. 5:17) will not obey God or meet His requirements for "recognition." Instead of laboring in the word (1 Tim. 5:17) and sound "**doctrine**" (1 Tim. 4:16), they labor in scholastic rubbish and *destructive criticism*. They deserve neither *honor* nor *respect* for their "labors."

A lazy, critical oaf who will believe the theories of the Cult before he will believe God Almighty is the last person on this earth you are to "respect" and "honor." The really "serious student" of the Bible, who *believes* it, will be committing SIN if he allows this kind of "recognized" scholar to influence him in *any way* in regard to his reverence for the Authorized Text.

No member of the Alexandrian Cult ever "labored" in the WORD OF GOD because, according to his own

profession, *he never had it*. They labor to overthrow it. In short, their scholarship may be discarded without any consideration whatsoever. Happy is the believer who believes in *ridiculing their opinions*; happy is the believer who is able *to go to sleep* under their expositing; happy is the believer who learns to *ignore their degrees* and their *credentials*; happy is the believer who puts their critical works in *File 13*; happy is the man who trusts *God instead of man* (Psa. 118:8).

In short, happy is the Christian who accepts the *word of God from God's hands* (1 Thess. 2:13) for *what it is*: the infallible living words of the *living God*, preserved in the universal language, *without proven error*. To sum it all up: Blessed is the man who always uses a *King James 1611 AV to correct all of the ungodly Greek and Hebrew "scholarship" taught by the modern, apostate Fundamentalists*.

Appendix One

A. Places in the grossly corrupt *NASV* (and old *ASV*) where the translators *refused to translate the articles* in their own corrupt Greek text which they used:

1. Matthew 18:17: THE gentile and THE publican
2. 1 Corinthians 16:12: THE brother
3. John 16:21: THE joy
4. Titus 1:9: THE sound doctrine
5. James 1:15: THE lust, THE sin
6. James 3:11: THE fountain
7. Hebrews 12:9: THE earthly fathers
8. Plus: Acts 10:2-3; Matthew 17:1, 16:13, 15:29, 12:28, 12:18, 1:2-6, 8; Romans 11:2; Philippians 1:5, 7, and many other places.

B. Places in the grossly corrupt *NASV* (and old *ASV*) where the translators have *added articles to suit themselves* without regard for *any* Greek text.

1. Luke 1:17, 32
2. Acts 10:1, 6
3. 1 Corinthians 2:16
4. Hebrews 2:12 and many other places

It can be seen that the pious talk in Christian colleges and Bible institutes about "the proper treatment of the article" is a sort of Polish Fandango. Granting the *AV* translators the same liberty that the Lockman Foundation grants itself, it would be proper to say that any scholar in any fundamental school who complains about the "proper treatment" of the article in the *AV* should apply for some "proper treatment" at the local headshrinking establishment.

C. Quite frequently you will hear a Greek profes-

sor bellyaching about the unrealistic way in which the *King James* translators translated a word or phrase, and then the pious hypocrite will give the student the "literal rendering, etc." in an effort to make the sucker think that he (the Prof.) has more brains than the AV translators.

In view of the fact that NONE of the following passages could be translated *literally* and make any sense in English, the whole operation is pretty sick to start with.

1. Luke 2:5, 5:12, 36, 1:5, 11, 18, 25
2. John 3:22, 2:4, 16:17, 15:5
3. Acts 2:29, 43
5. Titus 1:2
6. Romans 4:2
7. Revelation 12:2
8. Hebrews 5:11
9. 2 Corinthians 2:5, and scores of other places.

D. While complaining about "inconsistent translating" and "wrong tense," the modern, apostate Conservatives and Evangelicals *have done exactly the same things themselves*. Witness this display of self-righteous hypocrisy as documented in the NASV:

WRONG TENSE: 1 Thessalonians 1:10, 2:3, 5; Matthew 3:1, 13; Acts 13:11, 10:11, 18, 7:51, 53, 55-57.

WORDS ADDED FOUND IN NO GREEK TEXT: Luke 1:25, 31, 18, 20, 29, 11; Hebrews 1:10, 2:2, 6, 9; 1 Timothy 3:15, 4:2; Titus 1:1, 3; 2 Corinthians 2:17, 11:29, Acts 3:16, 18:5; Acts 10:16, 34, 13, 13:47, 39, and two dozen other places.

This should point out to the Bible believer the treacherous *motivation* that lies buried behind "Christian Scholarship" where it undertakes to criticize the *King James* text. Those who cannot "practice what they preach" have no business trying to make a living by attacking a Book that has meant more to the Body of Christ than any other six "Bibles" combined.

E. "ANACOLUTHON" is the Cult way of saying that the laws of grammar don't always hold, even in the Greek language. Examples of "anacoluthon" in the New Testament (*in any set of Greek manuscripts forming any "eclectic" text*) are found in Romans 4:12; 1 Corinthians 14:7, 3:20; Luke 2:33, 1:64, 4:41, 8:30; John 6:47; Acts 11:4; Revelation 3:12, etc., etc.

F. In addition to this rank hypocrisy manifested by modern Christian scholars in their criticisms of the AV text for the things listed above—"tense, treatment of the article, refusal to translate literally, bad grammar, etc."—we find also *doctrinal perversions* in the new "RELIABLE" translations translated by apostate Conservatives, apostate Evangelicals, and apostate Fundamentalists. Among the many subtle "twists of the wrists" given to verses in the Bible, so as to produce doctrinally suspect readings, are the following—all taken from the NASV recommended by Bob Jones, Tennessee Temple, Liberty University, Hyles-Anderson,* and Pensacola Christian College:*

1. Isaiah 53:10
2. Hosea 11:12
3. Mark 10:24
4. 2 Corinthians 10:4, 2:17
5. Luke 2:33, 23:42; 24:51-52
6. 2 Timothy 3:3, 2:15
7. Matthew 12:6, 5:22, and several others.

In view of this, for the members of the Lockman Foundation to talk about the "need" for a new and more "accurate" translation is kind of like Jimmy Carter talking about the need of a tax cut to increase Social Security payments. The NASV, as its twin sisters the RSV and NRSV, is nothing but one more (there are twenty-five of them) apostate renditions of the North African Bible of the Jesuit Priests (1582).

* Both colleges reversed their positions after this book was published (1980).

Appendix Two

Before Satan could safely alter *20,000 verses* in the Protestant Reformation text and guide England and America back into the Dark Ages under a *Catholic Communist U.N.*, he had to prepare the way for the exaltation of two of the most corrupt pieces of heterodox literature known to man: *Sinaiticus* and *Vaticanus*.

In order to whet the appetite of the modern apostate Fundamentalist (Neal, Custer, Afman, Yeager, et al.) for these two *depraved* uncial manuscripts, it was necessary to invent a *legend*, establish it, connect the two manuscripts with it, and then convince the leading apostates of the nineteenth and twentieth century (Westcott, Lightfoot, Hort, Green, Schaff, et al.) that these two manuscripts must be something just short of holy because they were justified by a LEGEND.

We call that Legend "*The Mythological Septuagint*," and by that we mean that the "Septuagint" (or LXX) is the Origenistic Alexandrian Text from North Africa, written between 80 and 400 years after the completion of the New Testament.

I have a copy of the notorious Septuagint on my desk (Zondervan Publishing Co., 1970, from Samuel Bagster and Sons, London). In the Introduction, the party line of the Alexandrian Cult is laid out as neatly as a tile floor. Our writer says "THE FACT" may be regarded as "CERTAIN" that the Greek Old Testament LXX had begun to be translated before 285 B.C. The evidence for this? *Don't be silly*; the Alexandrian Cult never deals with evidence. Every LXX manuscript cited in the Septuagint Concordance *was written 200 years after the completion of the New Testament*. They are as follows:

1. A—“*Alexandrinus*” (numbered by Von Soden as Delta-4, and by Gregory as 02) was written more than 300 years *after* the completion of the New Testament. It is located now in London and it *omits* Genesis 14:14–17, 15:1–6, 16–19, 16:6–10; Leviticus 6:19–23; 1 Samuel 12:17–14:9; 1 Kings 3–6; and Psalm 69:19–79:10.

2. Aleph—“*Sinaiticus*” (designated as Delta-2 by Von Soden, and 01 by Gregory) was written more than 200 years *after* the completion of the New Testament; it omits Genesis 23:19–24:46, Numbers 5:27–7:20, 1 Chronicles 9:27–19:17, all of Exodus, Joshua, 1 and 2 Samuel, 1 and 2 Kings, Hosea, Amos, Micah, Ezekiel, Daniel, and Judges. It contains New Testament Apocrypha.

3. C—“*Codes Ephraemi*” (designated as Delta-3 by Von Soden, and 04 by Gregory) was written more than 300 years *after the completion of the New Testament*; it omits Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and all of the major and minor prophets. (The ecclesiastical gnostic who messed with this Old Testament, in the tradition of Origen and Eusebius, wasted all his time in the “Wisdom books” alone, attempting to line them up with various North African hallucinations.)

4. B—“*Vaticanus*” (designated as Delta-1 by Von Soden, and 03 by Gregory) omits all of Genesis 1:1–46:28, all of Psalm 105:26–137:6, and parts of 1 Samuel, 1 Kings, and Nehemiah. It contains Apocryphal books in the Old Testament.

Those interested in further damaging evidence will observe that *every papyrus manuscript found with any part of the Old Testament in it was written after the resurrection, with the exception of one scrap containing less than six chapters of Deuteronomy on it*. The other “Septuagint” papyri (we have listed all 23 with all that they contain and the dates they were written in

The Christian's Handbook of Manuscript Evidence, pp. 48-51, published in 1970) were all written within 60 to 500 years after John finished writing the Book of Revelation.

The mythological "LXX" or Septuagint is the most persistent spook to haunt orthodox Christianity since the myth that Christ was born in a cave.

The theory is based on abstract speculation of the wildest sort without one piece of reliable documented evidence of ANY kind that could stand scrutiny. There is no authentic evidence of ANY kind that there was ever on this earth *one single copy* of an OLD Testament in GREEK *before the heading up of the school at Alexandria by Origen, one hundred years after the entire New Testament was complete*, yet to this day there exists on every campus of every "fundamental" school in the United States the nebulous ghost of this *nonexistent spook*: "The apostles used the Greek Septuagint. It was the Bible the early Christians accepted." You could produce more evidence for Haeckel's theory of recapitulation than you could for a Septuagint written *before* the time of Christ, or even before the time of John (A.D. 90) for that matter.

In the *Introduction to the Concordance of the Greek Septuagint* we read, "This concordance of the Septuagint is founded upon THE VATICAN TEXT as usually printed"

Exactly (Matt. 13:33).

So is the *New American Standard Version* espoused by Bob Jones University, Tennessee Temple, Hyles-Anderson,* Liberty University, and every Neo-evangelical and Neo-orthodox pastor in America. ALL APOSTATES RECOMMEND THE VATICAN TEXT IN SOME FORM. (See *Satan's Masterpiece, The New ASV*, 1972.)

Now, when one goes about documenting this kind of evidence regarding the Septuagint, he cannot help

* Hyles reversed his position in 1984.

but run into the stiffest resistance imaginable. The modern Christian, regardless of his profession of faith in being a "militant Fundamentalist," is not in the least "military" in his bearing or deportment. If there is one thing that marks a military man who has been "blooded" with a baptism of fire, it is his ability to "**endure HARDNESS**" manfully (2 Tim. 2) and face opposition (Eph. 6) bravely. The modern "militant Fundamentalist" can hardly stand about ten pages of documented evidence on *the truth* where the evidence is of a *NEGATIVE* nature. Being prepared and brainwashed through years and years of TV watching, the modern "militant Fundamentalist" is "programmed" to accept only *POSITIVE* truth.

This explains why the average Fundamentalist cannot wade through a book of the nature that you have just read. There is too much critical, negative evidence presented here and too many negative, critical shots have been aimed at various "sacred cows." The modern "militant Fundamentalist" (see the chapter on the Campfire Girls) is engaged in a *MOCK* battle with play toys. For this reason, he cannot stand up under any real "bombardment" very long. When *essential truths* are pointed out to him, that are *documented* by written signed statements, he cannot bear to read them, let alone analyze them; for at heart he is a *REBEL* against any truth that will hurt his income, social image, salary, or "scholastic standing." Nevertheless, we will continue on with this painful and unappreciated documentation of what the "Septuagint" was and is. I am citing from *The Septuagint Version Of The Old Testament* (Zondervan Publishing House, Grand Rapids, Michigan, 1970). The following material will be found on pages i-vii in the Introduction.

1. The earliest version of the Scriptures which are *EXTANT* is a translation made at Alexandria in the third century B.C.

A lie. *There is not ONE extant document, manu-*

script, or fragment of any portion of the Old Testament written in the third century B.C. in Greek that anyone has ever seen.

"Extant" means available and producible. The writer lied. There is no EXTANT version of ANY Greek Bible written in 200-300 B.C., nor is there one small piece of paper with anything written on it in Greek from any portion of the Old Testament written any earlier than 150 B.C.

2. After confessing that he has just lied, the author then says that "we possess NO INFORMATION whatever" as to the *original* version, but that we "THUS gather the FACT" that it must have been done.

This is Darwin in the Christian seminary. *You presume* a fact from fiction and by using the "inductive method," you deduce that what was never there should have been there because you think it must have been there (see Burgon in *Appendix Number 7*).

3. The earliest writer who gives an account of the Septuagint is Aristobulus, and he is accurate because "it can be reasonably INFERRED" that he was a witness.

Or it can be reasonably inferred that *he wasn't*.

4. However, says our Cult leader, "THE FACT maybe regarded as CERTAIN" that the work of translating from Hebrew into Greek had begun before 285 B.C.

The *evidence* for this CERTAIN FACT? There you go again, asking a lot of misleading questions! (As John R. Rice used to say: "You are not honest or sincere!") Who ever heard of a member of the Alexandrian Cult presenting *evidence* for a "CERTAIN FACT." We regard the "fact" above as pure fiction of the most mythological kind.

5. Having given us a "FACT" that can be "REGARDED AS CERTAIN," here is what follows: "This story *seems* to be," "it may also be *doubted*," "some have thus *supposed*," "we would hardly *suppose*," "the

most *reasonable* conclusion is . . . ,” “and in all *probability*,” “the book of Isaiah appears to be,” and “to this no definite answer could be given.”

Precisely: *Darwin and Huxley felt exactly the same way about it, and so did Engels, Einstein, Planck, Heisenberg, George Bernard Shaw, and Mao Tse-tung.*

6. The apostles used this “Septuagint” as Philo and Josephus used it.

How was this conclusion arrived at? Simple: By comparing the Old Testament readings of Vaticanus, Sinaiticus, and Alexandrinus (all written more than 240 years after the completion of the New Testament) with the New Testament readings, you assume that the New Testament writers and speakers are quoting manuscripts written 240 years *after they were dead.*

How is that for a “reasonable conclusion” to prove a “*fact that is certain*”?

7. Origen’s job in producing the Hexapla was to *AMEND* a Septuagint which he already had.

Proof? *Don’t be silly.* The fifth column of the Hexapla is the SEPTUAGINT, *ACCORDING TO THE PUBLICATION* we are citing (Ibid., p. v). *There was no such thing as a “Septuagint” until Origen published his one private interpretation of the Old Testament with Symmachus’ private interpretation, Theodotian’s private interpretation, and Aquila’s private interpretation.*

ORIGEN *invented* the “Septuagint” and altered the God-breathed words of divine authority (the Hebrew Old Testament) because he figured any educated Christian who understood “the original language” was smart enough to correct God Almighty. *ALL CULT MEMBERS BELIEVE THAT.*

8. Pamphilus and Eusebius copied out the fifth column of the Hexapla at Constantine’s request (Ibid., p. vi, Eusebius’s Ecclesiastical History).

We knew that; we also knew that the NASV and the old ASV were from those manuscripts that Pamphilus

and Eusebius copied. *We've been saying that for forty years.* Origen's North African Catholic text is the Jesuit Old Testament and New Testament (Vaticanus and Sinaiticus both contain the New Testament and the Old Testament) of 1582 circulated in America as the *NIV*, *ASV*, *NRSV*, and *NASV*. Proof? (Documented evidence in *The Christian's Handbook of Manuscript Evidence*, Pensacola Bible Press, 1970.)

You see, the Cult gave you the shaft. First, they made you think that they had a copy of a B.C. Septuagint, *which they didn't have*. Then they made you think it contained the Old Testament *only*, when the manuscripts they were quoting as a "Septuagint" *had the New Testament in them*. Then they made you think that the Apostles accepted this "Septuagint," knowing that the Septuagint they were quoting (Vaticanus, Sinaiticus, and Alexandrinus) *had THE APOCRYPHA in it as part of the Old Testament* (Prov. 30:6).

Who did this? EVERY MAJOR EVANGELICAL, CONSERVATIVE, AND FUNDAMENTAL "RECOGNIZED" SCHOLAR FROM AUGUSTINE (WHO THOUGHT THE SEPTUAGINT WAS INSPIRED) TO *THE LAST GRADUATE OF BOB JONES UNIVERSITY WHO JOINED THE CULT*.

(See *The Mythological Septuagint*, Bible Baptist Bookstore, 1996, 175 pages, for a complete discussion).

Appendix Three

We here submit a brief list of passages where some *figurative expressions* are found. Everyone understands the "figure" if he has had a grade school education. "Figures of speech" are so common in daily language that it would take a good sized book to list them. Among several hundred are expressions such as:

1. "Cast your eyes on that." (No one is expected to pull out their eyeballs and *throw them*.)

2. "Hit the road." (No one is expected to get out of the vehicle and start *pounding the pavement* with their fist.)

3. "Shooting off your mouth." (No matter how volatile the comment, there is no discharge of powder followed by a *bullet*.)

4. "The interest will eat you up." (not with knife and fork)

5. "Lay it on the line." (There is no line there to lay it on half the time.)

6. "Crying your heart out." (It will not *leave* the body cavity no matter what.)

7. "Down in the dumps." (The "dumps" are outside the city; you can be "down in the dumps" in the living room of a \$200,000 house.)

8. "Flash in the pan, strike while the iron is hot, step on the gas, light the fire, it will drive you up the wall, turn the light on, near the end of his rope, he missed the boat, etc., etc."

Now, in Alexandria, Egypt, where the world's most *rotten* and most *unusual* university spent its time "using" the Greek Receptus and Latin Receptus and Syrian Receptus in the "Bible" classes, the faculty mem-

bers were taught to make everything in the Bible figurative (or allegorical) that they didn't like. The first thing they did was make *Hell* figurative (see the commentaries by Clement and Origen); having gotten rid of Hell, they made all the *promises to Israel* figurative (see any commentary by Augustine, Jerome, or Clement), and thus neatly did away with three-fourths of the Old Testament. Since Westcott and Hort were pro-Catholic, Amillennial, baby-sprinkling apostates, they naturally took to this type of scholarly "Bible" exegesis.

Whenever you meet one of their numerous kinfolk in the Cult, ask them some very deliberate and pointed questions and watch the feathers fly. Ask them about those "GATES" in Matthew 16:16-18. Aatts a good one! Ask them about that "height and breadth and depth" in Ephesians 3:18. Aatts a 'nother good 'un! Ask them about that "Suph Sea" in EDOM where you can float *Solomon's Navy* (2 Chron. 8:17). Aatts a dilly!

Now, there are legitimate "figures of speech": the metaphor, simile, allegory, metonymy, asterisms, ellipsis, synecdoche, antimereia, prosopopoeia, epianthosis, paronomasia, etc., but when an apostate constantly resorts to these to get rid of the authority of the AV text because of his own unbelief, he betrays his ancestry. He is a member of the Alexandrian Cult, the oldest and *deadliest* Cult in the world; if Evolution, Roman Catholicism, the Illuminati, Drinking, and Immorality have slain their thousands, the Cult has slain its ten thousands.

The rule the Bible believer is to follow is simple: a passage is always *LITERAL* unless it is absolutely *impossible* to take it literally (take for example the two-footed "sheep" who don't eat grass in John 10), then, and then only, are we to look for a "figure." To take Matthew 26:27 literally (all Roman Catholics profess to) is the most wicked dishonesty, for the passage said that they were to drink a *LITERAL CUP* (Matt.

26:27). Obviously "**the cup**" *stood for what was IN it*. When John 6:55-56 is taken *literally*, it makes a sinner out of Jesus Christ (Lev. 17) and a disobedient sinner out of the sinner who obeys it (Acts 15:20; Gen. 9:4).

There are then, obviously, "figurative passages." We list a few below:

Jeremiah 22:22; 9:1; Psalm 130:8, 35:10, 65:13, 8, 69:9, 97:8, 6:6; Isaiah 34:3, 44:23, 22:22; Amos 2:7; James 5:3; 2 Corinthians 11:8; 1 Kings 4:29; 1 Peter 5:5; Romans 3:30, 11:13; Job 29:11, 31:38; Numbers 16:32; Galatians 2:9; Ezra 10:9, etc., etc.

Appendix Four

Ministerial novices (mainly young men attending Christian schools to train for the ministry) are rarely familiar with the loaded dice that are thrown by their professors, who are trying to win the game of *tradition vs. the authority of the AV*. The most common expression used by the Lockman Foundation, the Scofield Board of Editors, and the faculty members of Bob Jones University, Tennessee Temple, Pensacola Christian College, and Liberty University is "THE OLDEST MANUSCRIPTS" say such and such, or "the BEST and oldest manuscripts" say such and such.

The following documented evidence is presented to show that neither Nestle, Hort, Aland, Metzger, or *any other editor* of any Greek Testament always accepts the evidence of the "oldest and best" manuscripts; that very often the oldest Papyri readings have been *rejected* for a later manuscript; that often the "oldest" manuscripts are rejected solely on the grounds that they *agree* with the Receptus of the *King James Bible*; and finally, that the two most commonly denominated "oldest and best manuscripts" (the very two which Hort used to replace the Receptus in 5,800 places in 1885) are *two of the most depraved and corrupt pieces of pseudepigrapha known in the history of manuscript evidence*.

A. PLACES WHERE THE READINGS OF THE "OLDEST MANUSCRIPTS" WERE NOT TAKEN INTO THE TEXT OF NESTLE, ALAND, OR METZGER:

1. Matthew 10:32, 19:29, 20:12, 21:1, 23:4, 23:38, 26:22, 27:3, 27:49.

2. Luke 1:21, 75, 2:12, 9:39, 59, 10:5, 12:56
3. Mark 1:8, 2:5, 3:8, 6:2, 11:3, 12:9
4. John 12:3, 11:32, 13:19, 1:3, 18, 6:39, 7:8, 8:28
5. Acts 4:37, 20:32, 23:8, 25:17

B. PLACES WHERE THE OLDEST WERE REJECTED BECAUSE THEY AGREED WITH THE SO-CALLED "LATE" READINGS OF THE KING JAMES TEXT:

1. Romans 5:6, 8:11, 9:3, 10:15, 12:1, 15:15, 21
2. 1 Corinthians 3:16, 4:17, 15:49
3. Galatians 2:16, 3:19, etc.

Since the "oldest and best," according to Eberhard Nestle (see p. 68 of the English preface in any edition), is the Vatican manuscript in the Vatican Library at Rome, and it does not have even *one verse of the Book of Revelation* in it, the entire Book of Revelation in any edition of Nestle's, Aland, or Metzger has been *unable* to use the "oldest and best." You see, the "oldest and best" is missing the first forty-five chapters in the Bible and the last twenty-two.

C. THE "OLDEST READINGS" WHICH ARE CONTEMPORARY WITH THE VATICAN MANUSCRIPTS, OR 100-200 YEARS OLDER THAN VATICANUS, AGREE WITH THE KING JAMES BIBLE IN THE FOLLOWING PLACES:

1. 1 Corinthians 9:21, 10:4, 9, 20, 2:9, 3:3, 5, 13, 16, 4:14, 5:2, 4, 6:11
2. Romans 8:21, 34, 37, 9:13, 10:5, 15, 11:21, 13:4, 11, 14:5, 15
3. Galatians 1:3, 4, 11, 12, 2:16, 3:19, 4:14
4. Ephesians 3:9, 4:7, 5:2, 4, 22, 31, 6:5
5. Colossians 1:22, 3:16-17, 20, 22, 24, etc.

It is a matter of common knowledge among both Cult members and honest scholars that the "oldest uncial manuscripts" (A, B, Aleph, C, and D) exhibit the most outstanding *corruptions* of any group of manuscripts ever found. Documented evidence for the truth of this will be found in the works of Wilkerson, Pick-

ering, Hodges, Fuller, Hills, and others. Church History itself will testify to the emergence of two sets of Bibles from *two separate lines of copyists* following the Council of Nicaea. It is significant that every uncial manuscript quoted as a reading for the B.C. "Septuagint" (which never existed) is taken from one of these five corrupt uncials *written more than 250 years after the completion and propagation of the entire New Testament.*

Below we list for the reader, briefly, what he encounters in dealing with the corrupt uncial manuscripts used for the ASV and the NASV and other depraved, godless corruptions:

1. There are 7,579 changes in the Vatican Manuscript (B) alone from the Received texts of Erasmus, Elzevir, Colinaeus, and Beza. *This is about one change in every verse: 7,578 alterations in 7,957 verses.* Of this monstrous amount of *error*, the Alexandrian Cult writes: "There are only a few *small* variations in the texts, and these of no consequence since they do not affect one single DOCTRINE." *Deliberate and intentional lying is part of the Cult Creed.*

2. The corrupt Sinaitic Manuscript (Aleph) contains 9,000 changes from the majority Receptus, which is better than *one change per verse.*

3. Between the two "oldest and best" (Aleph and B) they make *nineteen changes in thirty-four words* in the "Lord's prayer" and *sixty changes* in Matthew 1. Yet with all of this muddled variance, the Vatican manuscript still had to agree with 50 percent of the Receptus readings in John 1-14, and the Sinaitic manuscript had to agree 48 percent in the same passage. Obviously, the Receptus was available to *both of the false scribes* when they made their numerous alterations.

4. Among the Bodmer Papyri, P⁶⁶ has been used to prove that Vaticanus and Sinaiticus are "biblical manuscripts." P⁶⁶ was written in the second or third century. It has 200 nonsense readings, 400 itacisms,

216 readings found in no other manuscript in any set of manuscripts, and it has, in John's Gospel alone, 900 *indubitable errors*.

5. The total amount of changes in the New Testament text, if we combine the readings of Aleph, A, C, D, and B would be 13,281, *which is nearly two changes every verse*. The oldest and "best" manuscript omits 2,877 words in the gospels (B), adds 536 words, transposes 2,098, substitutes 935, and modifies 1,132. If "B" is not the "oldest and best," then take the next "best" (Aleph): it omits 3,455 words, adds 839, transposes 2,299, and modifies 1,265.

You are to believe that these two wild *perversions* are more authoritative because they are "closer to the time of the writing of the New Testament." Why, dear heart, the Roman Catholic hierarchy can be traced back to 1100 B.C. (Judges 18–19). The "oldest" is the *best* is it?

6. Aleph has 443 readings in it found in *no set of manuscripts*, including its own family (the Alexandrian family). B has 197 found in no family. D has 1,829, A has 133, and C has 170: On ONE PAGE in a Greek New Testament (Luke 8:35–44):

a. Aleph omits three readings and inserts two found nowhere.

b. B omits twelve words and inserts six readings found nowhere.

c. C omits four and inserts fifteen.

d. D omits seven and inserts five.

Not one single time do *ANY* of the "oldest and best" agree *on one single variant reading*. To raise a question then about the infallibility of the Textus Receptus is irrelevant; it is done to obscure an issue which is documented in black and white **FACTS**.

In the passage John 13:21–27, for example, A, Aleph, B, C, and D exhibit *thirty-five varieties* of less than *ten verses*, *twenty-three words* have been added,

fifteen substituted, *fourteen* eliminated, and *four* transpositions made.

Now, this is the nature of the "oldest and best" manuscripts (see Appendix Number 8) by which Bob Jones University, Liberty University in Lynchburg, and Tennessee Temple (and Hyles-Anderson) obtained the right to recommend a NASV or a NIV as "reliable." *They are no more reliable than a peace treaty signed by a Communist Pope.*

In addition to the obvious fraud and ignorance demonstrated by the scribes of the "oldest and best manuscripts," we have the glaring fact, carefully kept under cover by the Cult, that A (Alexandrinus) contains *1 and 2 Clement in the New Testament*, B (Vaticanus) contains most of the *Apocrypha* in the Old Testament, and Aleph (Sinaiticus) contains *Barnabas* and *The Shepherd of Hermas* in the New Testament.

But you understand that, notwithstanding this damaging, factual, *provable, documented EVIDENCE*, you are to accept the 5,800 alterations made in your AV Bible from these manuscripts because "GOOD, GODLY, DEDICATED CONSERVATIVES WORKED LONG AND HARD AND PRAYERFULLY . . ." to reinstate the Jesuit text of the *Roman Catholic Church* for SUCKERS.

* Hyles reversed his position in 1984.

Appendix Five

Characteristically, the double-tongued lying members of the Alexandrian Cult have set up a double standard when it comes to "understanding the Bible." When faced with the charge that they have made 5,800 changes in the Greek New Testament, they sheepishly reply (Matt. 7:15) that since 5,800 changes have not "affected" or "changed" one *outstanding doctrine* or one "fundamental" of the faith, that 5,800 changes in the Greek New Testament are perfectly legitimate.

Now, faced with the "archaic" terms of the Elizabethan English, another standard has to be erected immediately, for it is apparent on the surface that *there isn't one archaic word anywhere in either Testament that would affect any doctrine or "fundamental of the faith."*

How do our white-washed hypocrites (all believing the "verbal, plenary inspiration of Mrs. Murphy's chowder") handle this problem? Simple, they now say that the first set of changes (3,000) has to make the text more ACCURATE; the next set (numbering over 2,000) was to make the text CLEARER. *This is the standard gaffed act.* Having alibied their first sin by saying that it didn't *affect anything*, they must think of a *different alibi* for the next sin.

Now, we will list some of these *archaic words*, keeping two things in mind. ONE: since none of them *affect any doctrine*, and the 5,800 changes made in the NASV *do change DOCTRINE* (see Col. 1:14 and John 1:18, for example), that our time would be better spent in believing God's word instead of finding fault with it. And TWO: that since there are less than thirty words

that a high school student couldn't guess correctly, there isn't much point in altering 5,800 words to "update" something that doesn't need updating.

1. "**Admiration**" can mean "*wonder or astonishment*"; wouldn't the context have told you this (Rev. 17:6). If not, why not put it in the margin?

2. "**Affect**" sometimes means to "*earnestly seek*" after. Couldn't you have gotten that from Galatians 4:17 if you read on both sides of the verse?

3. "**Against**" can mean "*at the time of*" or "*by the time that*" (Num. 25:4). Who didn't know that? Haven't some of you prepared food and money AGAINST the time of famine and trouble?

4. "**Amiable**" (Psa. 84:1). Look it up in a dictionary, lazy.

5. "**Apparently**" means "*openly*" (Num. 12:8). Well, what else could it mean besides something that LOOKED like it was out in the open?

6. "**Apt**" means "*fitted*." What fool who reads a morning newspaper couldn't get that one?

7. "**Away with**" means "*to tolerate or endure*" (Isa. 1:13). Well, if you can't pick it up and haul it off with you, you can't "tolerate" it. Can you imagine a twentieth-century Pharisee straining out that gnat and then saying, "It's late; I'm going to HIT THE SACK."

8. "**Battle**" can mean "*a body of troops*." Why not? Our word "Battalion" is from the word.

9. "**Bestead**" means "*situated or beset*" (Isa. 8:21), as "betimes" can mean "*early in the morning*." Well, since the NSRB and the NASV used their margins for more than 5,000 changes, why can't an AV have marginal notes? Double standard again?

10. "**Bowels**" for "*compassionate feelings*." Did you ever look up the word in a dictionary instead of accepting the FALSE private interpretation given to the word by a modern member of the AMA? Try it.

11. "**Broided**" means "*braided*" (1 Tim. 2:9). But

what junior high school student couldn't have guessed that? The very idea!

12. **"Cast"** can mean to "*consider.*" But it is a figure of speech. Who hasn't "cast about" in their mind trying to figure a problem out?

13. **"Check"** can mean "*reproof or rebuke*" (Job 20:3). Well, it can also mean a play in hockey, a piece of paper for a bank, a mark on a piece of paper, and a move in chess. What is the point in saying that ONE meaning is archaic?

14. **"By and by"** (Mark 6:25) meaning "*at once.*"

15. **"Carriages"** (Acts 21:15) meaning something you *CARRY*, hence baggage (*which are not always BAGS*) and luggage (*which you don't always LUG*): see how they tried to sock it to you? They pretended the "updating" was clearer when it was further off than the AV.

16. **"Charity"** (1 Cor. 13:1) meaning "*love*" because love is essentially *GIVING*. Since the meaning of words degenerate with man as he degenerates (see the original meanings of "cunning," "piker," "parasite," etc.), the word now means "a handout." However, there is no way to love without giving, and if salvation isn't a "handout," what is it?

17. **"Coasts"** (Matt. 2:16) meaning "*borders.*" But who couldn't have gathered that who had read Joshua and the division of the land? When did a word like "coast" or "port" ever have one meaning. Why don't you quit saying "airport" and "seaport" when you know that they are not *PORT* holes, neither are they wine (*Port*), nor are they *PORT ARMS* (in a manual of arms). Is "coast" obscure? Well, what is a *COASTER*? A man with his car in neutral or a man who lives on the beach or something you put under a wet glass?

18. **"Fetched a compass"** (Acts 28:13). A *compass* can be a circle, which is apparent by the fact that you draw a circle with a *compass*. If fetched is a little

"far fetched," you could always put it in the margin.

19. "**Leasing**" (Psa. 4:2) meaning to "*lie*." But what consistent modern translator would want that word updated after he just altered Romans 13:9 and Galatians 3:1. (See NASV).

20. "**Devotions!**" (Acts 17:23) meaning "*objects of worship*." Well, if "**the Athenians**" were devoted to religion (see Acts 17:16) and were superstitious on top of that (Acts 17:22), why wouldn't they have "**devotions**" to their images as well as being devoted to them? Why alter what is already clear?

21. "**Conversation**" (Gal. 1:13) can be "*conduct*" because the AV text has already defined it apart from "updating" it as something that can be "BEHELD" (see 1 Pet. 3:2).

Now, in this short sampling, I have gone through a "*Short Glossary of Biblical Usage*" found in the back of a Cambridge Interleaved AV. I have picked out only *twenty-one* words that our students had to guess on to get right, and none of them missed one word after three guesses. I have purposely omitted printing *fifty* words which are in the glossary because all fifty were guessed right the first time by *any student with an eighth-grade education*. This pretty well shows how in dealing with archaic words: cield, fray, fats, trow, wist, curious, descry, grisled, neesings, ouches, re-reward, pill, ranges, prevent, straitly, silverlings, let (see Appendix Number 9), sith, withal, utter, etc., we must never fail to be honest in dealing with *facts*.

1. The *facts* are that many of these words show up at regular intervals in *Time*, *Newsweek*, *Life*, and *U.S. News and World Report*. (See Vance, *Archaic Words and the Authorized Version*, Vance Publications, Pensacola, Florida, 1997.)

2. Many of them contain their own definitions in their spelling, and if they are analyzed in their contexts, they will yield the meaning ("wist" and "wot" for example).

3. If all the really "archaic words" in the AV were defined in the margin next to the word, it would comprise *less than 2 percent of the marginal notes found in a New Scofield Reference Bible or a NASV.*

Instead of swallowing a gnat, they swallowed the camel: *hair, hide, and all.*

Instead of keeping the God-honored text with *one hundred marginal notes* (at the maximum), they threw out the God-honored text and made *5,000 changes in that text.*

They have a "Camel Bible": *it is unclean meat.*

Appendix Six

Our objection to the nauseous slush and slop tolerated by Liberty University, Bob Jones^{III}, Tennessee Temple, and Pensacola Christian College is not merely that the English versions of said slop and slush are God-dishonoring, obscene, *blasphemous* publications. It is also that the Greek text behind them (chosen purposely by their translators) is so mangled and botched with clumsy and careless copying that it points to men deficient in *scholarship* and *intelligence*. Their "scholarship" is beneath anyone who has an average education—say the twelfth grade.

Witness, for example, the theological heresy taught in the *ASV* and *NASV* at Colossians 1:14 by eliminating "**through his blood.**" After all the senseless nonsense published (see Theodore Epp, Chapter Two) to the effect that since "good men" questioned the three words, and since "it didn't effect Ephesians 1:7," look what is actually produced. I mean, after this smoke screen has been put up, this fog of commercial advertising, this cloud of hot air designed to sell a bumper, look what the product is: "REDEMPTION, THE FORGIVENESS OF SINS."

*REDEMPTION IS NOT FORGIVENESS OF SINS.
FORGIVENESS OF SINS IS NOT REDEMPTION*
(Rom. 3:25; Heb. 9:15).

By pretending that Westcott and Hort were intelligent men, the Jesuit reading of 1582 was adopted: the lame alibi being given was that the three words had "crept in" from Ephesians 1. It seemed never to have occurred to Westcott and Hort or Aland or Metzger

* Arlin Horton denied this position in 1998 (eighteen years after this book was published).

or Nestle or Bob Jones III (or any of his faculty members) that by eliminating the essential words **"THROUGH HIS BLOOD,"** the false scribe was equating REDEMPTION with FORGIVENESS.

That is a clear and exact case of *doctrinal heresy* if you ever saw it.

How does one account for the espousal of this irreverent, bungling, *heretical* reading? Simple: all apostate Evangelicals and Fundamentalists *have to have more than one authority in order to play God*. The mangling of this verse alone is enough to consign every modern translation to the trash can on the grounds that the men who translated it didn't have the sense God gave to a brass monkey.

No *intelligent* Christian, no "serious student" of the Bible, no conscientious soul-winner could possibly recommend such a reading: it is the reading of the ASV, NASV, and NIV, as well as the reading of the RSV, NRSV, and *New English Bible*.

Now, besides this obvious piece of pagan fraud, there are several hundred other items. We shall give the reader a sampling:

1. Matthew 1:19. The Greek substitution for the proper text says "*digmatisai*." It is only found in B and Z and one cursive. The evidence *against* this unsupported grossly deficient word is the reading of A, C, Aleph, D, E, F, K, and 400 cursives.

2. Mark 1:45-2:1. Manuscript "D," used by Westcott and Hort to knock out the Deity of Christ and the Ascension (see NASV recommended by Liberty University and Tennessee Temple, Luke 24:51-52), has omitted *thirty-two words* from Mark 1:45-2:1. There is *no other manuscript* (uncial or cursive) that omits these thirty-two words.

3. Matthew 5:44. All Greek Uncials A, C, D, E, F, G, H, etc. have the *King James* reading but Aleph and B. All *cursives* (over 200) but *seven* have the *King James* reading. Aleph and B have omitted *sixteen words* and added *four words*.

4. Matthew 13:36. *Every known copy (over 1,400) but THREE read with the King James text.* That is, A, C, D, E, F, G, H, K, L, M, and N, plus 800 cursives have the *King James* reading, and although Origen cites it 200 years before Vaticanus or Sinaiticus were written, Nestle refused to list Origen's quotation.

5. Matthew 21:44. *Nestle lies about the omission.* The *King James* text is found in Tatian (A.D. 180), Origen (A.D. 200), Aleph, B, C, D, E, F, G, H, L, Delta, K, M, S, U, and V.

6. Luke 6:1. Note the omission of "deuteroproto" after "sabbath." However, it is found in all but Aleph, B, and L. The AV text is in C, D, Theta, E, F, G, M, N, and 90 percent of the cursives.

7. Luke 11:54. *Here Nestle refused to print a text of twelve words when he had no evidence for the text he used.* The *King James* text is supported by A, C, E, F, L, M, N, P, R, S, T, Phi, Delta, Sigma, and 800 cursives.

8. John 10:14 is found in A, Theta, E, F, K, M, P, Phi, Sigma, and Delta. It is only missing in Aleph, B, D, and L.

Now, the first thing that the student of the "original Greek" had better get acquainted with is the *TWO-TONGUED duplicity* of those who believe in it and use it to correct the *PROTESTANT* Reformation text. (See Bob Jones III, *Appendix Number 8.*) It is far more important to be able to spot the Satanic manipulation of the truth by a Pharisee than it is to "know the grammar of the original, etc." If you don't believe this, read your Bible. Mark the places where you were warned about being "DECEIVED" (negative) and then mark the places where the Lord told you that a knowledge of Greek and Hebrew would "unlock the hidden meaning of the originals, etc." (positive).

Nothing like dealing with *Biblical facts*, is there, boys and girls?

1. In Luke 12:18, Nestle conflated B with the

Receptus and then lied about the second clause, which is not in "B." In Luke 12:39, Nestle lied about the Receptus which has "ouk" in it. In Luke 23:28, Nestle lied about the text, for Aleph and C dropped "ai," and A and B dropped "kai."

Here, Nestle used the Receptus without telling you it was a Receptus reading and then made you think it was an Alexandrian reading, which it was NOT. In Luke 24:7, Nestle refused to discuss the text or the omission of eight words which are in *all* of the Church Fathers, *all* versions, *all* cursives, and *all* uncials but the Alexandrian.

2. In John 5:27, no evidence was given for the text because it is the Receptus text *MINUS* "kai," with no authority for the omission. Aleph had a nonsense reading, so Nestle didn't dare list it. In John 12:7, Nestle refused to list the evidence for the change (Aleph and B): the scribe tried to make it match Mark 16:1. In John 16:16, no evidence was given for the right text because this time Aleph, A, and C agreed with the Receptus, plus every known cursive.

3. Titus 2:5: All Greek codices but five agree with the AV, and Nestle *omitted ten uncials* (including Aleph and D) and 200 cursives. The word he printed is in no Greek text ("*oixourgous*"). It is fabricated from the Receptus, which read "*oixourous*." First Corinthians 15:47: Nestle refused to give the Receptus reading, making you think "*kurious*" was Marcion's heresy, but it was in Sinaiticus and Vaticanus and the text of Origen—*Nestle didn't dare give the background for the heretical reading.*

Now, is this all of the devilment that lies behind the modern "eclectic" texts, which are designed to make professional asses out of men like Robertson, Schaff, Green, Machen, Warfield, Wuest, MacRae, Porter, Afman, Martin, Sumner, Yaeger, Anderson, and Rice? Of course not.

Nestle refuses to tell either the truth or the whole

truth when documenting Matthew 5:14, 6:13, 15:8; 19:1, 19:9, 19:16, 24:28, 27:15; Mark 1:3, 3:29, 5:36, 7:4, 11:4, 14:70.

Shall we go on?

Why?

After a dirty rascal has been found guilty of perjury TEN TIMES, what is the point in calling him a "respectable witness" or a "recognized" or "qualified authority"? The only thing he is *qualified* to do is LIE, and he is to be recognized for what he is: A LIAR.

Eberhard Nestle, who taught Aland and Metzger everything they ever knew about Greek texts, will:

1. Lie about evidence *favorable* to the *Authorized Version*.

2. Lie about evidence *contrary* to the reliability of Vaticanus and Sinaiticus.

3. *Invent* texts to protect Vaticanus and Sinaiticus from being *detected* for what they are.

4. Abandon the "oldest and best manuscripts" when they *agree* with the Authorized Text.

5. Reject 90 percent of the evidence every time he feels like it if it doesn't *match* the theories of Westcott and Hort.

THIS IS THE GREEK SCHOLARSHIP OF BOB JONES UNIVERSITY, TENNESSEE TEMPLE UNIVERSITY, MOODY BIBLE INSTITUTE, PENSACOLA CHRISTIAN COLLEGE,* AND LIBERTY UNIVERSITY.

The men who espouse it cannot do it RATIONALLY or HONESTLY; therefore, they do it to maintain a double authority and plant the maximum amount of uncertainty that they can into the mind of the student in regard to one FINAL, INFALLIBLE AUTHORITY.

* Arlin Horton held this position for more than twenty years. He rejected it in 1998.

Appendix Seven

The greatest textual authority of the nineteenth century was Dean Burgon, whose mass of documented evidence so overwhelmed the apostates of his day (Westcott, Hort, Lightfoot, et al.) that they were unable to discuss it, or even *analyze* it. Instead, they rejected the documented evidence on the grounds that they *didn't like the way Dean Burgon talked*: he was *rude* and *nasty*. His vocabulary was not fitting for a Christian, and his "accusations and slanders against *good men*" did not show the "sweet spirit of your Aunt Sally's house cat."

Here is the SOP of the Cult: Never accept manuscript evidence from *ignorant men* on the grounds they don't know what they are talking about (Maze Jackson, Oliver Greene, Gary Ferkel, Lester Roloff, Billy Bray, Billy Sunday, et al.). Never accept manuscript evidence from *educated men* (Burgon, Waite, Pickering, Wilkerson, et al.) on the grounds that they "slander good men." Never accept manuscript evidence from *polite, kind men* (Hills, Hodges, Miller, Scrivener) on the grounds that *you never had any INTENTION OF FACING THE TRUTH TO START WITH*.

Now, Dean Burgon didn't waste anyone's time inventing cute little phrases like "Lucian recensions," "conflate readings," "intrinsic probabilities," "eminent textual authorities," "qualified scholarship," or "oldest and best manuscript." Of the leading "textual authorities" of his day, who altered the God-honored text in more than 30,000 places, Burgon says this:

1. Your language is *ridiculously* unfair (*The Revision Revised*, p. 373).

2. You have a robust confidence in your own inner consciousness (p. 375).

3. A superstitious partiality for two codices without an INTELLIGIBLE REASON (p. 375).

4. Your textual learning is *second hand* (p. 376).

5. You have a *childlike infirmity* when it comes to judgment (p. 371).

6. You are guilty of a *shallow empiricism* (p. 378).

7. You raise an *irrelevant* issue and perplex a plain question (p. 485).

8. The foundation of your work is essentially *ROTTEN* (p. 516).

9. It is utterly *depraved* (p. 520).

10. You plainly *defied* your own instructions (p. 405).

11. You have *swallowed a novel invention* whole (p. 398).

12. Your considerations are *PURE FABLE* (p. 396).

13. The Westcott and Hort theory has no *FOUNDATION* at all (p. 397).

14. Westcott and Hort's scholarship is nothing *but a gratuitous exercise of the imaginative faculty* (p. 274). It is individual idiosyncrasy.

15. It is destitute of attestation and even *probability* (p. 277).

16. *It has no existence* but in the fertile brain of Dr. Hort (p. 285).

17. When you choose between the Receptus and Dr. Hort's theories, you *make a choice between FACT and FICTION* (p. 293).

18. *It is an excursion into cloudland* by an *UNSCRUPULOUS PROCESS* of reiteration, accompanied by a *boundless exercise of the IMAGINATION* (p. 304).

Now, all of this was written more than thirty years before Peter S. Ruckman was born.

Would such a plain talker as Burgon (or Luther, Sunday, Norris, or Bob Jones Sr., for that matter) fail

to give the *evidence* for such accusations? Of course not. *Burgon proceeds to list 540 verses with a detailed breakdown of the pros and cons against their handling by the revisers (The Revision Revised)*. Citing *sixty church fathers* in the original contexts, Burgon breaks down Sinaiticus and Vaticanus (with their companion corruptions) into *individual letters* that compose the words being discussed in the verses.

Did Westcott and Hort answer this mass of documented evidence?

Don't ask stupid questions.

They didn't even check the material referred to.

No member of the Alexandrian Cult would even *APPROACH documented truth* where it ran contrary to *the creed and traditions of the Cult*.

The alibi given for rejecting Burgon's 527 pages of documented, handwritten evidence dealing with every major textual problem in every major verse in the New Testament, as attested to by every major document and church father in the history of the church, was answered with: "He is too intemperate." "We don't like "immoderate" people; they are not SCHOLARLY."

The standards of scholarship in the Cult are:

1. *No final authority*. (See the Creed of the Cult, p. 207).

2. *No final statement on authority*.

3. *Delicate, refined language that will offend no one who rejects final authority*.

4. *Broad-minded tolerance* towards people as BLIND and as STUPID as those in the Cult who reject the final authority.

Alongside Burgon and Scrivener, Robertson, Westcott, Hort, Machen, Davis, Lightfoot, Green, Schaff, and Yaeger look like pygmies standing at the feet of Benaiah the son of Jehoiada (2 Sam. 23:20) and David.

There are more mathematically proved, *documented facts* that can be *checked* on a computer in one article written by Burgon, listing manuscripts, versions,

fathers, and texts, than there are in the whole book of "Theomatics" or the entire library written by Westcott and Hort. They couldn't stand up to Burgon's brain and his scholarship, *so they lied their way out of it.*

LYING IS THE NAME OF THE GAME IF ONE IS A PROFESSIONAL LIAR.

(See 320 professional liars listed in the work in *The Christian Liars' Library*, Bible Baptist Bookstore, 197: 337 pages.)

Appendix Eight

This is by far the most important Appendix in the book, for it demonstrates from the standpoint of the Cult members themselves what they *really* think about the Holy Bible. What we present here is the content of some correspondence sent to two Bible believers by three members of the Alexandrian Cult (*Bob Jones III, John Rice, and Walvoord*). We have reproduced the statements from the letters verbatim, only adding italics at the places which need emphasis. The careful student of the truth who is really "serious" in his desire to know and understand the Bible should observe throughout the entire correspondence that not ONCE does any member of the Alexandrian Cult profess to believe that *any* Bible is the word of God: *not ONCE*.

EXHIBIT ONE

This first letter is a classic of classics. It was sent to a young man named Gary Ferkel, who had the audacity to challenge the theories of Westcott and Hort (1881) being taught as FACT in the classrooms at Bob Jones University between 1950–1980.

Ferkel was shipped because he called Bob Jones III's attention to the fact that the *approach* used by Westcott and Hort in replacing the Protestant Text of the Reformation was *LIBERAL*. One of the proofs for this lies in the fact that *ALL* Liberals who publish Liberal translations (*RSV, NEB*) accept the Westcott and Hort theory of text reconstruction; the *RSV* Greek text is that of the *ASV*, and the *NRSV* text is that of the *NASV*. Knowing this, Gary Ferkel "called the hand" of Bob Jones III. Since Ferkel was an honest young man, he sent Bob Jones III THE DOCUMENTED EVI-

DENCE proving that WESTCOTT AND HORT were LIBERALS (*Life of Westcott*, Vol. 11, p. 69, *ibid*, p. 321. *Life of Hort*, Vol. 1, p. 78, *ibid*, p. 430).

The "answer" given to him by the President of the largest Fundamentalist university in America is as follows:

March 5, 1976

Mr. Gary Ferkel, 735 Wade Hampton Boulevard Greenville,
South Carolina 29609

Dear Gary:

Your phone call stating your resignation from school was not unexpected, but I am very sorry about the *lacking respect for your teachers* which prompted it.

As we told you yesterday in the office, if you could not apologize for calling *your Bible teachers liberal*, you would either have to resign or we would terminate your enrollment. I had invited you to the office to give you a chance to prove your charges or to drop them. If you had proved them, the faculty would have been released. Since you couldn't, and remained adamant, you had to leave. You did not prove anything but your own *arrogance and ignorance*. I could hardly believe what I heard you say about these *men* who have been *studying the Bible* for more years than you have been in the world. You condemned *them* as *liberal* because they believe that in addition to the manuscripts you like, there are other good manuscripts—*perhaps better*. You have made up your mind that anyone who differs with *you* over which manuscripts are good are *liberal*. Much of textual criticism is subjective, and there can be a choice between readings without either of the renderings having to be liberal. It is simply inconceivable that you would not even be willing to *listen to the studied opinions of Godly, conservative, Fundamental men who have been students of the Bible for 25 to 30 years* and accede to the possibility that they might know a little more than *somebody who has known about textual criticism for two or three years*.

You made sweeping charges that there was a strong possibility that Bob Jones University *would end up liberal and apostate* because some of our Bible teachers happen to feel that the *older manuscripts* are more accurate than some of the more recent ones. Yet when you were reminded that many *great Fundamental Bible scholars* (such as Scofield, Gaebelain, and others) *also held this position* and did not apostatize, you doggedly held to your assertion. You reminded me very much of the man whose mind was made up and didn't want to be confused by *the facts*.

In spite of what you believe, Gary, Dr. Neal and Dr. Custer are sound, *reverent Biblicists* who are deeply concerned with what the *original language says*. No one translation necessarily renders every passage to absolute perfection of clarity. It is the position of our Bible Department that *our confidence should be in the Greek and Hebrew* and that while there are several good translations, there is no perfect translation. The translations they recommend are all doctrinally sound. *It is not a question of truth versus error but preference versus preference and clarity versus clarity*.

I'm afraid, Gary, you're in for great difficulty in life if you don't develop some humility and learn respect for *men of the Faith* who love the Lord *and truth* just as much as you do but who, on matters where there is *room for differing opinions*, disagree with you.

Very truly yours,

Bob Jones, III
President

BJIII:kmm

P. S. Of course, until you are willing to apologize *for calling our Bible faculty liberal*, you will not be welcome back on the campus.

P. P. S. Please send your I.D. card to Dr. Edwards right away.

Now, this is the Cult position stated *exactly* by one of their own leaders. No one will ever have to

"misrepresent" Bob Jones III (or his faculty) in stating their "position," for Bob Jones III has signed his name to the *official position of the University as its PRESIDENT*. Observe *seven remarkable things* about this "position" as given by the President:

1. The Bible believer "PROVED NOTHING" but his own arrogance and *ignorance*. That is, *the proof* mailed to the President (Ferkel to Jones, March 2, 1976), cited above, was IGNORED.

2. The Bible believer was told that his basis for saying a man was "Liberal" was not *documented evidence* but only that he "differed" with the believer on "which manuscripts are good." This makes the Bible believer look like a subjective BIGOT, while the truth of the matter was he presented *evidence* (which was *ignored*), and then was *slandered* by a man who differed with him.

3. The alibi given for altering the *King James* text in 36,000 places (NASV) and bringing it into line with the Jesuit Rheims Bible of the Roman Catholic Church (1582) is that Scofield and Gaebelin "and others" did not *apostatize* when they corrected the word of God. *That is, the SINS of godly men are held up as proof that you can sin and get away with it.*

In short, Bob Jones III (as all cult members) justifies the machinations of the old nature in the saved sinner on the ground that he is "GODLY" (see above) and "CONSERVATIVE" (see above) and "FUNDAMENTAL" (see above) or "GREAT" (see above). *THIS IS THE PARTY LINE.*

4. In order to justify the attacks made on the AV text, Bob Jones III, calls his faculty "REVERENT BIBLICISTS." He never made the mistake of saying they were *honest men* or *Bible believers*. One honest man is worth thirty "godly Biblicists."

5. The "confidence" of the Bible department at BJU, according to their President, is to be placed in "THE GREEK AND HEBREW," without saying *which*

Greek or *which* Hebrew or which text or which set of manuscripts or *who* interprets any of them. The expression "*THE GREEK AND HEBREW*" is as inane a piece of foolishness as ever busted out of a Halloween party: there is no such thing as "*THE GREEK AND HEBREW*" IN WHICH to put confidence. *Bob Jones III* knew it when he wrote it.

6. "*THERE IS NO PERFECT TRANSLATION*" (see above); *you are to accept that as Divine Truth* from God Almighty without asking for one shred of evidence to confirm it. You are to take that statement as "verbally inspired" because *that is the position of the Alexandrian Cult*. No man on this earth has ever proved the AV is not a perfect translation, *and no man ever will*. The negative position stated above is the Cult Creed: *it is pure OPINION*.

7. Finally, and this is the drive shaft, observe that within the context of a discussion about the Westcott and Hort theory—5,800 changes in the New Testament, dealing with the Blood Atonement (Col. 1:14), the Virgin Birth (Luke 2:33), Salvation (Luke 23:42), the Resurrection (Acts 1:3), the Ascension (Luke 24:51–52), and the Deity of Christ (1 Tim. 3:16)—*Bob Jones III*, tells you that these translations (ASV and NASV and RV) are not dealing with matters of "*TRUTH VERSUS ERROR*" but only "*PREFERENCE VERSUS PREFERENCE*."

That is the official position of the Alexandrian Cult.

The final Court of Appeals is a man's PREFERENCE.

"*TRUTH AND ERROR*" are not to be considered (Gen. 3:1–4).

Observe how this will always lead to the Cultist accusing a real Believer of "slandering" those who "differ with him in opinions." You see, the Cult position is *PURE PREFERENCE FOR A ROMAN CATHOLIC TEXT*, on the grounds that there is no

issue (let alone a "battle") over TRUTH versus ERROR.

And if anyone thought these men were rational, he would shift into reverse before he got out of the driveway, for here, below, is the official statement of Bob Jones III attached to a dossier signed by Neal and Custer. (You wouldn't believe it unless you wrote the University and had it mailed to you!) The sheet says:

"As President of Bob Jones University I endorse the constructive desire of our Bible faculty to acquaint our students with the truest English meaning of the original languages of the Bible. Lest there be any confusion in the reader's mind, however, let me say that the King James Version . . . is the ONLY VERSION from which we preach, memorize, or conduct devotionals here at Bob Jones University. The King James Version is perfectly adequate and accurate. We do not want ANY QUESTION in anyone's mind where Bob Jones University stands, and for that reason we have "adopted" the King James Version as the version that this fortress of the Faith wants to be identified with."

Did he say that he *believed* it was the Bible? Of course not. Did he say *any faculty member* believed it was the Bible? Of course not.

Now, what do his faculty members say about this "position"?

"Because the Alexandrian manuscripts are much older . . . and a careful comparison of these manuscripts . . . has convinced us that a more accurate and careful job of copying was done by the Alexandrian scribes (see Appendix Number 6!) . . . these Alexandrian manuscripts, are, as a rule, the more accurate manuscripts to follow." Stewart Custer and Marshall Neal.

There it is: just like a dead fish.

The President *uses* the AV and wants to be identified with it *without believing it*, but he will pay faculty members who accept the *Alexandrian text of Westcott*

and Hort which corrects the AV Greek text in 5,800 places in the New Testament alone.

Here is a case of dual but conflicting authorities which leave *PERSONAL PREFERENCE AS THE FINAL AUTHORITY*, and where those personal preferences conflict it is not a matter of "TRUTH VERSUS ERROR" but merely "*PREFERENCE VERSUS PREFERENCE.*"

This is the official position of Bob Jones University and Pensacola Christian College.*

What did Gary Ferkel do to bring about this exposure of these professional liars? Simple: *he attended class.* When he wrote to Bob Jones III, (March 2, 1976) he said, "Not only did Dr. Neal make those who support the theory of Westcott and Hort look good, but many of those who oppose it were made to look silly. The *laughter of students* as Dr. Neal was mocking those who support the *King James Version* of the Bible (!) made it obvious that they have been thoroughly indoctrinated with the *LIBERAL THEORY of textual criticism* during their studies at Bob Jones University . . . *the most dangerous kind of error is that which is mixed with a great deal of truth.* Those who support the school should be aware of it. It is not honest to allow them to support an institution without knowing that it is *UNDERMINING THE VERY BASIS OF THEIR CHRISTIAN CONVICTIONS, THE WORD OF GOD.*" Respectfully, Gary Ferkel.

Exactly as we have stated it for twenty-five years.

Ferkel named the names, gave the *evidence, documented* the evidence, and was shipped for being "opinionated" and not "respecting the opinions" of men who would LIE publicly and privately to gain an enrollment. The position given in the classroom by Custer and Neal is not the position stated by the President of the school. *The position given by the President while*

* PCC and Horton abandoned the BJU position in 1998 and began correcting the AV with the Textus Receptus, as prophesied on page 411 of *this work* (1980).

shipping a Bible believer is not the position ADVERTISED in the promotional material put out by the school

They profess what they do not believe.

THEY ARE APOSTATES; they are not just un-saved "Liberals."

EXHIBIT TWO

Mr. George Payne, of 445 East Street, Route 10, Plainville, Connecticut, writes to John R. Rice, telling him that he regrets that Brother Rice has joined up with the contemporary Cult position—recommending the NASV.

Rice replies, "Dear Brother Payne: I have your card before me. You say 'Regret seeing you endorse the NASV translation wherein is Westcott and Hort, will undoubtedly cause some babes in Christ to stumble.' No it won't cause any babes in Christ to stumble. Some of you *Hell-raisers* who do *not know much about it* and have listened to troublemakers and *doubters* may cause babes to stumble. I *PREFER* the *King James Version*. I have *USED* it all my life. All my sermons are written with the published text from the *King James Version*. I have memorized nearly 30 chapters from the *King James Version* and, I suppose, thousands of other verses and passages. I probably love it better than you do and know it better than you do and have used it more than you have. But still my life is based on what *THE BIBLE* says. *THE BIBLE* never says anything about translators or preachers or teachers always being inspired and infallible. If you think so, you ought to get to where you *follow THE BIBLE instead of what men say*.

In Jesus Name, yours, John R. Rice (June 22, 1978)"

Observe:

1. Rice memorizes, prints, prefers, and uses a Book that he does not *BELIEVE* is "THE BIBLE."
2. A "doubter" is a man who *believes* the AV is

the word of God.

3. "THE BIBLE" Rice refers to, he has never read, seen, or heard of a day in his life.

4. Bible believers are "Hell-raisers" and "trouble makers" and should not listen to what "MEN SAY."

EXHIBIT THREE

After this interesting presentation of the 6,000-year-old position (Gen. 3:1-4), Walvoord, of Dallas, says (Aug. 11, 1978, answering a letter from Mr. George Payne):

"I do not accept any one manuscript as final and have to *have the total testimony before me before I come to a conclusion*. I would not say that my conclusions are necessarily right . . . I usually accept the *comments of some commentaries WHICH I TRUST . . .*"

1. *No conclusion is final.*
2. *No conclusion is really authoritative.*
3. *All "authority" is based on man's opinions.*
4. *You can trust those opinions.*
5. *Since neither Nestle nor Aland and Metzger ever printed any Greek text with the TOTAL TESTIMONY in it, NO CONCLUSION CAN BE ARRIVED at on any Bible reading, if we take Walvoord's advice.*

This is the Cult position, signed by their own hands.

The reader will observe that *at no time have we ever slandered or misrepresented one of these Cultists*. They are all humanistic relativists. They have no *final authority* but their *preferences*, so, to them, the destruction of the Reformation text and its replacement with the Vatican text of Rome cannot be a matter of "truth versus error." It is simply a matter of *preferring* the Roman Catholic Bible (Jesuit Rheims, 1582) over the *King James* (1611) while PROFESSING to "prefer" the *King James*, because they "use it." *All thieves like to put their money in a good bank.*

This contradictory position of these professional hypocrites is so outstanding that only a new Christian,

or a money-mad Christian, could be taken in by the "act." There is no consistency in it from start to finish. The correspondence given above is only a very brief sampling of writing that goes on *all year round* to hundreds of believers, as the Cult seeks to "make itself clear" so there can be "no confusion" about "where they stand."

They *stand* in the middle of a swamp on two broken legs: Their *profession* doesn't match their *belief*; their *words* don't suit their *actions*; their *scholarship* doesn't match the requirements in the Book they profess to be teaching; their *opinions* are not based on *fact*; their treatment of Bible believers is *unreasonable* and *ungodly*; and their *alibis for sin* are not worthy to come out of the mouth of the Son of Sam or Lee Oswald.

Proof? *Read the last eight pages.*

Appendix Nine

In this next Appendix, we present for our readers the contrast between a real "Biblical" scholar who *believes* the Bible is the word of God and a bread-and-butter-hireling prophet who *worships his belly*. If the reader will take time out to check the following material he will understand once and for all, and forever, why we call the modern "Biblicist" in a "bastion of orthodoxy" an "apostate Fundamentalist." A comparison of these two different "approaches" (which are here documented) should convince the most prejudiced that a "godly Biblicist" will never be a substitute (let alone any competition) for an HONEST MAN.

Note first of all, the contrast in ATTITUDE towards *the written words of God*. The first column is Jesus Christ and Paul *citing the Scripture*; the second column is the apostate Fundamentalists who believe in the "verbal, plenary inspiration of the original autographs."

- | | |
|--|--|
| 1. "It is written . . ."
(Matt. 21:13) | "Unfortunately the word here has been <i>mistranslated</i>" |
| 2. "As it is written . . ."
(Mark 9:13). | "A much <i>better</i> reading would be" |
| 3. "It is written . . ."
(Luke 4:4). | "The translation is <i>misleading</i> and should read" |
| 4. "As it is also written . . ."
(Acts 13:33) | "The passage is <i>spurious</i> and probably was mistaken for" |

5. **"According as it is written . . ."** (1 Cor. 1:31). "Here the verb tense is not brought out properly: a *better* translation would be . . ."

Now, to begin with "basics," how is it that any student of the Bible fails to notice *immediately* this "credibility gap" between the "greatest and godliest" of the "recognized authorities" and THE BIBLE? How does one explain this vast ignorance on the part of ANY student of the Bible? Can't he see the difference *immediately*? If not, *why not*? Is a sixth-grade education required to see the difference? Isn't it all perfectly apparent? *Where do those in the second line* (the right hand column) *get their SPEECH from* (Matt. 12:34)?

Now, the student of the word of God needs to consider this phenomenon long and well, for these types of men (the right hand column) are the first to throw a rock at any Fundamentalist whose speech is rude or harsh (2 Cor. 11:6). That is, they major in finding fault with THE WAY A THING IS SAID (see any criticism by any apostate on the works of Burgon, Cimino, Clarke, Ruckman, Ray, Reese, et al.).

Since these white-washed hypocrites (how is that for "the way a thing is said"?) are going to be checked on their convictions—that is, if they really have any convictions about "how a thing is said"—*why is it they themselves never talk like anyone in THE BIBLE* (any translation or any version from ANY set of manuscripts)? Observe:

1. John: **"Written in the books . . ."** (Rev. 20:12).
AF: (Apostate Fundamentalist): "The passage is doctrinally suspect and was probably *interpolated* from another apocalypse."
2. Peter: **"Because it is written . . ."** (1 Pet. 1:16).
AF: "In the original, the meaning is much clearer, and it is *unfortunate* that the AV translated the word as thus-and-so."
3. Paul: **"As it is written . . ."** (2 Cor. 8:15).

- AF: "Only the *expert in Greek grammar*, who understands the force of the participle, can unlock the hidden secrets of the truth when dealing with the original Greek."
4. Luke: "**All things which are written . . .**" (Luke 21:22).
AF: "*Due to their lack of understanding*, and their late manuscripts, the translators of the AV were unable to shed the light on this verse that we now have."
5. Mark: "**For it is written . . .**" (Mark 14:27).
AF "Here we use the scientific law of intrinsic probability to discern the original intent of the writer which has been *obscured* in the AV text."
6. Matthew: "**As it is written of him . . .**" (Matt. 26:24).
AF: "The oldest and best manuscripts have shed light on this reading which *actually should read*, according to the BEST texts . . ."

Now, how does the reader find any "concord" between these *two styles* of handling the written words of God Almighty? Is there any "agreement" or "fellowship"? Then how is it, do you suppose, that these white-washed Pharisees, who brag about their "sound speech" and their standards of SEPARATION according to 2 Corinthians 6:14–18, are *LIVING, STUDYING, TEACHING, AND WRITING IN THE DEVIL'S CAMP*, with his crowd?

There isn't one New Testament child of God from Matthew to Revelation that even THINKS like these "Fundamentalists" think, let alone talk like they talk. Their speech is the non-Biblical speech of a destructive critic.

Now, the modern apostate like Afman, Porter, Anderson, MacRae, Olson, Newman, Feinberg, Yaeger, MacKay, Melton, Rice, Neal, Custer, Bob Jones III, Sumner, et al., can certainly see the truth in what we have just demonstrated; his problem is that he lacks

the sincerity and the intelligence to find a *solution* for it. His reasoning is: one, surely it is proper to teach Greek and Hebrew, because the Bible was *originally written in Greek and Hebrew* (so far, so good). Two: surely it is right to call the student's attention to the declension and conjugation of Greek and Hebrew words or to the tense and mode of Hebrew and Greek words (so far, so good). Three: surely if other "good, godly men" like R. A. Torrey and Machen and Robertson did this, *we can to*. (So far, so good; but now, sonny, you better watch your step, for you have just *appealed to a non-Biblical motive for conduct* based on "**HAVING MEN'S PERSONS IN ADMIRATION BECAUSE OF ADVANTAGE**" [Jude 16]. Consequently, Jude 16 has been *ALTERED* in the *NASV* to sooth the apostates' consciences.) Four: surely then, it is perfectly proper to *correct* the bad grammar and *IMPROPER translating of the AV* committee ("right on," straight to the bottomless pit).

Now how does one stop at step *three* without taking step *four*?

Answer: *no apostate Fundamentalist in America has any idea.*

You see, the trouble is always found with *the faculty*. The teacher himself is a Cult member, brainwashed by the Cult *BEFORE* he begins to teach. Since neither his *teachers*, nor the men who *taught them* (Robertson, Torrey, and Machen all had to sit at the feet of Delitzsch, Keil, Gesenius, Gregory, Tischendorf, and Hort), ever had enough respect for the Bible to "**HOLD FAST**" the sound words (2 Tim. 1:13) and justify the Book by which their country was built and preserved, they all placed some "god" ahead of the Bible. Usually, they professed this "god" to be Jesus Christ. To the contrary, it turned out to be income, a ministry, a school, a church, scholarship, scholastic standing, or publicity. And this explains their lame and non-Christian style of teaching, which one finds listed above.

Having decided to *sin against the authority of God for purposes of "finance"* (as an old colored preacher said), they had to abandon the *Christian way of talking* found in the New Testament; *so they did*.

But the problem they were faced with is not insoluble. Here at the *Pensacola Bible Institute*, we have been teaching Hebrew and Greek (from Kittel's and Nestle's critical texts) for more than *thirty years*, yet still we are turning out Bible believing preachers who believe the AV from cover to cover. How is this done?

1. No faculty member at Pensacola Christian College,* Hyles-Anderson,* Tennessee Temple, or Bob Jones CARES HOW IT IS DONE. They would consider it grossly beneath their *dignity and exacted position in the Christian world* even to inquire as to "how it is done." They take for granted that *superior Christians* like themselves are above being taught ANYTHING by "Ruckman."

2. No recognized "eminent textual authority" at Moody, Wheaton, Dallas, or Chicago would waste five minutes finding out "how it is done," for if he learned *how* it was done, he *would be obligated to do it*—at the cost of his standing in the Alexandrian Cult—or he would have to *pretend he didn't know how to do it* and go on lying to keep his standing in the Cult. IGNORANCE IS BLISS.

3. It is absolutely *essential* to the program of apostasy in any age to make *no inquiry* as to *how* to keep apostasy from *STARTING* (see Articles One through Five in the *Bible Believers' Bulletin*, July–Nov., 1978). The apostate Fundamentalist can only "take a stand" against the *RESULTS* of it in his age.

For these reasons, there will be no inquiry made into *how* we managed to turn out 120 street-preaching, soul-winning, premillennial, missionary-minded Fundamental preachers with training in Nestle's and Kittel's, while still retaining their first love and faith

* Both colleges denied this "stand" after this book was published (1980).

in the Book that led them to Christ.

Willful ignorance (2 Tim. 3:13) and deliberate *self-deception* (Gal. 6:3) are the protective coverings thrown up by the Alexandrian Cult in order to maintain its *own position of authority over the body of Christ*. Whether the lying alibi for this position be "Ruckman's language" or "hell-raising troublemakers" or "church-splitting evangelists" or "ignorance and dishonesty," the glaring fact remains that *any apostate can learn how to teach Greek and Hebrew without destroying the student's faith in the AV text*. It has been done for thirty years and will go right on till the rapture or until the Lord calls us home. There isn't a question about whether or not it *can* be done. The man who says *it can't be done* is a LIAR. It is *being done* on a regular basis.

Since, then, no faculty member is going to inquire as to *how* this miracle is accomplished (and *by their own profession* of infidelity, the Cult members grant that it is impossible to do—therefore, it must be a "miracle"), *we will show the reader how it is accomplished*.

In what follows, we will demonstrate the difference between the *Scriptural approach* to the Bible by an *honest*, Spirit-filled Christian and the approach of a belly-worshipping apostate who "prefers" a "reliable translation." The sample we shall use will be an exposition of 2 Thessalonians 2:7.

First, we shall present the standard format used by the destructive critics at Bob Jones, Tennessee Temple, Northwestern, Midwestern, Dallas, Pillsbury, Piedmont, and Pensacola Christian College. This format is SOP with the Alexandrian Cult, and, as you can see by the wording, *it is designed to produce* the maximum amount of UNBELIEF in the heart of the *student in regard to Absolute Authority*, while producing the maximum amount of FAITH in the superior intelligence of the faculty member who is under the authority of the SCHOOL—not the *Bible*.

Professor: "Now here we have a fine example of how the new *reliable translations* have *cleared up* the difficult problems that one often finds in the *archaic English* of the 'King Jimmy' text.

The word here *mistranslated* by the King James translators—who did *the best they could* with the meager resources at their disposal—is '*katecho*.' Using the *late manuscripts of Erasmus*, the King James translators used the *archaic word 'let'* to translate this Greek word, as back in those days the word '*let*' could also mean 'prevent.' Since it no longer does, it is *impossible to understand* the passage without the aid of 'clearer' and more 'accurate' translations, such as the ASV and NASV, which were all translated by 'good, godly, *dedicated* BIBLICISTS.' We should use these newer translations *if we are really 'serious' and 'conscientious'* Bible students, for they *clear up* many *obscure* passage such as this in the *archaic* Elizabethan English.

Obviously, the verse is talking about the Holy Spirit in the world today preventing, or holding back, '**the mystery of iniquity**' until He (the Holy Spirit) '**be taken out of the way**' at the Rapture. This unsearchable 'nugget' in THE GREEK NEW TESTAMENT is correctly translated in the ASV and NASV, and we should read with them, *rather* than the AV of 1611."

There it is.

That is how it is done in every classroom in America (1901–1990): *just like THAT*.

The format given above could be repeated for more than 500 words in the New Testament, and the format would not vary by fifteen words if it came out of the mouth of 500 "Bible" teachers in fifty "Bible-believing" colleges and universities.

It is about as sound as an American dollar in 1930.

Now, the corruption (and rot) in such a Disney-

world exposition of the Scriptures is not manifest to the new "babe in Christ," nor is it manifest to the apostate who has been *brainwashed* with a Christian Education. The perverted reasoning in such *Satanic nonsense* is only manifest when we lay it alongside a SCRIPTURAL exposition given by a BIBLE-BELIEVING TEACHER.

We shall give this format now by way of contrast. Note how *this* format gives light, edifies, explains, encourages further study, justifies the God-honored text, stays true to the "original Greek," and *produces the MAXIMUM amount of belief in ONE, FINAL, ABSOLUTE AUTHORITY*

Professor: The careful student of the Bible will observe that the word "LET," in the English text can mean to "prevent" (as in Rom. 1:13) or to "keep something back" (as in Isa. 43:13); *Scripture with Scripture* will interpret Scripture. Although the word "let" can also mean "to allow" (as in Mark 1:24 and Acts 5:38) or "to give out" (Matt. 21:33 and Mark 12:1), here the meaning can be to "restrain" or "hold back." This is *apparent* by what follows: "**THEN SHALL THAT WICKED BE REVEALED.**" That is, something is keeping him from being revealed before this.

Observe further, that the Satanic teaching about "he" being a reference to the Holy Spirit was adopted by the modern, *apostate Fundamentalist* who followed Kenneth Wuest's *corrupt Greek Testament*. In their zeal to prove a Pre-tribulation rapture, the *apostates* at Bob Jones, Tennessee Temple, Dallas, Wheaton, Fuller, and Liberty, decided that the "he" in the passage was the Holy Spirit and the "apostasy" (vs. 3) was the CATCHING UP of the body of Christ as the Holy Spirit was "taken out of the world." This *Satanic perversion* of truth crosses three Scriptural facts.

1. *There is no reference to the Holy Spirit within four verses of the text either way, and there is no reference to the body of Christ within six verses either way.*

2. **“Taken out of the way”** wouldn't be a reference to the Holy Spirit if He was mentioned within ten verses of the text, for the Spirit of God is omnipresent (Psa. 139:7) and couldn't be “taken away from the world” even if He ceased to “strive” with the world (Acts 7:51; Gen. 6:3). The Holy Spirit is calling out 144,000 saved Jewish saints in the Tribulation, plus a multitude **“which no man could number”** (Rev. 7). Therefore, to teach that the **“he”** of verse 7 is the Holy Spirit would be *UNSOUND DOCTRINE taught by a Laodicean APOSTATE*.

3. The **“he”** of the verse could only be either a reference to **“THE MYSTERY OF INIQUITY”** (vs. 7) or the **“MAN OF SIN”** (vs. 3) who has not yet been revealed as **“THE SON OF PERDITION”** (vs. 3). The one who allows **“the mystery of iniquity”** to work, or hinders it (**“LET” CAN BE USED EITHER WAY!!**), will **“let”** until HE (the Man of Sin) be taken **“out of the way,”** and **“THEN shall that WICKED be revealed”**—**THE SON OF PERDITION** (vs. 3), etc.

We must always remember that the English Text of 1611 is *superior* to the critical theories of Westcott, Rendall, Hort, Dummelow, Trench, Lange, Scofield, Thayer, Gaebelin, Pettingill, Larkin, Pember, Wuest, Machen, Zodhiates, Henry, Ellicott, and the Lockman Foundation. *Advanced revelation* is never conditioned on knowledge of Hebrew or Greek. *It is always conditioned on a HUMBLE MIND and a BELIEVING HEART.*

Now, do you see the difference between that “professor” and the first one? Why is it that ye cannot see? **“Are ye also blind?”**

Who, but a MAD MAN, could fail to see the *difference* between real Biblical scholarship (the latter) and the gaffed act of the *professional con man* (the former)? The exact format given above could be repeated for 500 words in 5,000 verses if the teacher were an HONEST MAN instead of a “recognized

scholar." Honesty and faithfulness take such precedence over "godliness" and "scholarship" these days that they should seldom be mentioned in the same breath.

"Godliness" to a Cultist means the standards of a *Pharisee* coupled with a *profession* of the "fundamentals." Such "godliness," if it be devoid of FIDELITY and HONESTY, is less than worthless; *it is Satanic advertisement for trusting in FALSEHOOD.*

How do we give a student three years of Greek and a year of Hebrew and still maintain his faith in THE BIBLE instead of the "verbally inspired originals"? Simple: *we tell him the truth* (John 17:17). Charity rejoices in TRUTH (1 Cor. 13:6). One honest, straight forward, *ten minute exposition* of the God honored text (AV 1611) is worth *3,000 hours* of bloated, perverted nonsense connected with the "ORIGINAL GREEK TEXT," and all of Ali Baba's forty thieves.

Appendix Ten

The following Appendix will give the reader an accurate and documented *source* for abandoning 95 percent of the Christian educational centers in America, at least where they touch the *absolute authority of the Bible*. There are about 5 percent of the institutions that still take (or have taken in recent months) a Biblical Stand on Biblical Authority, and we have not included these institutions. The BBF of Michigan, for example, adopted an excellent confession of faith on the AV in 1979, and Bruce Cummons in Massillon, Ohio, still publicly stands for the absolute and final authority of the AV (1611). Bob Gray in Jacksonville refused to go along with Nelson's last venture (the "New" King James—NASV, NRSV, NIV, New Rinso, New Clairol, etc.) and insisted on sticking with *the Book*.

While Bob Jones Jr. accused the Holy Spirit of *heresy* (see *Faith Magazine*, July-August) and his faculty members were stumbling all over themselves trying to undo the damage that Panosian, Custer, and Neal had done (1960–1970), BJU still maintained the New Orthodox position: i.e., The Word of God was the message of SOME "BIBLE" THAT NO ONE HAD EVER FOUND. This was qualified by saying that *anonymous translations* (Thurman Wisdom of BJU did not dare give the name of one in the article he wrote) were so close to what the "Word of God" *used to be* that you could accept them (*without naming them*) as the Word of God: *the message* God wanted you to have, not the WORDS that God inspired and *kept*.

Following, the reader will see how thirty-two "bastions of apostate Conservatism and Fundamentalism"

handle the Holy Bible (AV 1611). And for blessed relief we have added one choice word from Calvary Baptist Church in West Shokan, N.Y. where Gustave Schultz III comes right out and says that the AV of 1611 is the perfect, infallible word of God.

Students who take time to read this correspondence carefully will observe three classes of Apostates who are saved Apostates:

1. Those who *use* and *recommend* only the AV because they would *lose their enrollment if they didn't*. None of these BELIEVE it is the Scriptures, so that statement appears in none of their correspondence. They *use* it because they "prefer" it or "want to be identified with it" or because "it is the most accurate translation."

2. Those who *use* the AV, while they believe the ASV and NASV are more accurate, but do not dare use *these* since it *would hurt their enrollment and income*. These apostates recommend three to four authorities (NIV, ASV, NASV, and AV) but only "USE" the AV in the classrooms so as to get a young man to enroll in the school, thinking that they BELIEVE it, *which they don't*.

3. Those who use the ASV and the RSV and occasionally ANY other (*Living Bible, NRSV, Jerusalem, etc.*) and who are frank to state that the AV is *passé*, a dead number, and should no longer be used as a standard for *anything*.

ALL THREE CLASSES LISTED ABOVE *PROFESS* SALVATION IN THE FINISHED WORK OF CHRIST AND BELIEVE IN THE VIRGIN BIRTH AND THE DEITY OF CHRIST. *They use their conservatism or their "HISTORIC fundamentalist position" as an alibi for SIN.*

The following correspondence proves, conclusively, the authenticity and reliability of the ancient maxim: "All cloned robots are programmed by the same jackass."

Samford  University

800 Lakeshore Drive
Birmingham, Alabama 35209

August 10, 1978

Mr. Ronnie Powell
Bible Baptist Church
2104 Fourth Avenue
Canyon, Texas 79015

Dear Mr. Powell:

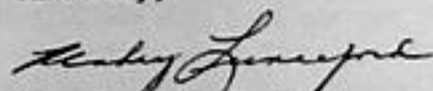
Mr. Richard Swindle referred your letter to Sanford University to me as Head of the Department of Religion and Philosophy.

I am enclosing a copy of "The Baptist Faith and Message," which is the statement of faith adopted by The Southern Baptist Convention. We are supported by the Alabama Baptist State Convention, which is affiliated with the Southern Baptist Convention. We teach within the frame work of the Baptist Statement of Faith.

As Mr. Swindle indicated the University does not have an official statement concerning Bible translations. Each teacher is free to choose the one of his preference, and a student also may choose the translation of his preference. Our teachers often refer back beyond the translations to the original Greek and Hebrew.

I hope that this information will be helpful to you in your decision about college, and we shall pray with you for God's leadership in your life.

Sincerely,



Mabry Luceford, Head
Department of Religion and Philosophy

ML:mj

Enc.

The Alabama Baptist University

Midwestern Baptist College

826 GOLF DRIVE FONTIAC, MICHIGAN 48053 313-334-0961

DR. TOM MALONE SR., President

April 11, 1978

Mr. Ronnie Powell
150 W. Terry Dr. Trailer C
Pensacola, Fla. 32503

Dear Mr. Powell;

Thank you for your letter of inquiry about Midwestern. We are sending you, under separate cover, our latest catalog which includes a brief doctrinal statement. We are a pre-trib., pre-mill school. We take a separatist position on cooperating with the ecumenical movement and ecumenical evangelism.

As far as the versions you asked about, we use the King James in chapel and our Bible classes. Although the new ASV has been highly recommended by many, we do not stock it in our book store. We do not use the RSV, although many of the books we receive for textbook consideration are adopting this as their standard text. It is a trend that Midwestern does not like. We believe that liberal scholars are going to make a liberal version, as seen in the Good News Bible.

I trust this information has been of help. May the Lord give you guidance for the future.

Sincerely,

Dr. Ronald Jones
Dr. Ronald Jones
Academic Dean

R.J.



"A College of Distinction"



Grand Canyon College

3300 WEST CAMELBACK ROAD • (602) 249-3300 • POST OFFICE BOX 11097 • PHOENIX, ARIZONA 85061

Assistant Director of Admissions

July 18, 1978

Ronnie Powell
Bible Baptist Church
2104 4th Ave.
Canyon, TX 79015

Dear Ronnie:

As you requested, I am sending you information about Grand Canyon College. I am enclosing an admissions catalog for you and I will send you a general catalog under separate cover that will arrive in a few days.

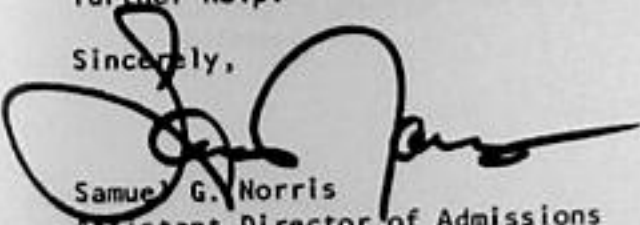
I will give you a run-down of where we stand doctrinally. We believe that the Bible is the inspired word of God; we believe in the virgin birth, and the bodily resurrection of Christ; that Jesus paid the price for man's sins on the cross and that the only means of salvation is through God's grace and acted on by our faith. We believe in the priest-hood of all born again believers in Christ.

Most of our Bible teachers do not try to place emphasis on any one version of the Bible. The general concensus they have is that the New American Standard Version is closest translation to the original Hebrew and Greek. Therefore, the NASV is the one utilized mostly in the class room. Many students use the King James, some use the Living Bible and a few use the Amplified Version. One Bible professor prefers students to use either the NASV or the Revised Standard Version.

You will find more information on the college's spiritual stance on pages 11-12 of the general catalog.

I hope that this has answered your questions. We would like to serve you in any way possible. Please notify me if I may be of further help.

Sincerely,



Samuel G. Norris
Assistant Director of Admissions

SGN/mr

San Francisco BAPTIST THEOLOGICAL SEMINARY

G. ARCHER WENGER, S.A., Th.B., D.D., Litt.D.
President
 ARNO G. WENGER, Th.B., D.D., L.L.D.
President Emeritus
 CHARLES F. BAKER, S.A., S.D., Th.M.
Dean

1328 FRANKLIN STREET
 SAN FRANCISCO, CALIFORNIA 94109
 PE 8-8882

April 27, 1978

Mr. Ronnie Powell
 150 West Terry Drive
 Trailer C
 Pensacola, Florida 32503

Dear Mr. Powell:

Your latest letter has reached me. I shall do my best to give a satisfactory answer to your questions since you "did not quit (sic.) understand what all of the things you (I) said ment (sic).

May I preface my remarks by saying that we are committed to the verbal, plenary inspiration of the Scriptures in the original autographs. Versions and translations are not inspired. God never promised to "move" copyists or translators of scripture in the same fashion as He did the human authors (2 Peter 1:20-21).

You ask if I have an original or a copy of an original. You know as well as I that God did not choose to preserve the original autographs. It is my conviction that we do possess accurate copies of the original. The most accurate copies available today are in printed copies of the Textus Receptus. I personally would disagree with the T.R. only when it departs from the text found in the majority of extant Greek manuscripts. You no doubt know that the Greek Text behind the KJV is the T.R. The critical Greek text behind the New Testament portion of the NASV is corrupted. For this reason I do not recommend the NASV.

If you desire to understand my position more fully I recommend you read and study the new book by Wilbur Pickering entitled The Identity of the New Testament Text (1977, Thomas Nelson Co.) I believe he has the sanest answer to the present day controversy over the text of the New Testament. I plan to use this book as a text in one of my classes.

With kindest regards,

Charles F. Baker

Charles F. Baker, Dean

CFB:ab

admissions



SIoux FALLS COLLEGE

SIoux FALLS, SOUTH DAKOTA 57101 • TELEPHONE (605) 336-2850

December 19, 1978

Ronnie Powell
Rt. #11, Box 312
Pensacola, FL 32504

Dear Ronnie,

Thank you for your letter asking for information about Sioux Falls College. It's good to know of your interest in a Christian, liberal arts college like ours!

I am enclosing a general information brochure. A catalog is being sent to you separately. When you receive the catalog, please see pages 66-68 for some information about our religion department. Also, you'll be glad to know we've done some expansion in this area since the catalog was printed. Because of changes and additions in our religion department staff, we have already offered courses besides those listed in the catalog. Some of these additional courses are Basic Christian Doctrine, Life and Letters of Paul, Old Testament Themes, Jesus and the Gospels, and other courses that have not been formally introduced.

Ronnie, I would like to direct your attention to page 5 in the catalog, especially the section "On This We Stand." This is our official position as a college. You'll see it is somewhat open ended regarding your questions of inerrancy and translations accepted. As an institution, we accept either position on the infallibility/inerrancy issue. Also, we accept whichever translation of the Bible a person prefers. I think you would find the NASV, NIV, and RSV widely used on our campus. This acceptance of Biblical inspiration, position, or translation used is because of our open admissions policy. The primary concern is for an open study which students use to establish their personal position. Sioux Falls College promotes the freedom of choice.

If you have further questions, Ronnie, please feel free to write again or call me collect at 605/336-2850, extension 232. I'll be glad to help in any way I can as you consider becoming a part of Sioux Falls College!

In Christ's service,

Mark Wolitarsky

Mark Wolitarsky
Admissions Counselor

ds



GEORGE SWEETING, PRESIDENT

MOODY BIBLE INSTITUTE 820 NORTH LASALLE STREET CHICAGO, ILLINOIS 60610 • 312 329-4000

June 12, 1978

Mr. Ronnie Powell
Bible Baptist Church
2104 4th Ave.
Canyon, TX 79015

Dear Mr. Powell:

I have before me your recent letter of May 31. Thank you for writing and may I express appreciation for your interest in Moody Bible Institute. I trust that we may be of some assistance to you and will be sending you very shortly a copy of our new catalog.

In your letter you expressed a desire to know our feelings about various translations of the Scriptures. Insofar as the RSV, Revised Standard Version, we would not endorse this edition. The NASV, New American Standard Version, would be considered acceptable. The King James Version is the standard translation used widely in the classrooms at Moody Bible Institute. Furthermore, it remains the standard, both read and respected, by most Christians in fundamental circles.

This of course is brief, but I'm sure that a good Christian bookstore or the library of a good pastor would provide source material for further in-depth study on the subject.

Thank you for writing and I am sending to you a catalog giving both information about our Bible Institute, a description of the classes offered and the opportunities given tuition free to both men and women who are qualified to study here.

Sincerely in His service,

Toledo Bible College

Division of Graduate Studies
1110 Jefferson Ave. • Toledo, Ohio 43624
(419) 241-1964

*Ohio State Chartered
Degree Granting College*

John D. Brooke, B.A., Th.D.
PRESIDENT

Thomas R. Rodgers, B.B.A., Th.B., Th.M., Th.D.
DIRECTOR, GRADUATE DIVISION

April 6, 1978

Mr. Ronnie Powell
150 West Terry Drive-Trailer C
Pensacola, Florida 32503

Dear Mr. Powell:

Greetings in our Risen Savior's Name!

Thank you for your kind letter of March 31 showing your interest in the studies offered by the Off Campus Division of Toledo Bible College. Enclosed, please find a general information packet and an off campus college catalog which will help you evaluate the high academic and spiritual standards of Toledo Bible College. Also, within the college catalog is a copy of our doctrinal statement.

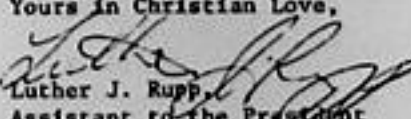
The Authorized Version of the King James Version of the Bible is a good translation, though I do not believe it is inspired as the Greek autographs of the New Testament books were. I also feel the New American Standard Version is a good translation and very accurate in dealing with the original Greek. Also, the Revised Standard Version seems to be a little weak in dealing with God's righteousness and judgment, and, of course, there is in Isaiah 7:14 the word translated "maiden" instead of "virgin", which is not correct.

I am enclosing an application form; please complete this application, and return it to us with your \$10.00 application fee, and we will immediately map out a course of study for you. As soon as we have the signed application form, we will then mail you a registration form showing the courses you will be taking and the tuition costs.

May the Lord bless and use you for His glory as you serve Him in Pensacola, Florida.

I anticipate hearing from you soon.

Yours in Christian Love,


Luther J. Rupp,
Assistant to the President

LJR/jek

Offering Innovative Off-campus Programs for Motivated Christian Adults



WYOMING BIBLE INSTITUTE
A FOUR-YEAR BAPTIST COLLEGE

P. O. BOX WBI - RANCHEDER, WYOMING 82839
(307) 655-9313

REV. WALTER W. SCOTT
PRESIDENT
DR. GEORGE W. HARE
VICE-PRESIDENT/ACADEMIC DEAN

July 14, 1978

Mr. Ronnie Powell
Bible Baptist Church
2104 4th Ave.
Canyon, TX 79015

Dear Mr. Powell:

Your letter of June 30 came to my attention and, in the absence of both Dr. Scott and Dr. Hare, I am sending you the mini catalog which was printed to replace, for the present, our regular catalog until another can be printed. You will find in it our Educational philosophy, p.5, Statement of purpose, p.6, and our doctrinal statement, p.7. No doubt, these will be helpful to you.

The only help I can give you regarding your question about the King James, the New ASV, and the RSV, is what I have heard in conversation. The school uses basically the King James. My husband, Dr. Scott, considers the American Standard of 1901 to be a great help. Other versions, I have heard the men say, are helpful as study aids but most are not reliable. There are many errors in wording which do not properly give the sense of the original language. I cannot tell you which versions they are most opposed to as I do not remember what they have said. Sorry I am not better informed.

I sincerely regret the delay in answering you in the first place. I do not know if the letter ever arrived. We have had some difficulty with our mail. It seems that the mail service gets more expensive and less efficient at the same time.

Yours for training faithful men,

Patricia S. Scott
Patricia S. Scott
Summer secretary



Fuller Theological Seminary

August 2, 1978

Mr. Ronnie Powell
Bible Baptist Church
2104 - 4th Avenue
Canyon, Texas 79015

Dear Mr. Powell:

Thank you for your recent letter and for your interest in Fuller Theological Seminary. I am sending you a copy of our current catalog under separate cover, which should answer any questions you may have concerning curriculum, requirements, and finances. It should arrive in about two weeks depending on the efficiency of the postal system.

The King James, New American Standard Version and the Revised Standard Version are all fine to use in Bible study. The basic essentials are present in each one. In trying to answer your second question on inerrancy, I am not clear as to how you are defining the word. Are you saying that inerrancy equals the Word of God? I do not believe that the various translations are inerrant in the sense of being totally without error or mistake since the translators are human and as humans are subject to some error. However, they are all certainly the Word of God and do not err in the sense that any contain false doctrines. As you will read in the brochure I am enclosing on our Statement of Faith, Fuller believes the Scriptures are divinely inspired and authoritative for what the Christian believes and practices.

After reading through the catalog, please feel free to write again if any further questions should arise. There is a preliminary application in the back of the catalog, should you decide you would like to apply to Fuller. Just fill out and return the preliminary application to my office, and I will send you the appropriate forms.

Sincerely,

Janice K. Lane

Janice K. Lane
Coordinator of Admissions

JKL:jr

Enclosure



WAKE FOREST UNIVERSITY

WINSTON-SALEM, NORTH CAROLINA 27109

Department of Religion

September 8, 1978

Mr. Ronnie Powell
 Bible Baptist Church
 2104 4th Avenue
 Canyon, Texas 79015

Dear Mr. Powell:

Your letter of July 19 arrived while I was overseas. I have seen it today for the first time. I regret that I am late in replying.

I am not surprised that you have problems with Bible translations. I have problems with them, too. The ideal would be that everybody read his Old Testament in the original Hebrew and Aramaic and his New Testament in the original Greek. If you cannot already do that I recommend that this be your goal. The purpose of a translation is to enable the word of God to speak to a person who cannot read the Bible in the original. Any translation therefore is a crutch for the intellectually lame and always a second choice.

I do not know which translation is best. I use the RSV in my classes partly because it is available in inexpensive editions. The new ASV is good also. I do not consider the KJV to be a good Bible for the classroom partly because its English is archaic. The student who doesn't know Elizabethan English has two strikes against him before he begins to study. Needless to say, all translations are imperfect, and are poor substitutes for the original. On the other hand, they are very valuable because they do mediate the word of God to people who cannot read the Bible in the original.

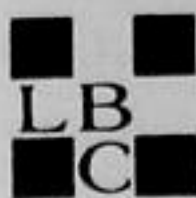
Baptists have traditionally avoided creeds and I share this dislike for them. My personal creed or doctrinal statement is that of the earliest Christians: "Jesus is Lord." I do not believe that any doctrinal statements have ever improved on that.

Sincerely yours,

A handwritten signature in cursive script that reads "Emmett W. Hamrick".

Emmett W. Hamrick
 Chairman

EWH:af



LANCASTER BIBLE COLLEGE

901 Eden Road, Lancaster, Pa. 17601 (717) 569-7071

September 22, 1978

Mr. Ronnie Powell
Route 11, Box 312
Pensacola, FL 32504

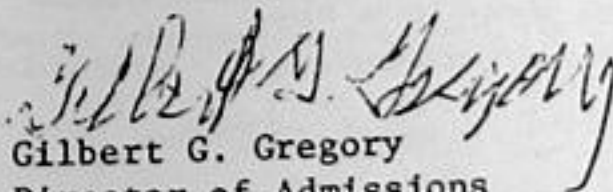
Dear Ronnie:

Thank you for your letter of September 17.
A copy of our catalog giving information about
courses and costs will be sent under separate
cover.

We require the King James and New American
Standard Versions for classroom use, but others
are acceptable as study Bibles. There is no
perfect and infallible English translation
today.

If we can be of assistance to you in the
future, please let us know.

Sincerely,


Gilbert G. Gregory
Director of Admissions

GGG/ljg



PALM BEACH ATLANTIC COLLEGE

1101 South Olive Avenue - West Palm Beach, Florida 33401 - 305/833-8592

August 9, 1978

Mr. Ronnie Powell
Bible Baptist Church
2104 4th Avenue
Canyon, Texas 79015

Dear Ronnie:

We appreciate the interest you have indicated in our college. I will pass your name and address to our Admissions Office, so that they might mail you a new catalog when it is received from the printer, as well as any other pertinent information describing the school.

In response to your questions addressed to the Religion department we offer freedom of response and the opportunity to grow in the grace and knowledge of God. Our purpose is education and Christian growth, rather than sectarian indoctrination. Speaking personally some of the biblical translations you mentioned are better than others in terms of accuracy and clarity. In general, you may use any translation you like in the Religion classes offered here. I personally either use a Greek text or the RSV. None of the translations you mention claim to be either inerrant or infallible. I claim nothing more and nothing less for the Bible than what it claims for itself: it is the saving Word of God to man. However, that Word of God comes to man through the human agency on an historical plain, for that is the way God chose to reveal himself to man. Thus, the Bible is both a divine Word and a human word, in that order. Insofar as doctrinal statement is concerned, "The Baptist Faith and Message" statement of 1963 provides a general guideline. Again, though, I speak personally when I say that I worship God and God alone--not the Bible itself nor anybody's doctrinal statement or creed.

In all honesty, if you wish to engage in an exciting opportunity of education that has a strong personal touch and involvement, as well as the opportunity to grow in both the grace and knowledge of God in a context of freedom (Gal. 5:1ff.), you would be happy here and have a rich, rewarding pilgrimage. As you matured, you would find some of your beliefs confirmed, some altered, and some exchanged for others. That is what growth and maturity is all about. On the other hand, if you cannot handle the opportunity of personal freedom and prefer to be handed a kind of preset indoctrination which excludes openness, then you would not likely be happy here. The choice is yours. If I can be of further help, please let me know.

Yours truly,

Roger Greene

California Baptist College

8432 Magnolia Avenue, Riverside, California 92504/(714) 689-5771

DIVISION OF RELIGION



Mr. Ronnie Powell
 Bible Baptist Church
 2104 4th Avenue
 Canyon, Texas 79015

Dear Ronnie:

Your letter of July 12, 1978 was referred to me for reply. Since I am the Chairman of the Division of Religion at California Baptist College, I count it a privilege to assist you in these matters. My only regret is that I can not sit down and talk to you directly.

First, let me state that the Bible was first written in three languages. The Old Testament was written in both Hebrew and Aramaic. The New Testament was written in Greek, Koine Greek-the vernacular greek of the common people.

Second, any translation is the attempt of persons familiar with the languages involved to give the scriptures in terms that are comprehended by the people of their day. The King James version was made for the use of the churches in the 17th century. It is a good translation. Since words have a way of changing their meaning through the passing of time, some in the King James version have done so. As an example, in I Corinthians 13 the word, charity, is found. The greek word is elsewhere translated love. At the time of the translation the implications of love and its expression were set forth by the concept of charity. Today it is no longer embodying these concepts. You can readily see from this illustration, that more recent translations using the terminology of our day will be an aid to our understanding the truths of the Bible.

Third, translations of the Bible are used in the light of the personal choice of the professor at California Baptist College. One professor uses the Greek Interlinear text in his classes. I have used the American Standard Version in my classes.

Fourth, your question concerning the inerrancy of the Bible is a delicate one. If you mean the basic text of the Bible is

Mr. Ronnie Powell

Page 2

the inerrant Word of God, my answer is yes. If by this term you mean that every translation is the exact reproduction of the original text, I would have to say that some are, in my opinion, closer to the basic text than some others are. By this, I mean that some translations take into consideration the languages involved with their verbal forms and tenses as well as the case distinctions of the nouns and adjectives. Thus not only are the words translated but the significance of the words as well as the manner in which they were used.

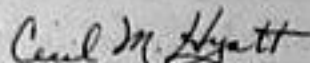
Let me assure you that at California Baptist College the Bible is held with deep respect. It is believed and taught. It is the written Word which reveals the Living Word. It is God who is the author. He inspired, illuminated and applies it to each life.

Fifth, the question of inerrancy of the Scriptures is based on the assumption of truth and error. I do not think that any translation, that you mentioned, has tried to discolor or avoid the clear statements of truth. Thus the Bible is the inerrant Word of God without error as the revelation of God to man for man's edification.

I am aware that many questions which may confront you are not answered in this letter. If others arise, please let me know.

May God's richest blessings rest upon you as you seek the truth concerning the Word of God.

Yours truly,



Cecil M. Hyatt

CMH:mh



December 8, 1978

Mr. Ronnie Powell
Bible Baptist Church
2104 4th Ave.
Canyon, TX 79015

Dear Ronnie:

Thanks for writing and inquiring about Oklahoma Baptist University. I apologize for my tardiness in responding to your letter, and hope I haven't inconvenienced you.

Enclosed is some information on OBU. We are proud to be able to offer a quality, liberal arts university education and yet retain the distinction of holding to a Christian commitment. Such factors as a 15/1 student/teacher ratio, an extensive financial aids program (an average of \$1580 awarded to 88% of our student body) and classes taught by professors rather than graduate assistants, all combine to make the learning experience here both valuable and personal.

Ronnie, I don't profess at all to be an expert on the various translations of the Bible, and so can't answer your question fully. To my understanding, such versions as the New American Standard or the New International Version are both about as reliable as anything we have, and are indeed excellent translations. Beyond that I couldn't really give you any information or opinions.

Please feel free to write again if I may be of futher assistance to you.

Cordially yours,
Glen Sterling
Glen Sterling
Admissions Counselor

GS/bm



July 25, 1978

Ronnie Powell
Bible Baptist Church
2104 - 4th Avenue
Canyon, TX 79015

Dear Ronnie:

Choice Greetings in Jesus' Name!

I appreciate your inquiry regarding Northwest College and what we have to offer educationally, spiritually, and in preparing oneself for for a life of meaningful Christian service. You will find that the atmosphere, facilities, and faculty at N.C. are such that you can receive a fine education in the General Studies Division (liberal arts) or in the Bible Division (ministerial training) as well as being touched by the Spirit of God, which is the most important equipment one can receive.

The horizons are wide for a person being directed by the Holy Spirit, and you will find that somewhere within this framework is God's will for you. Our aim is to help you find this place, prepare you for your future, and assist you in placement upon graduation.

Regarding your question about Bible translations-- I don't know of any of the professors who have a hangup about translations although; the King James version is used alot. I think Dr. Pecota is quite happy with the New International Version which is just out and only covers the New Testament. He told me some time ago, that he didn't know how the Old Testament would come out for accuracy in this translation. One of his major areas of interest is New Testament Greek, and so his comments to me are from that orientation.

I trust I will see you regularly on our campus should you decide to make Northwest a part of your future.

Please let me know if I can be of further assistance to you.

Yours in the interest of God's best,



Robert L. Griffin
Director of Public Relations

RLG:djh

Enclosures



STUDENT SERVICES BUILDING

TENNESSEE TEMPLE SCHOOLS

*Distinctively Christian*1815 UNION AVENUE
CHATTANOOGA, TENNESSEE 37404

TELEPHONE 815/888-8021

April 12, 1978

Mr. Ronnie Powell
150 West Terry Drive
Trailer "C"
Pensacola, FL 32503

Dear Mr. Powell:

Thank you for your letter of April 5, directed to Mr. E. C. Haskell, who has asked that I answer your questions.

To answer your questions, I must say, as a teacher of Greek, that all the translations could be improved. However, I am also assuming that you have not studied Greek as yet, since you are making application to enter Tennessee Temple Schools and the statement I have made could be misinterpreted by some.

With specific reference to the King James translation, I must ask which revision you refer to as the one to be accepted? It has been revised at least three times. The first translation of 1611 included the Apocrypha, which I do not accept as inspired.

We, at Tennessee Temple Schools, believe that the original manuscripts were inspired. We only have copies of the originals and I believe that this was providential. If we had an original then some would be worshipping the manuscript rather than the author, who is God.

The same can be true of a translation. People have been known to worship a translation rather than God.

I hope this will help you.

Sincerely,

Cliff Robinson
Vice President

COLLEGE CR:gs BIBLE SCHOOL SEMINARY HIGH SCHOOL ELEMENTARY SCHOOL

LEE ROBERSON, D. D., LL. D., Founder/Chancellor

J. R. FAULKNER, LL. D., President

*Stetson University**DeLand, Florida 32720*

DEPARTMENT OF RELIGION

October 11, 1978

Mr. Ronnie Powell
Route 11, Box 312
Pensacola, Florida

Dear Mr. Powell:

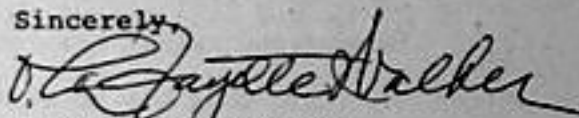
Your letter of October 7, 1978, addressed to Stetson University has been sent to me.

There are many excellent English translations of the Bible, though none may be said to be "perfect". Many students recognize the Revised Standard Version as being especially "accurate or trustworthy". The Revised Standard Version (New Testament, Second Edition, 1971) stands in the Tyndale - King James Version tradition but retains a somewhat literal, paraphrastic rendering which enables the reader to know what the original Hebrew and Greek texts say. The Revised Standard Version has taken full account of the new knowledge of history, geography, religions, and cultures of Bible lands, and of the rich new resources for understanding the vocabulary, grammar, and idioms of the Biblical languages.

Other fine English translations include: The New English Bible, The King James Version, and the American Standard Version.

Thank you for your letter. Let me hear from you if I can be of further assistance to you.

Sincerely,

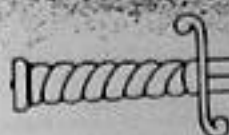


O. LaFayette Walker
Professor and Chairman

OLW/lh

Sword of the Lord

FOUNDATION



P. O. Box 1099
Murfreesboro, Tennessee 37130

615-893-6700
214 Bridge Avenue

Dr. John R. Rice
President and Editor

June 14, 1978

Rev. Ronnie Powell
Bible Baptist Church
2104 4th Avenue
Canyon, Texas 79015

Dear Brother Powell:

Thank you for your letter and inquiry. You ask about the Revised Standard Version. I think that the Revised Standard Version of the Bible is not a good translation. It is not as scholarly and not as accurate as the American Standard Version. It is not even as accurate as the King James Version on many points. And it is definitely biased against the deity of Christ. It was translated by modernists. I would not use the Revised Standard Version myself and I would not encourage others to use it.

The American Standard Bible is the 1901 translation by conservative, fundamental scholars. It is not one of the new translations nor was it done by liberals. It is everywhere accepted among fundamental Christian people as one of the most reliable translations. This New American Standard Bible simply makes a few of the words more up-to-date instead of obsolete and it is prepared by the Lockman Foundation of fundamental Christian people under the advice of some of the best fundamental scholars.

So do not confuse the New American Standard Bible with the RSV, or with any of the modern translations or liberal translations.

I am for the King James Version of the Bible. I use it altogether in my preaching, in my writing, in my memory work. I have about seventeen versions of the Bible and I sometimes refer to the others, but the King James Version is the one I use all the time.

In the Saviour's name, yours,

John R. Rice

JRR:lb

Publisher of America's Foremost Revival Weekly

PRINCETON THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY 08540OFFICE OF ADMISSIONS
PHONE: 609-521-2300 - EXT. 230

4 December 1978

ARLO D. DUBA, Ph.D.
DIRECTOR OF ADMISSIONSMr. Ronnie Powell
Route 11, Box 312
Pensacola, FL 32504


Dear Mr. Powell:

Upon checking our records we find no indication of an earlier letter. However, we are immediately sending you the catalogue and application materials.

With reference to your question, no I do not believe so and I would certainly hate to judge which of our present translations is closest to the original autographs. There are a number of good and adequate translations, but there is, of course, no substitute for a thorough knowledge of Greek and Hebrew. Thus, the rather strong emphasis on the languages here at Princeton Seminary.

I hope the material reaches you in good time.

Faithfully yours,


Arlo D. Duba

ADD:es



Bob Jones University

GREENVILLE, SOUTH CAROLINA

May 29, 1978

Mr. Thomas J. Morris
 Lot 8, 519 Corday Street
 Pensacola, Florida 32503

Dear Mr. Morris:

In answer to your questions:

1. I defend every word in the original autographs of the Greek and Hebrew texts of the Bible.
2. The Greek and Hebrew manuscripts which agree most closely with the autographs are to be followed. We have some that go back to within 25 years of the writing of the autograph. They are known as the Alexandrian Text.
3. Every good commentary on the Bible attempts to bring out the correct meaning of the text and to remove any misconceptions that the English versions might cause.
4. The King James Version is a good English translation. I have used it all my life and highly recommend it. There is no ***
*** perfect English translation; this is why we study the Greek and Hebrew.
5. The Bible is indeed the Word of God insofar as it agrees with the wording of the original Greek and Hebrew autographs. Every reference Bible (like Scofield) and every commentary (like Matthew Henry) is an attempt to make that original clear to the English reader.
6. The original Greek and Hebrew manuscripts are the Inerrant Word of God. Every English translation and every commentary have personal interpretations in them. Every believer should study his Bible with faith and should ask God to preserve him from error in interpreting his Bible. The Bible was not given so that we could fight about it; it was given to strengthen our souls and to win others to Christ. I hope that you also are active in a soul-winning ministry.

Yours in Christ,

Stewart Custer

Stewart Custer
 Chairman, Division of Bible



JAMES B. BUSKIRK, S. T. D.
VICE PROVOST FOR THEOLOGICAL
AND SPIRITUAL AFFAIRS

December 27, 1978

Mr. Ronnie Powell
Route 11, Box 312
Pensacola, Florida 32504

Dear Ronnie:

The Admissions Office placed a copy of your letter in my hands several days ago. Their request was that I answer your second question concerning the English Bible which I consider to be the closest to the originals. The great number of scholars would agree that the revised standard version would be nearest to the original because of its use of original languages. There are others which would be almost as good such as the New English Bible. Their accuracy would exceed that of the King James, for instance, because of additional manuscripts which went back nearer to the originals which have been found since the preparation of the King James version.

I hope that this is helpful to you, and may our Lord direct you as you seek His direction in your life.

Yours and His!

James B. Buskirk

JBB/gd



MARQUETTE UNIVERSITY

CHARLES L. COUGHLIN HALL / MILWAUKEE, WISCONSIN 53233 / 224-7170

THEOLOGY DEPARTMENT

November 27, 1978

Mr. Ronnie Powell
Route 11, Box 312
Pensacola, Florida 32504

Dear Ronnie:

This will acknowledge and thank you for your letter of November 20th.

Let me do the best I can with your difficult question. You ask, do I believe that we have in the English language an infallible, inerrant translation of the word of God? No, I don't think we have an infallible, inerrant translation anywhere. I think that that is part of the problem that the translations and the transcriptions have all had a certain fallibility and that part of the critical textual study is to establish the best and the closest to the autograph. But, there is excellent human critical work and I would imagine that the current English translations (I like the Revised Standard Version and the Oxford One Volume with the Apocrypha and for New Testament purposes, the New English little book called This Good News is a fine piece of translation into current English). If you entered our theology department you would be pursuing a knowledge of Greek and a knowledge of the critical sources for establishing the text as well as working on interpretation and application of the text to our current theological scene.

With the hope that this answers your question, I am

Very sincerely yours,

William J. Kelly, S.J.
Chairman

WJK/ms



MASSILLON BAPTIST COLLEGE

1219 Overlook Ave. S.W., Massillon, Ohio 44646

July 28, 1978

PRESIDENT

Dr. Bruce D. Cummons

DEAN

Rev. Larry L. Emery

OFFERS

Biblical & Theological
Studies
Pastoral & Practical
Studies
Baptist Distinctives

PURPOSE

To train men and
women for Christian
service

DEGREE PLANS

Pastor's Course
Christian Education
Business Course
Church Music Course

TELEPHONE

832-7898

Mr. Ronnie Powell
Bible Baptist Church
2104 4th Avenue
Canyon, Texas 79015

Dear Mr. Powell,

I trust this finds you in the best of spiritual and physical health (III John verse 2).

In regard to your recent letter about Massillon Baptist College. We do stand unapologetically for the K.J.V. 1611. This is definitely the only text used in our Bible classes even though references (mostly negative) may be made of other versions. We believe that the King James Version is God's Word preserved in the English language (Psalm 138:2; Psalm 12:6&7).

I will send to you, under separate cover, a copy of our current catalog which contains our doctrinal statement along with a booklet written by Dr. Bruce Cummons, president of M.B.C. This booklet will fully explain our stand on the K.J.V.

Thank you for your interest in Massillon Baptist College. If I can be of further help please do not hesitate to contact me.

In His service,

Larry L. Emery
Rev. Larry L. Emery
Dean of Students

LLE:bac

INDIANA

BAPTIST COLLEGE

Dr. Clinton Branine, President

May 1, 1978

Mr. Ronnie Powell
150 West Terry Drive
Trailer "C"
Pensacola, Florida 32503

Dear Mr. Powell:

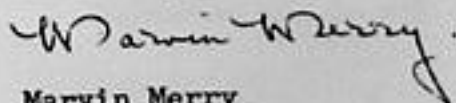
This is the last letter to you concerning Bible versions. We have no interest whatever in a running debate on the matter.

Certainly God has preserved His Word through the centuries, but that preservation descends from the Hebrew and Greek autographs. It is not perfectly incorporated in an English language translation.

The Authorized or King James Version is the most widely accepted and revered translation in the English language. We are for it and use it. But if the translation itself were inspired, we are sure that it would say congregation (or assembly) rather than "church" and dip (or immerse) rather than "baptize." These instances are poor renderings, as you should know. Surely you are aware that "baptize" and "baptism" are not English words at all, but transliterated Greek words. Would you have us believe that the Holy Spirit desired that? We insist that the blame be placed on the stubborn king who required these ambiguous and inept renderings in spite of the better judgment of his scholars! We insist that the Holy Spirit not be blamed at all!

Presumably you are not a Baptist or these problems would disturb you as they do us. Obviously you should seek out an institution which has no interest in coming to grips with the real difficulties. I assure you that Indiana Baptist College is not that institution.

Sincerely,



Marvin Merry
Academic Dean

MM:pj



a four-year Christian evangelical college

That the world may know...

LETOURNER
COLLEGE

ARTS AND SCIENCES • ENGINEERING AND TECHNOLOGY / LONGVIEW, TEXAS 75602 • area 214 / phone 782-0221

September 22, 1978

Mr. Ronnie Powell
Rt. 11, Box 312
Pensacola, FL 32504

Dear Mr. Powell:

Your questions concerning what Bible translations were allowable for use in our classroom instruction were referred to me by the admissions office.

It is permissible to use either one of the three translations you mentioned in your letter. The New International translation is perhaps the best in that it reads smoothly yet retains an accurate translation of the Greek and Hebrew, which was the goal of the translator.

There is no perfect translation, but what God wanted us to know has been preserved and handed down with the knowledge of salvation by Christ pure and plain. Even with some corruption of the text, Westcott and Mart tell us that less than one half page of the Greek New Testament is open to any criticism and then even at that, it affects not one vital area of doctrine.

I still have my students memorize from the King James, because centuries of fine commentaries plus concordances and dictionaries have used it as the core. If we are to use these helps, we find that we cannot shelve the A.V. The other translations rotate around and with it for updating of the Old English words and expressions.

Enclosed is a tract I think you will enjoy. If I can help you further, please write to me.

Sincerely,

Dr. Kenneth McKinley

Dr. Kenneth McKinley
Associate Professor of Bible

KM/mja

FAIRHAVEN COLLEGE

Dr. Roger Voegtlin, President

Bill Behrens, Administrator

EAST OAK HILL ROAD AT HIGHWAY 49 CHESTERTON, IN 46504
219-926 6636

March 30, 1978

Ronnie Powell
150 West Terry Drive-Trailor C
Pensacola, Florida 32503

Dear Ronnie,

I received your letter today and was glad to hear from you. I am enclosing several pieces of literature that should answer most of your questions about our school.

As far as your questions about the various translations, we feel the best translation, of course, is the King James Version. It is the one we use here. As far as the ASV, it also is very accurate, and I have no problem with it.

The RSV we feel is a poor translation, and we do not use this.

If I can be of any further help to you, please feel free to write.

In Christ,


Bill Behrens
Administrator

BB:kh

... So teach us to number our days



Liberty Baptist Seminary

Scriptural Scholarship Afflame for Christ and for South

DR. JERRY FALWELL, Chancellor

DR. ROBERT L. HUGHES, Dean

DR. PIERRE GUILLERMIN, President

July 18, 1978

Mr. Ronnie Powell
Bible Baptist Church
2104 4th Avenue
Canyon, TX 79015

Dear Brother Powell:

Greetings in the wonderful name of the Lord.

I have received your letter dated June 30, 1978. In it you mentioned a previous letter. I offer to you my most sincere apologies. This first letter must have been misplaced in the shuffle when mail handling offices were being moved. I did not receive the earlier letter but will now address those questions which you have posed in your second letter.

Concerning our doctrinal position I have included a copy of the "Doctrinal Position of Liberty Baptist Seminary."

Further, you asked about our convictions concerning various Bible translations. Dr. Robert Hughes, Dean of Liberty Baptist Seminary, has had occasion to answer this question a number of times. The following are quotes of excerpts of his replies.

We recommend the King James version as the most reliable and faithful and majestic of all translations. It is not because the church of England was involved or represented in preparing this translation. It is because the Holy Spirit has put in the hearts of the vast majority of people all through the years the respect and appreciation of this translation above all others. It is also because this version is truer to the grammatical and syntactical elements of the original languages in which God originally gave His Word.

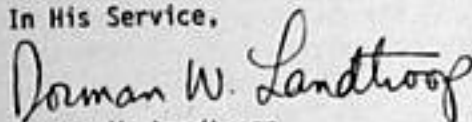
Mr. Ronnie Powell
July 18, 1978
Page 2

If you need a translation, in addition to the King James Version, which is in modern English but which is also reliable, get the New American Standard Version (not the Revised Standard Version, which is not reliable).

We do recommend the New American Standard Version as the next best translation of God's Word. We are not against various translations if they are true to the original languages and if they are used in addition to the King James Version. In my opinion and the opinion of quite a number of conservative Bible scholars, the New American Standard Version is the best translation next to the King James Version.

Thank you for your inquiry about Liberty Baptist Seminary and also your kind patience in receiving our reply. May the Lord bless you as you continue to serve Him.

In His Service,



Dorman W. Landtroop
Administrative Assistant to the Dean

/jg

Enclosure

EVANGEL COLLEGE
 SENIOR COLLEGE OF ART AND SCIENCES
 OF THE ASSEMBLIES OF GOD
 Springfield, Missouri
 UN 5-2811

December 8, 1978

Mr. Ronnie Powell
 Bible Baptist Church
 2104 4th Avenue
 Canyon, TX 79015

Dear Mr. Powell:

Your recent letter to Evangel College addressed to Mrs. Box has been passed on to me for response. You have asked this question, "Do you believe we have in the English language today a perfect and infallible translation of the Word of God without mistake or error? If not, which translation does Evangel College recommend?" We in the Assemblies of God are committed to a belief in the authority, infallibility, and inerrancy of the original autographs of the Holy Scriptures. This means that the original documents written by prophets and apostles were without error. It does not mean, that all translations since that time are equally free from error. Although, we believe the King James Version to be an excellent translation, it does not bear the same stamp of infallibility as does the original.

To answer the second part of your question, we do not as a college recommend any particular translation of scripture. In the Biblical Studies Department here at the college you will find most of the teachers recommending the New American Standard Version or the New International Version more commonly than other English translations.

I trust this answers your question satisfactorily, my good brother.

Sincerely,

William W. Menzies
 William W. Menzies, Chairman
 Department of Biblical Studies and Philosophy

WM:ent

cc: Admissions



East Texas Baptist College

• a 20th Century Christian College

MARSHALL, TEXAS 75670

July 17, 1978

Mr. Ronnie Powell
Route 11, Box 312
Pensacola, Florida 32504

Dear Brother Powell:

Thank you for your interest in the theological perspective of East Texas Baptist College. I can assure you that all of the professors in the Religion Department are conservatives in their theology.

As a Baptist, I can speak for only one person, but I believe that my view reflects the thinking of the other men who teach in the Religion Department. I definitely believe that God's Word is infallible, and I do use the King James version, in most of my classes. However, at times I use the American Standard Version of 1901 because of its literalness and closeness to the King James Version. I also use the New American Standard Version of 1963 because I agree with the strong conservative aim of the Lockman Foundation in producing this version.

Concerning all of the versions of the Bible, I can summarize my view very simply. First, all versions of the Bible are not only translations but also interpretations. (Enclosed is a copy of the background to the King James Version indicating this.) Second, I recognize strong points and weaknesses in each of them. Finally, because I differ on the translation of some verses, I do not consign the entire translation to the devil.

As a student of biblical languages, I sometimes feel impressed of the Holy Spirit to rely on my own translation of the Scripture as being the best. At E.T.B.C. we try to equip our students with a study of Greek so that they can also translate and interpret the New Testament from the best texts available to them.

While our views are slightly different from the fundamentalist viewpoint, I doubt that you could find a more conservative, fully accredited college anywhere in the United States. I do hope that you will prayerfully consider the possibility of coming to E.T.B.C.

If you have any further questions, I will be delighted to answer them.

Sincerely,

Donald Potts

Donald R. Potts, Th.D.

Chairman, Religion Department



CENTRAL METHODIST COLLEGE

FAYETTE, MISSOURI 65248

July 14, 1978

Mr. Ronnie Powell
Route 11 - Box 312
Pensacola, Florida 32504

Dear Mr. Powell:

Your letter requesting information about Central Methodist College was forwarded to me by our Office of New Student Relations. They asked me to answer your questions concerning our doctrinal statement and feeling about Bible translations.

When the Methodist and Evangelical United Brethren Churches merged, the United Methodist Church retained the doctrinal statements of both branches. These are contained in Part II of The Book of Discipline of The United Methodist Church, 1976, which begins on page 40. For your convenience I have enclosed a copy of the three articles that have to do with scripture.

The founders of what has become the United Methodist Church considered themselves to be in the "center stream of Christian spirituality and doctrine, loyal heirs to all that was best in the Christian past." John Wesley felt theirs was "the old religion, the religion of the Bible, the religion . . . of the whole church in the purest ages." They tried, however, to keep restrictions of dogma to a minimum. Representative of this type of thought was the statement, "As to all opinions which do not strike at the root of Christianity, we think and let think." This is the type of thinking that is encouraged in interpreting scripture.

Various translations of the Bible are used in religion courses here. The two most frequently used in class are the Revised Standard Version and Today's English Version. Those who teach religion are also language scholars who study the ancient manuscripts in the original languages. Our Fall schedule includes a course in New Testament Greek in which several resources will be used to try to help the students gain as complete an understanding of the scriptures as is possible through direct study.

We are also enclosing a short description of the aims of our Philosophy and Religion Department that may give you a feeling for the Program and faculty.

PERSONALIZED BIBLE TRAINING FOR EFFECTIVE CHRISTIAN LIVING AND SERVICE

(218) 751-8670

Oak Hills BIBLE INSTITUTE

BEMIDJI, MINNESOTA 56601

September 21, 1978

Ronnie Powell
Route 11 Box 312
Pensacola, FL 32504

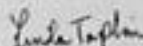
Dear Ronnie,

Thank you for your interest in Oak Hills Bible Institute.

We mostly use the New American Standard, but by no means limit it to that translation.

Your other questions should be answered as you read through the catalog and application, which is being sent under separate cover. If you should have other questions, please feel free to write to me.

Sincerely,



Linda Taplin
Student Affairs Dept.



THE HARVEST IS *plentiful* • THE LABORERS ARE *few* • *Pray* YE THEREFORE



CALVARY BAPTIST CHURCH AND CALVARY CHRISTIAN ACADEMY

1417 HOLBERT ST. • GREENVILLE, N. C. 27631 • PHONE NO. 752-4785

PASTOR : BOBBY G. THOMAS
PRINCIPAL: BOBBY HARRIS

July 31, 1976

Mr. Ronnie Powell
Bible Baptist Church
2104 4th Avenue
Canyon, Texas 79015

Dear Mr. Powell:

We are sending the information that you requested.

We will answer your questions concerning the teachings here at Calvary Bible Institute. We teach from the King James version of the Bible only! We believe the Scriptures are verbally inspired of God, and perfectly preserved in the King James 1611, and they are the supreme and final authority in faith and life.

We would like to tell you something about our Church and town. Our Church is a Fundamental Bible believing Independent Missionary Baptist Church, that takes a firm stand against ecumenicalism and worldliness. Our town is approximately 37,000 and expected to grow to 70,000 in the next ten years. This gives a better job opportunity for those seeking employment.

We appreciate your interest in our school and we hope to hear from you soon.

Yours in His service,

Bobby M. Harris
Bobby M. Harris

BMH/mm

Enclsoure

The fear of the Lord is the beginning of knowledge: Proverbs 1:7



Judson College

MARION, ALABAMA 36756 • 205/683-2011

N. H. McCrummen
PRESIDENT

October 12, 1978

Ms. Betty Jo Powell
Bible Baptist Church
2104 Fourth Street
Canyon, Texas 79015

Dear Ms. Powell:

You still have not told me what your interest in Judson College is. I am wondering if you are a high school student interested in preparation for a Christian vocation or if you are simply gathering information.

If you were a student at Judson College, you would need the King James version and you would be permitted to make your own choice as to other translations. If you were an instructor in Old Testament, you would be expected to know Hebrew; in New Testament, Greek.

If you are a really serious Bible student, I would suggest that you study Greek, the language in which the Holy Spirit inspired the writers of the New Testament. If you find you have a facility for languages, you might later study Hebrew. I have studied both and they are a great benefit to me in interpreting the original biblical writings.

Yours truly,

N. H. McCrummen

NHM:bac

7 December 1978



Mr. Ronnie Powell
Route #11, Box #321
Pensacola, FL 32504

Dear Mr. Powell:

I regret you have had difficulty in getting the information about Southern Methodist University in which you are interested. But, frankly, it's not clear from your letter just what information you want.

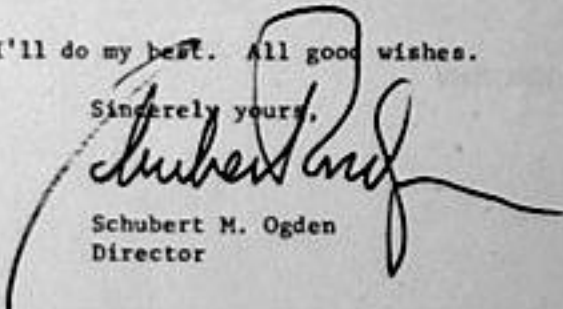
In any event, your letter has been referred to me, as Director of the Graduate Program in Religious Studies; and I'll do my best to be of whatever help to you I can.

Accordingly, under separate cover I am sending you the essential information about our program, viz., the current Bulletin of the School of Humanities and Sciences, the Policies, Procedures, and Requirements of the Graduate Program in Religious Studies, 1978-79, and the page describing our program from the Council on the Study of Religion's Directory of Departments and Programs of Religion in North America, 1978. Naturally, if you have any questions that these materials do not answer, I'll be happy to reply to them.

As for the question you ask us to answer, I can only say, first of all, that neither Southern Methodist University nor the Graduate Program in Religious Studies has any official answer to your question, which I, as their representative, could presume to give you. In fact, it is one of the characteristics of this University and of all of its programs that it leaves the answers to all such questions to the individual scholars, faculty and student alike, whose complete freedom in answering them it exists to foster. So far as my own personal answer to your question is concerned, I have no hesitation in saying "No, I do not believe we have in the English language today a perfect, infallible, and inerrant translation of the word of God. My own practice is not to rely on any English translation of the Bible, any more than of any other text, but to consult a wide range of translations, old and new, comparing them both with one another and so far as I am able, with the original Greek and Hebrew autographs, so far as textual criticism can be said to have reconstructed such."

If I can help further, I'll do my best. All good wishes.

Sincerely yours,


Schubert M. Ogden
Director

bkm

FURMAN UNIVERSITY

FOUNDED 1828

GREENVILLE, SOUTH CAROLINA

29633

OFFICE OF THE CHAPLAIN

October 17, 1978

Mr. Ronnie Powell
Route 11, Box 312
Pensacola, Florida 32504

Dear Mr. Powell,

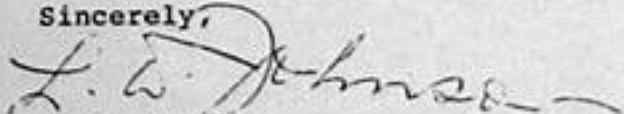
Your letter of October 8 has been referred to me for reply.

I am very happy to share with you the information you need. If you were a student at Furman University you would not be required to use the King James Version. For that matter, you would not be required to use any version of the Bible, although in Religion classes you would find that the professors use and recommend the Revised Standard Version for study.

No, we do not think there is any perfect and infallible translation of the Bible in the English language. Unless one presumes that the translators are themselves infallible it would be hard to imagine an infallible translation. We do believe that the Bible is the inspired record of God's revelation to his people. We believe that it is authentic and absolutely trustworthy and that if one reads and follows it one will be led to Jesus Christ as Savior and Lord.

I hope that the information I have given will be of some use to you. If I can help you in any other way, please write to me directly.

Sincerely,



L. D. Johnson

LDJ:gc

Calvary Baptist Church

BOX 578, ROUTE 28A

WEST SHOKAN, N.Y. 12484



January 17, 1979

Ronnie Powell
c/o Rev. Lester Gunn
Rt. #1
Sweetwater, Tennessee 37874

Dear Ronnie,

Greetings in the precious and wonderful name of our Lord and Savior Jesus Christ.

In answer to your second question, so I think we have today in the English language a perfect, infallible translation of the Word of God. No, I do not think we have in the English language a perfect, infallible translation of the Word of God. I know and believe we do have the perfect, infallible Word of God in the AV 1611 (KJV), which is settled in heaven and preserved, because it is God breathed. He has spoken, that settles it, no it is up to you and I to believe it. Because God settled it in heaven, now we have to settle it in our hearts. Psa. 12:6-7; Psa. 119:89; 1 Tim. 3:16-17; Titus 1:2; Num. 23:19.

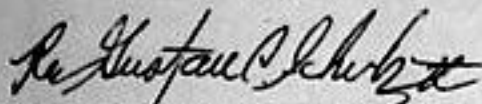
In answer to question 1, our Bible Institute is a fall & spring 12 week Inst. which is based at this time on those in our local church who care to have a more indept Bible Study which cannot be gotten during the regular Sunday Bible Class, Morning & Eve. Service and Wednesday night service. It is held Tuesday & Thursday Eve for 2 hrs. for 12 wks. We have opened it to the public, but the public doesn't want to come. We have used God wrote only one Bible by Brother Kay, The Book by Brother Cimino, and Manuscript Evidence by Brother Ruckman. We tried using ETT. material but the courses are so weak and they don't hold to the Word of God (KJV) that we gave them up. They put in what they think God said.

At the present time during our Sunday Bible Class time we are going over the booklet The Alexandrian Cult by Guess who. I chuckled at the letter you received from Tennessee Temple. I deal with one of these Temple Greeds who says he is not a Ruckmanite or of the Alexandrian Cult, he is in the middle. I confronted him in front of a couple of his deacons because he said he had the originals over the radio. As you would well know he let me have it and it wasn't the originals. I said, you mean these men don't have the Word of God, but have to come to you to clarify the Word of God. It didn't go over to big. He is a 5 point Calvinist and believes the rapture takes place before the millennium but after the tribulation.

I get so sick of these Greek and Hebrew specialists. I have a pastor friend in western New York, who has a small, little church, and says he knows a little Greek and a little Hebrew. The Greek owns a restaurant and the Hebrew a clothing store. This brother believes the AV 1011 (AV) is the word of God.

Thank you, Brother Ronnie, for your letter it was an encouragement. I trust I answered your questions.

Sincerely standing for the
Word of God, (AV)



Rev. Gustave C. Schulz III

CCS/js

Feb. 11:6

P.S. I'm sorry I took so long in answering.

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With this work, Dr. Peter S. Ruckman answers every major attack on the words of the King James text, as you have it, and shows that no man, living or dead, has ever proved one error in the text.

Formerly titled "Problem Texts," this book gives you complete, irrefutable, and Biblical answers to the "corrections" or alterations of the King James Bible by Hebrew and Greek speaking apostates.

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