

"Is it nothing to you,—all ye who pass by?"

God's Great Prophecies

LECTURE NO. 12

"The Latest of Modern Movements"

—OR—

*"What about the Revised Version of
the Bible?"*

The time has gone by for the laity to travel
in the church like passengers in Pullman
cars, only showing their tickets occasionally
for their final destination.—*Bishop Manning.*

*"If the foundations
be destroyed, what
can the righteous
do?"—Ps. 11:3.*



Lecture No. 12

“The Latest of Modern
Movements,” or
“What about the Revised
Version of the Bible?”

Can we estimate the effect upon the rising generation to have nothing settled?

Are the Holy Scriptures a mere nose of wax to be turned and twisted to suit the caprice of the reader?

or

Are the Scriptures of the Old and New Testament, the WORD OF GOD, and the only infallible guide of faith and manners?

Every earnest person must answer these questions.

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CANADA

GOD HAS SPOKEN

1—A Few Warnings:

Deut. 4:2—"Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord, your God, which I command you."

Prov. 30:6—"Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Rev. 22:18, 19—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Three Great Sentinels to protect man and keep him from presumptuously placing his hand upon the Holy Word. Remember Uzziah and the Ark. (2 Sam. 6:6.)

2—A Few Assurances:

Matt. 5:18—"Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Matt. 24:35—"Heaven and earth shall pass away but my words shall not pass away."

2 Tim. 3:14—"Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."

The Latest of Modern Movements, or What About the Revised Version of the Bible?

A storm at sea is not so dangerous as a fog. Ships are built to wrestle with storms, but not to withstand a fog. I was reading not long ago of an invention recently perfected to help a vessel in a fog. The apparatus consists of a horizontal outlook pipe, eight feet in length and eight inches in diameter. At the mouth of the tube is a wide flange; the rear end is covered with a thick disk of glass. About two feet from the rear end a pipe enters the tube from below, at an obtuse angle with the forward section. This connection is fastened to a sort of turntable which permits the outlook tube to be pointed in any desired direction, up or down, from one side to the other. The pipe below connects with a powerful blower down in the vessel. When the dispeller is in use the blower sends a forceful stream of air into the pipe, into the tube, and the current hurtles into the fog, boring a hole through it as it were. The fog rolls back in every direction. A great cone of clear atmosphere, with its apex at the mouth of the tube, results. The eye of the pilot is at the glass at the rear end of the tube and he gazes into the bowels of the fog. The inventor hopes to make the fog-dispeller useful at a thousand feet.

But there is another kind of fog, that I have in mind, a religious one. I should like to use a powerful dispeller upon it, if I could, so that earnest people may not be cast upon the rocks of unbelief and doubt.

The Attack of the Critics

During the last half of the 18th century, and the greater part of the 19th, the Philosophic, Evolutionary or

Higher Critical School of Thought struck its deadliest blow and made its most determined effort against God's Written Word, the Bible.

It was a real storm and it struck the old van of the Church broadsides. Her colleges were almost ruined. For a time there was a wavering among the people. Many wondered if she would be able to weather the storm. It was a brazen attempt to establish a priest craft—not ecclesiastical but philosophic.

Gradually the roar ceased, and the smoke and dust cleared away. The Old Book raised her head above it all, and came through without mark or blemish,—yes even without the smell of smoke upon her garments. Higher criticism had done its worst, and having lost its sting, its gradual collapse was assured. Nothing remains but a few wrecks by the wayside and the effects of the poison gases of its vaporings, which some persist in breathing out.

During the last 50 years, as the rank and file of God's people have been gradually losing confidence in these vaporings that were regularly declared from certain platforms, pulpits, and church papers, there has arisen a steadily-increasing interest in the study of the Holy Writ. Finding no certain help in philosophy and skepticism of the Higher Critical type, they have thought to return to the faith of their fathers.

Some of our greatest intellects are studying,—not about the Bible, but the contents of it, and its power and force is being felt, as the Word itself declared.

2 Tim. 3:14, 15—"Continue thou in the things which thou hast learned, and hast

been assured of, knowing of whom thou hast learned them;

"And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation; through faith which is in Christ Jesus."

Praise God! When any person or group of people turn to the Holy Scriptures for instruction and guidance, there can be only one result. They shall find peace and joy in believing. The Gospel is still the power of God unto salvation to everyone that believeth (Rom. 1:16).

The Modern Craze

Contemporaneous with this splendid movement back to the scriptures there has arisen the latest modern religious movement, which is settling down upon the human race like a dense fog. I refer to the popular, apparently insatiable craze to undertake the seemingly insignificant task of correcting the Bible by revision.

They tell us about "the intrinsic and transcriptional probability of mistakes"; or "the conflation of whole verses and chapters"; and "neutral texts"; and behind it all the primitive archetype," that must be conjectured; And finally the bold and bad assertion "that we are obliged to come to the supreme court of the individual mind to correct the Word." (Please note the drift.)

One can almost picture the magicians of old saying a few incoherent, unintelligible phrases and then presto! change! the thing is gone.

Constantly we hear from mere tyros and the unlearned in the Greek and Hebrew, that, "such and such" a word is in the original and should be translated "so and so." The strange, inexplicable point of it all is that many of these do not know even the Greek or Hebrew alphabets, and certainly do not know that the original manuscripts are not in existence, and have not been seen by anyone in modern times.

Think of it! All this in the face of God's Definite Warnings:

(1) Deut 4:2—"Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord, your God which I command you."

(2) Prov. 30:6—"Add thou not unto his words, lest he reprove thee, and thou be found a liar."

(3) Rev. 22:18, 19—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Solemn warnings indeed are these, placed as great sentinels, one at the beginning, another in the middle and the last at the close of the Word, to protect man and keep him from presumptuously rushing in where angels fear to tread: And yet how little they give heed!

What is the Result?

Simply this, side by side, are to be found scores of Bible translations and revisions, each claiming greater perfection than any other of its kind.

We have Darby's Version, Russell's Diaglot, Prof. Moulton's Bible, English Revised Version, American Revised Version, 20th Century in Modern Speech, Moffatt's Translation, Goodspeed's New Testament, Kent's Shorter Bible. I would not attempt to give an exhaustive list. I mentioned a number of these in a lecture and one of my audience took me to task for not mentioning the translation of Joseph Smith of Mormon fame.

One would almost imagine that we had reached the place where we considered that the only requisite to write a correct Bible was a number of the old manuscripts and a knowledge of the Greek and Hebrew. The presence and guidance of the Holy Spirit seems of no account. How quickly Satan can get people to bow down to scholarship or the heroic in mankind. Let us be warned. Conditions are fast becoming as they were in France just previous to her horrible Infidelity and Revolutionary period. The French Protestants had three different versions,—those of Osterwald, Martin and Segond. In their churches and homes sometimes one was read, sometimes another. A story is told that a visiting clergyman entered a church in Paris, and found the minister reading from one version, while in the pew was another version, at the bottom of a page of which was pencilled, "not two words in five alike." Im-

agine the influence of such a condition! Are we blind to the force of a statement such as this: "You have many different Bibles and no two are alike"? Can you estimate the effect upon the rising generation to have nothing settled? Will our children not soon begin to think that Holy Scripture is a nose of wax to be twisted hither and thither? No wonder the Roman Catholics smile as they say "Where does the infallibility of your Bible come in?" What a fog! Would to God I could use a dispeller that would roll back this fog in every direction for I believe God has spoken.

Ps. 11:3—"If the foundations be destroyed, what can the righteous do?"

The Problem that Confronts us is this:

If we grant Modernism the authority to revise and correct our Bibles, we must be prepared to grant three concessions and all that appertains thereto.

(1.) That the translators of the authorized version were **not** guided by the Holy Spirit, since they made so many (?) blunders. And further that they knew very little Hebrew and Greek; in fact were mere tyros when compared with the many giants of today. (There are Giants in these days.)

And again, for the last 300 years, through the numerous mistakes, terrible mistranslations and gross blunders, our forefathers who in many cases willingly gave their lives for the truth, were led astray into doctrines that had no foundation in fact.

(2.) That, considering the number of modern attempts that have been made, each claiming to be the best rendering, the correct form of translation must be very difficult to ascertain and hard to recognize when it is secured. And thus, the greater portion of humanity are entirely incapable of certain knowledge regarding the most vital truths of life. We must therefore be prepared to abandon the doctrine of the individual's responsibility and accept the priestcraft of the Greek and Hebrew scholars.

Bear in mind that all the Protestant churches in their creeds accepted

the Infallibility of the Inspired Scriptures of the Old and New Testaments.

(3.) That, after all is said and done, we can never have an infallible guide upon which to base our faith. Who knows but that the next ten years will see further translations and revisions by greater intellectual giants than those of today, and we shall find that we have been groping in the dark. Thus, not having an infallible guide, we are cast adrift on the seas of life in a vessel that has no rudder. On what coast, think you, we can hope to land in such a case?

Are you prepared, dear reader, to grant all this? Will you set out to sea under such conditions?

I can still believe the Lord Jesus Christ, when he said:

Matt. 5:18—"Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Matt. 24:35—"Heaven and earth shall pass away but my words shall not pass away."

If these words mean anything, they inform us that the Lord Jesus intended to see to it that the Bible, His Word, would be preserved for us in a perfect, infallible state. I think it is high time we arouse ourselves and follow the example of Jude.

Jude 3,4—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me, to write unto you, and exhort you **that ye should earnestly contend for the faith which was once delivered unto the saints.**

"For there are certain men crept in unawares who were, before of old ordained to this condemnation, ungodly men, turning the Grace of God into lasciviousness and denying the only Lord God and our Lord Jesus Christ."

The Question of Revision

No one questions the need of Bible revision. It is an obvious fact, that, as centuries pass by, the spoken language will become different from the printed page. We are constantly changing the import of various words that we use.

For example, take the word "let." In 1611, when the Authorized Bible was published, this word meant "hindered," the very opposite of its meaning today.

Hence passages like the following should be revised or have a marginal note to explain:

Rom. 1:13—"Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you (but was let hitherto)."

This should read "was hindered hitherto."

II Thess. 2:7—"For the mystery of iniquity doth already work, only He, who now letteth (i.e. hindereth) will let (hinder) until He be taken out of the way."

During this day of grace, the Holy Spirit is restraining the spirit of lawlessness, keeping him in check, but when the rapture takes place and the Spirit catches out the church to meet the Lord in the air, then shall the Wicked One be revealed and the greatest trouble the world has known be brought to light.

Again the word "prevent" should be revised since it has changed its meaning from that of "precede" in olden times to that of "hinder" today.

I Thess. 4:15—"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (i.e. precede) them which are asleep."

When the rapture takes place all Christians will go to heaven together. No group shall precede another. This verse might well be revised.

But when the revisers take the ground that more reliable manuscripts and better translations have been discovered, I claim this is too uncertain and vague to carry conviction and it makes one become a living interrogation point.

Who are these discoverers? What manuscripts were found that are more reliable? Where did they find them? And how do they know they are more reliable?

The Great Question of Manuscripts

It is hardly necessary to state that the Original Manuscripts that came from the hands of the Inspired writers are not in existence and have not been for nearly nineteen centuries.

In some cases, the Originals were reverently burned after reliable copies had been made from them. Just here let me say that the process and rules of making copies of the Old Testament were of the most rigid nature. The letters and the words

were carefully counted and the slightest mistake brought about the destruction of the copy. Thus were the copies kept reliable.

In other cases, the Originals were lost during the years of persecution and suffering of the early Christians. Even in the days of the Apostles the Old Testament Originals were lost. All they had in those days were,—(1.) Hebrew copies of the Old Testament. (2.) Greek translations of the Old Testament, known as the Septuagint. (3.) The Originals of the New Testament.

All these have long since been lost. Hence the very best any revisers can do is to translate from some of these which they call "spurious copies."

Someone has wisely said, "It is good they are all lost. Otherwise mankind might worship them as the people did the brazen serpent in the days of Hezekiah."

God did not need the originals in order to give us His pure and holy Word. He has kept it, as Jesus said. Not one jot nor one tittle has passed from it.

Many Copies Are Still Preserved

Although the Originals are all gone, many copies are still in existence. It is quite impossible to say how many there are altogether; for while they are principally preserved in the great public libraries of Europe, where they are carefully catalogued, a very large number are owned by private individuals. Dr. Gaster's library, for example, is said to contain some 800 Hebrew manuscripts of the Old Testament. Dr. Scrivener, the chairman of the Revision Committee, in his introduction (1884) says there are about 4,000 New Testament manuscripts.

For the sake of simplicity and conciseness, allow me to classify these existing manuscripts under four headings:

(a) Hebrew manuscripts of the Old Testament, the earliest of which date back to the 8th century of the Christian era.

(b) Greek translation copies of the Old Testament, dating back as early as the 4th century.

(c) Greek manuscript copies of the New Testament also dating back to the 4th century, and

(d) Early translations of the New Testament, in Syriac, Latin, German, etc., of various dates.

Please note in passing that most of these were available to the translators of the Authorized Version of 1611 A.D.

The Manuscripts Claimed to Be Most Reliable

The manuscripts, upon which this great movement has taken its rise, which are claimed to be most reliable and of most ancient origin are two in number.

The greatest one of these, and the one that holds the highest place in the eyes of the Revisers is the Vatican Codex, found in the archives of the Roman Catholic church at the Vatican, Rome.

History tells us some interesting facts about this Codex. It was first heard of in the world in 1475, sixty years after Huss and Savonarola were burned and ten years before Luther was born. Its first collation in 1669 by Bartolucci was declared to be imperfect and unreliable. This was 100 years after Calvin and Luther. In 1725, an Italian named Mico made a transcript of it for an Englishman, Bentley, to edit a Greek New Testament. In 1838 they were told that the history of the Codex is "strange and obscure." It did not receive the approval of Rome and nobody knew whether it was a true copy or not. In 1845, Dr. Tregellus, armed with a letter from Cardinal Wiseman, went to Rome with the design of seeing this wonderful manuscript. After much trouble he did see it. "Two prelates were detailed to watch him, and they would not let him open the volume without searching his pockets and taking away from him ink and paper. Any prolonged study of a certain passage was the signal for snatching the book hurriedly away. He made some notes on his cuffs and finger nails." (See story of the manuscripts.)

In 1867 Dr. Tischendorf, by permission of Cardinal Antonelli, undertook to study the Vatican Codex. He had nearly finished three gospels when his efforts to transcribe them were discovered by a Prussian spy.

The book was immediately taken away, but by the intervention of Vercellone it was restored again, months later for a few hours. In all Tischendorf had the manuscript before him 42 hours, and only three hours at any one time, and all but a few of those hours were spent on the Gospels, and yet he says, "I succeeded in preparing the whole New Testament for a new and reliable edition so as to obtain every desired result."

That is the basis, which is held up before us, from which the Critics are to conjecture a spectral original reading. That is the sum total of critical instinct, "the ring of genuineness," to borrow the phrases of Drs. Westcott and Hort, whose Greek translation was the basis of revision—"What I like to read and confess."

But this is not all.

The Vatican Codex is not complete. There are missing parts of Genesis, some of the Psalms, I. and II. Timothy, Titus, Hebrews from the ninth chapter to the end, and all of Revelation. Do you wonder that there is a growing suspicion that this manuscript is not a reliable copy, or that a mutilating hand has been at work?

When we turn to:

1. Tim. 2:5-8—"For there is one God and one mediator between God and man the man, Christ Jesus. . . . I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."

We see here a plain contradiction of the Mediatorship of the priesthood of the Roman Catholic church. The exhortation is to every man to come to God through Jesus, the only mediator. Then again in:

1. Tim. 4:1-3—"Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. . . . Forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Surely the celibacy of the priests and the Friday fasting is plainly contradictory to this, and we can easily understand how the Epistles to Timothy might be missing from a volume in the keeping of the Roman church. But this is also missing:

Titus 3:5—"Not by works of righteousness which we have done, but according to His mercy He saved us."

If this is left in the Bible how can anyone have confidence in deeds of penance, baptismal regeneration, or any other of the religious efforts of mankind? No wonder it is not found. The same conclusions are applicable to Heb. 9 to 13, which contain the doctrine of the Blood Atonement by the Sacrifice of Christ, once for all. Equally so are they pertinent to Revelation, telling of the Apocalypse, Christ's coming to deal with the Mother of Harlots.

I claim it is particularly striking that all these passages should be missing. And yet this manuscript received the highest admiration of the Revisers.

Drs. Westcott and Hort, in their Introduction to the Greek Text, volume 2, p. 235, state, "The nearer the document stands to the Autograph (original) the more numerous must be the omissions laid to its charge."

What a strange stand this seems! And yet in perfect accord with the general principle of the Revisers quoted above, viz., We must get behind it all to primitive archetype that must be conjectured, for finally we are obliged to come to the **supreme court of the Individual Mind** to correct the Word. The more omissions, therefore, the easier to get behind it all.

The idea laid down is illogical. Take Israel in the Captivity. The Ark was gone—Aaron's rod was gone—the Pot of Manna was gone—the Tabernacle curtains were gone. These things had been left in the path of bad progress. Their loss is a relic of their Apostasy all the way down.

Do you not think this most admirable (?) Codex is a rather young document (being first heard of in 1475) to be placed as lord over 1,100 documents, many of which may have been then, for all we know, a thousand years old. That it is written in great capitals and has divisions in paragraphs such as documents had in Eusebius' time, is no argument. What is there to prevent men from imitating a manuscript of Eusebius' time and writing it large for a purpose?

THE SINAITIC CODEX

Next to the Vatican Codex in the estimation of the Revisers stands the Sinaitic Codex, discovered by Dr. Tischendorf in a convent on Mt. Sinai and secured with the aid of the Emperor of Russia in 1859. It was written on the skins of 100 antelopes and is held in possession of the Greek church in Petrograd. The New Testament is perfect, not a leaf missing. The story of its discovery reads like a fairy tale. Here was a valuable old manuscript about to be used to kindle a fire when Dr. Tischendorf noticed it and asked for it. Immediate opposition was the result, and finally, after Imperial intervention, it is graciously handed over. Wierd, is it not?

Dr. Tischendorf claimed that the Vatican and Sinaitic Codices were two of the fifty copies made in Greek by the command of Constantine and under the supervision of Bishop Eusebius in 331 A.D.

Drs. Westcott and Hort in their Introduction, volume 2, p. 247, say: "The ancestors of both manuscripts having started from the same source not much later than the autographs, justifies a strong initial presumption that the text of their archetype is preserved in one or other of them."

These learned "Modernists" may be right in their conclusion that these two manuscripts started from a common source (perhaps questionable Egyptian origin), but that the source can be traced back to the days of Eusebius will need more than mere conjecture, especially since the Vatican Codex was not heard of before 1475 and the Sinaitic before 1859. Surely we must have more definite evidence before we shall bow and receive our Bible from the Roman church which has all down the ages shown an intense zeal in the suppression of the circulation of the Bible. Why did they not at once show the fallacy and incorrectness of the Tyndale version, from which the Authorized comes, rather than follow the author himself and strangle him?

No, Modernists, serious-minded people who recognize the latest Modern Drift, will need to be shown more convincingly before they will hand over the Bible of our forefathers.

The Discarded Manuscripts

Two other manuscripts did not receive the sanction of the Revision committee.

(1.) The Alexandrian Codex (A) in the British Museum, London, the centre of Protestant Christianity. It is said to have been written by one, Tekla, the martyr, about the fifth century, and was presented to King Charles I. by Cyril Lucar, a Greek patriarch of Alexandria. This was in 1628, just 17 years after the authorized version was published.

Concerning this Codex (A) Drs. Westcott and Hort make the following admission:

"As for A (British Museum), it stands in broad contrast to both the Sinaitic and the Vatican, and quite alone in some manifestly right readings."

(2.) The Cambridge Codex (D) was brought into England by Erasmus and used by Tyndale in producing his English version, from both of which as a basis the Authorized Bible was produced. This old textus receptus, in spite of Westcott and Hort and their disciples, is looked upon by the Greek church as the purest Greek text in the world. This age will invent nothing better.

Professor Horne in his Introduction, part 1, chap. 3, section 2, paragraph 4, suggests that probably both English manuscripts may be older than the Vatican and purer.

Drs. Westcott and Hort in their Introduction, volume 2, p. 149, admit:

"The text of D (Cambridge) presents a truer image of the form in which the Gospels and the Acts were most widely read in the third and probably the greater part of the second century than any other extant Greek manuscript."

Dr. Scrivener, the Chairman of the Committee, writes: "The British manuscript (D) at Cambridge may well have been brought into Gaul by Irenaeus and his Asiatic companions in 70 A.D."

Yet, in spite of all these strong assertions and admissions, the Vatican

manuscript with all its doubtful claims is placed on the pinnacle by the committee who are to revise and correct the Word of God.

Who Were These Revisers?

In 1870, by resolution of both houses of the Provinces of Canterbury, a committee of 16 members was appointed with power to add to its numbers. By this committee invitations were issued to the outstanding Greek and Hebrew scholars of the country, irrespective of religious denomination, and eventually two companies were formed, one for the Old Testament and one for the New Testament, consisting each of 27 members, in which all the churches of the country were represented, with the exception of the Roman Catholics, although Dr. Newman was invited to join the N. T. committee. The churches of America were also invited to co-operate, and this they did by forming two companies corresponding to the British, with due provision for the mutual comparison of results and suggestions.

The New Testament, English Revised, was published in May, 1881; the work occupied the company about 40 days in each year for ten years. The Old Testament English Revision occupied the company for 792 days in a period of 14 years. The whole Bible, English Revision, was published in May 1885. It did not include the Revelation, a revision of which was issued separately in 1895. The American committee were not altogether satisfied, and in 1900 published the New Testament, American Revision. The following year the whole Bible, American Revision, was published. It is evident from the above that many of the Higher Critical School and some with Unitarian ideals would be found in these committees. In the New Testament committee, for example, was to be found Professor Moulton of Chicago University. The stand of the Chicago University is well known to most people on this continent.

Then, too, there was Professor W. Robertson Smith of the Free Church of Scotland on the Old Testament committee. Professor Smith, I understand, was cashiered by the Free Church of Scotland because of his ad-

vanced Modernistic doctrines. Dr. Geo. Vance Smith, another member of the committee, was also a pronounced Unitarian. Surely it is not without its significance that three such men should have been asked to help give us a Bible.

It has been said, although the same cannot fully be corroborated, that some of the committee withdrew under protest of the marked tendencies exhibited. The report of the New Testament committee reads thus: "The average attendance for the whole time has been sixteen each day; the whole company consisting at first of 27, but for the greater part of the time of 24 members, many of them residing at great distances from London."

The Rules to be Followed

At the outset, they set down certain principles, published in the preface to the New Testament, which they purposed to follow. Allow me to draw your attention to three of them:

(1.) To introduce as few alterations as possible into the text of the Authorized version, consistently with faithfulness.

Upon investigation what do we find? There are more than 6,000 unnecessary disconcerting changes. In other words the translation has not been improved nor made any more exact nor impressive in 6,000 instances. Let me illustrate:

Mark 16:16 (Revised)—"He that believeth and is baptized shall be saved; but he that **disbelieveth** shall be **damned**."

(Authorized)—"He that believeth and is baptized shall be saved; but he that **believeth not** shall be **damned**."

One naturally asks, was the Authorized version not clear and plain in this verse? Why alter it, then?

Here is another:

Acts 1:11 (Revised)—"Ye men of Galilee, why stand ye **looking** into heaven? This Jesus, which was **received up** from you into heaven, shall so come in like manner as ye **beheld** Him **going** into heaven."

(Authorized)—"Ye men of Galilee, why stand ye **gazing up** into heaven? **This same Jesus**, which is **taken up** from you into heaven, shall so come in like manner as ye **have seen** Him **go** into heaven."

Do you think that this change was necessary? Think then of 6,000 such as these, and you will wonder why the rule was ever put down.

(2.) To limit as far as possible, the expression of such alterations to the language of the Authorized and the Earlier English versions.

It is a well known fact that "Modern and Unitarian Thought" has most viciously assailed the orthodox idea of "Hell," as proclaimed by the Old divines, Knox, Boston, Edwards et al, and supported by the Authorized version. Now, how did the Revisers deal with the words "Sheol" (Hebrew) and "Hades" (Greek)?

The English word "hell" occurs 31 times in the Old Testament (Authorized). In the Revision it is displaced by transliterating the Hebrew word "Sheol" in 18 cases. In eight more places it is weakened by marginal notes "grave" or "Sheol." Only five times and all of these in Isaiah and Ezekiel is "hell" allowed to stand.

In the New Testament (Authorized) the English word "hell" occurs 22 times. In the Revision it is displaced by transliterating the Greek word "Hades" ten times, and in every one of the other 12 instances has a marginal note to lighten the idea. In other words, in our present Authorized Bible the word "hell" occurs 53 times. In the Revision only five times without note to relieve the idea. Again in Mark 9: 44, 46, 48, our Saviour says three times over "Where their worm dieth not and the fire is not quenched." The Revised New Testament leaves out two whole verses (44 and 46) and thus loses the solemn emphasis of the Saviour's words.

Are you satisfied that they have limited the expression of any alterations to the language of the Authorized version, or do you see the hand of the Modernist and Unitarian at work?

Compare Luke 16:23:

(Authorized)—"And in **hell** he lifted up his eyes, being in torments, and seeth Abraham afar off . . ."

(Revised)—"And in **hades** he lifted up his eyes, being in torments, and seeth Abraham afar off . . ."

What was the purpose of such a change?

(3.) To render the same Greek word by precisely the same English word on all occasions.

I want you to contrast this with the principle laid down by the Authorized translators:

"We have been especially careful, and have even made a conscience not to vary from the sense of that which had been translated before if the word signified the same in both places, but there are some words that be not of the same sense everywhere."

Which of these two rules is most logical and capable of proof and testing?

Try if you like to put the same meaning on the word "chain" in the following:

"I see the chain of mountains along the coast, but I can not find the chain of my watch. This chain of events leads us to the war."

Did the Revisers follow this rule on all occasions? They claim they did. Let us see:

Luke 11:38—"When the pharisee saw it, he marvelled that he had not first washed (baptidzo) before dinner."

Luke 3:16—"John answered, saying unto them all 'I indeed baptize (baptidzo) you with water.'"

Notice that the same Greek word is used in both places, and yet the revisers, despite the rule, translate it differently.

I am satisfied with these translations. They agree with the Authorized, but they contradict the principle laid down.

The Product Examined

There remains one more thing to be done. The proof of the pudding is in the eating. Let us examine the product itself. Note the following:

(1.) The Revision discredits Bible Inspiration:

II. Tim. 3:16 (Authorized)—"All Scripture is given by inspiration of God and is profitable . . ."

(Revised) — "Every Scripture, inspired of God, is also profitable . . ."

Apparently some Scripture is not inspired, according to the Revision.

(2.) It lightens passages referring to the depravity of the Human heart:

Jer. 17:9 (Authorized)—"The heart is deceitful above all things and desperately wicked."

(Revised) — "The heart is deceitful above all things and desperately sick."

Man is more worthy of compassion than wrath, according to this:

Luke 2:14 (Authorized)—"Glory to God in the highest and on earth peace, good will toward men."

(Revised)—"Glory to God in the highest and on earth peace among men in whom He is well pleased."

In the margin, the Revision says "Greek, Peace on earth to men of Good pleasure," or as the Roman Vulgate has it, "to good-willing men."

What the Revision asserts is that Men have a good will toward God." Paul then must have erred when he wrote:

Rom. 3:11—"There is none that understandeth, there is none that seeketh after God."

(3.) It eliminates strong passages dealing with the deity and godhead of Christ.

I. John 5:7 (Authorized)—"For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one."

The Revised version has omitted this without any note or marginal reference, and has broken verse 6 into two parts, so the ordinary reader would not notice.

I. Tim. 3:16 (Authorized)—"And without controversy great is the mystery of Godliness; God was manifest in the flesh . . ."

(Revised) — "And without controversy great is the mystery of Godliness; He, who was manifest . . ."

The Revision leaves the sentence incomplete, not having a predicate for the pronoun "he," but adds a foot note, "The word God in place of 'He who' rests on no sufficient ancient evidence." Looks as if this text was too strong for Unitarianism.

Rom. 9:5 (Authorized)—"Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."

(Revised)—"Whose are the fathers and of whom is Christ as concerning the flesh, who is over all, God blessed forever."

The foot note reads, "Some modern interpreters place a full stop after 'flesh' and translate 'He, who is God over all, is blessed forever;' or, 'He who is over all is God blessed forever.'"

The change leaves a convenient loophole to escape the definite statement in the Authorized, declaring the deity of Christ.

It might not be out of place to note here in passing that in the Old Testament, where the Holy Spirit, the third person of the Adorable and Undivided Trinity, is evidently and di-

rectly referred to, and the Authorized version has spelled with a capital "S," the Revised version has uniformly changed to a small letter. (cf Gen. 1:2; Jgs. 3:10; I. Sam 10:6; I. Kings 18:12; Job 33:4; Isa. 48:16). Thus the testimony of the whole Old Testament to the deity of the Holy Ghost is greatly weakened. It is to be noted also that the Revisions have uniformly discredited the term "Holy Ghost" and substituted "Holy Spirit" in its stead. We wonder why this change is necessary. There apparently was a tendency to loosen the Revelation of God from the letter; to weaken and destroy the binding force of the Inspiration of the very words.

(4.) It beclouds the way of salvation:

John 3:15 (Authorized)—"That whosoever believeth in Him **should not perish but have eternal life.**"

(Revised)—"That whosoever believeth may, in Him, **have eternal life.**"

You see even the glorious Gospel does not escape the sacrilegious hand. The Reviser has left out the words "should not perish" and the words "may have" are substituted for the positive "have." As if eternal life, after the act of faith, were in any way conditional or doubtful.

Rom. 5:1 (Authorized)—"Therefore being justified by faith, we **have peace with God through our Lord Jesus Christ.**"

(Revised) — "Therefore being justified by faith, let us **have peace with God through our Lord Jesus Christ.**"

Are we to suppose that a man may be justified by faith and still not have peace with God? The way of salvation is beclouded by the Revision.

(5.) It seeks to repudiate the resurrection of the body.

Job 19:26 (Authorized) — "And though after my skin worms destroy **this body, yet in my flesh shall I see God.**"

(Revised)—"And after my skin hath been thus destroyed, **Yet from my flesh shall I see God:**"

The foot note displaces "from" and inserts "without."

(6.) In addition to these and many more it discredits over 200 words in the last three chapters of Luke. For example, Luke 22:43,44—

"And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were

great drops of blood falling down upon the ground."

The footnote to these two verses reads, "many ancient authorities omit verses 43, 44. In other words, we cannot be sure of the Gethsemane experience. It may never have happened."

Again: Luke 23:34 — "And Jesus said 'Father, forgive them; for they know not what they do.'"

The footnote reads, "Some ancient authorities omit this verse." We cannot be sure that Jesus on the cross prayed for those who were crucifying Him.

John 8:1-12 contains the story of the poor sinful adulterous woman, dragged into the Master's presence by the Scribes and Pharisees and His gracious words on the occasion:

Verses 10, 11—"When Jesus had lifted up Himself and saw none but the woman, He said unto her, 'Woman, where are these 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.'"

The footnote discredits all this passage, thus: "Most of the ancient authorities omit John 7:53—8:11. Those which contain it vary much from each other."

This is the finding and the product of the latest Modern movement. It still goes on. Here and there and everywhere, men are rising up above the Scriptures to correct them. The tables are being turned today. Instead of the Bible correcting men and men's opinions, some are correcting the Bible.

11. Tim. 3:16—"All Scripture is given by inspiration of God and is profitable for doctrine for reproof, **for correction, for instruction in righteousness.**"

Personally, I am willing to accept Christ's declaration at its face value.

Matt. 5:18—"Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Why then should we be attracted by the error and nonsense which everywhere plead for a hearing because they are new? To suppose that theology can be new is to imagine that the Lord Himself is of yesterday. To propose that we need a new Bible is to declare that God has not spoken. A doctrine that declares

itself new must of necessity be false. Falsehood has no beard, but Truth is hoary with age immeasurable. Pity should be our feeling toward those young preachers who cry, "See my new theology! See my latest Revision!" in just the same spirit as little Mary says, "See my pretty new frock!"

The time has not yet come when all things have been fulfilled. The heavens and the earth have not yet passed away. Therefore not one jot nor one tittle has passed. The Authorized version is reliable. I believe the Scriptures of the Old and New Testament to be the Word of God and the only infallible rule of faith and manners.

Holy Bible! book divine!
Precious treasure, thou art mine!
Mine to tell me whence I came;
Mine to teach me what I am:

Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine to guide my wayward feet;
Mine to judge, condemn, acquit;

Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith,
Man can triumph over death.

Mine to tell of joys to come,
In the saints' eternal home;
O thou holy Book divine,
Precious treasure, thou art mine.



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