

WHAT VERSION AUTHORIZED OR REVISED

Philip Mauro

The importance of the question discussed in this volume. The Bible as a Factor of Civilization. The Bible in the English Tongue.

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Publishers Preface

You may be aware that during these past 50 years the beliefs and moral values that are taught in the bible no longer govern society. I am now 71 years old and have seen these changes. These values have eroded so much so that every once accepted moral belief and standard of behaviour has been challenged. These moral values are taught in our English bible.

It was once the general standard that marriage was for life is was ordained by God for the bringing up of Children and sharing family values.

The father was the head of the family, children were to obey their parents and society should be law abiding. That pre marital sex is wrong and pregnancy outside of marriage a real problem.

Is is now put forward that marriage is no longer between a man and women and marriage was not appointed by God.

That homosexuality is acceptable and same sex marriage is promoted and supported.

They talk of gender fluidity and now from this September teach all these things to our children in our primary schools in the uK.

It is no longer held that the bible is true and that it contains the standard for moral conduct. Instead government dictate and license moral practices not taught in the bible and now seek to ban anyone speaking against their dictates.

It is my observation that this massive shift in moral values and beliefs has come about due to Christians not defending and teaching those truths once held dearly. It seems that those once holding these truths have let them slip and are no longer able to contend or defend these personal and social values.

I have noticed that this has come about due to a failure of those who were once Christian and have fallen by the wayside and were unable to secure the ground of their Christian faith. They no longer depended upon the accuracy and reliability of our English bible that teaches these values..

It seems that this gradual decline in Christians morals is due to many turning away from the original English translation of the bible and that they have adopted by social uneducated pressure easy to read and all kinds of modern inaccurate translations that allow them to turn from the truths once upheld and taught as the gospel of Christ. They allow homo sexual's to be appointed leaders in the church along with women elders or pastors and so are no longer longer able to defend the Christian faith and have become ineffectual.

They no long believe our old English bible to be the word of God and are not governed by its teachings. They deny the accuracy of its records such

as the history of the world wide flood in Noahs day and the coming into the world of the Lord Jesus Christ. Of his virgin birth, his death, resurrection, his assention into heaven and his rule in His eternal spiritual heavenly Kingdom. They fail to warn men that unless men believe in Jesus Christ and follow him they shall perish in hell for their sins.

They then wonder why in the providences of God that the corona virus prevails not realising that God is the only refugee for all who fear Him. Read Psalm 91.

It is for this reason I am encouraging Christians to follow this subject that I present. It is Philip Mauro's book written in 1924, presented now as an audio book entitled What Version Authorised or Revised.

I present it freely and it is located at my Internet Archive library accessed via the link provided at the bottom of this video. A paperback copy of the book may be purchased from Amazon.co.uk or Amazon.com.

It is an important subject clearly showing that an accurate reliable copy of the English bible is important. Our original English bible was published in 1611 and has been in use worldwide for over 400 years and teaches the way of salvation by faith in the Lord Jesus Christ along with all teaching on Christian practice and conduct. Modern translations of the bible are based upon a range of unreliable greek and latin texts and should not be relied upon and those using modern translations are responsible to not let these moral truths of christian conduct and practice of the gospel fall by the wayside.

I have learned that If you are confident that you have the word of God in your hand you can promote, defend and teach the truths relating to these matters confidently.

Go to my Internet Archive Library and listen to Philip Mauro book entitled ' Which or What Version, Authorised of Revised' that I have recoded personally for you. You can down load these mp3 files and play them in your car or smart phone at any time of the day or night.

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THE PURPOSE

The purpose of this book is to set forth information concerning the Authorized and Revised Versions of the New Testament, information which should be shared by all Bible readers, but is in the possession of only a few in our day. Our present inquiry is in regard to the many differences, some of them quite serious, between the "Authorized" or King James Version, first published in 1611, and the "Revised" Version of 1881. The total number of the departures of the latter from the former is over thirty-six thousand.

This Raises Some Serious Questions.

Why was such an enormous number of changes made? On what authority? What is their general character and effect? Briefly, do they give us a better Version, that is, one that brings us nearer to the original autographs of the inspired Writings? And is the Authorized Version so very defective as implied by such an enormous number of corrections?

Not only is this a matter of the highest consequence, but it is one as touching which the ordinary Bible reader would wish to have a well grounded opinion of his own. As a basis for such an opinion lie must have knowledge of the pertinent facts; for the experts, the textual critics, editors, and Greek scholars, differ and dispute among themselves; and their discussions and dissertations abound in matters so technical and abstruse that ordinary persons cannot follow them. Therefore the conflicting opinions of the experts serve only to becloud the subject for the common people.

The pertinent facts themselves are not difficult to understand; but they are inaccessible to most Bible readers. Therefore we are writing these pages with the object mainly of setting forth such facts concerning the two rival Versions, the sources whence they were respectively derived, and the circumstances attending the coming into existence of the Revised Version, as have served as a basis for the writer's own judgment. Those facts are not only supremely important, but are also absorbingly interesting. So it is not to a dry or a tedious discussion that we invite the reader of this book, but to one of lively interest.

As to which is the better of the two Versions of the English Bible there is of course a difference of opinion. Those who favor the modern Version will point to the fact that, during the three hundred years that have elapsed since the A. V. was translated, much material has been discovered whereby additional light is thrown upon the Text. They also refer to the advancement in all departments of learning; and to the fact that the R. V. was the result of the labors of eminent scholars, who spent ten years upon its production. All

this is true ; and other general facts of like import could be mentioned, all of which served to prepare the minds of English speaking people everywhere to give a most favorable reception to the new Version. How comes it then that the King James Version has not only maintained its place of supremacy, but of late years has forged further and further ahead of its rival? This surely is a matter worthy of our thoughtful consideration.

But before we begin to inquire into it, we wish briefly to direct the reader's attention to facts of great importance touching the Holy Scriptures in general, and the English Bible in particular.

The Bible as a Factor of Civilization

Everything pertaining to the Bible, and particularly every change proposed in the Bible as we have had it in the English tongue, is a matter of high consequence to all men — whether they realize it or not. For it is beyond all question that the Bible has been the chief factor in the formation of our Western Civilization, and also the chief factor in conserving it. Its unique influence upon the lives of individuals, and the standards of justice and morality which it has held up before the people, are what have served to withstand the mighty disruptive forces of lawlessness and anarchy by which the very existence of society has been always menaced — and more so just now than ever before.

The influence of the Bible has contributed, and still contributes, far beyond all other forces combined, to the maintenance of government, and of all the principles of law, customs, usages, standards of ethics, education, and family life, that make for the welfare of nations, communities, and individuals.

This we can assert without fear of contradiction. For even so great an enemy of Christianity as Mr. H. G. Wells acknowledges that civilization owes both its origin and its preservation to the Bible. He has recently declared in print that “the civilization we possess could not have come into existence, and could not have been sustained, without it.” Again he admits that “It is the Book that has held together the fabric of Western civilization;” that it has “unified and kept together great masses of people ; “that it has been “the hand book of life to countless millions of men and women, it has explained the world to the mass of our people, and has given them moral standards and a form into which their consciences could work.” Here is testimony which is all the more valuable because it comes from one of the most prominent of the enemies of that faith which rests for its support upon the Bible; and we wonder how any man, who is capable of grasping the facts thus admitted by Mr. Wells, can fail to see that a Book which has, through centuries of time,

accomplished results so great in magnitude and so excellent in character, must needs be of super-human origin. The facts, which Mr. Wells and other infidels are constrained to admit, concerning the influence of the Bible, and concerning the extent, duration, and above all the character of that influence among the peoples of the world, cannot be predicated, even in a small measure, of any other book. So here we have, in the outstanding facts which even the enemies of Christ are constrained to acknowledge, proof enough of the Divine authorship of the Holy Scriptures.

The Bible in English

But what we wish specially to emphasize for our present purpose is that, when reference is made to the Bible and its influence, what is meant in most cases is the English Version thereof. For the undeniable fact is that the English Version of the Scriptures is the "Bible" to most of those who read or consult the Holy Scriptures ; and the English Version has been, moreover, the basis for the translation of the Scriptures into many other languages and dialects. From these facts, which are matters of common knowledge, it follows that whatever affects the English Version of the Bible is of highest consequence to all the people of the world, even if we limit ourselves to the consideration merely of their temporal concerns. Therefore it behooves all of us who have at heart the purposes for which God has given us His holy Word, to acquaint ourselves, so far as we can, with the merits of the several English Versions, in order that we may have an intelligently formed and well grounded opinion upon the question which of these Versions, as a whole, is best calculated to accomplish the purposes of God, and to secure the welfare of human beings, both for time and for eternity. For the thought of writing this book, and for some of the materials composing it, I am indebted to a pamphlet on "The Revised Version," by L. E. B., published by Elliot Stock, London.

Chapter I

The several English Versions. The occasion for the R. V. The widely recognized need for a Revision. The demand was not for a new Version, but for a revision of the A. V. The state of the original Text. The many Greek Texts of the N. T. Only one Hebrew Text of the O. T.

The Several Versions

THE common Version of the Holy Bible in the English tongue is more than three hundred years old; for it first appeared in 1611. It is sometimes called the "King James Version," but more commonly the ' 'Authorized

Version.” It is usually designated by the letters A. V. In the year 1881 a new Version of the Bible in English appeared; and a second and final edition thereof was issued in 1885. This Version was the result of the labors of a Revision Committee, composed of English and American scholars, well acquainted with the original languages. The labors of the Revision Committee extended over a period of ten years. This Version is usually designated by the letters B. V. Twenty years later (1901) another Version, embodying the readings preferred by the American members of the Revision Committee, was published in the United States. It is known as the “American Standard Version,” and is designated by the letters A. S. V.

There are many differences between these two new Versions, both of which resulted from the labors of the Revision Committee.^[1] For example, in the American Version the Name LORD is changed throughout the Old Testament to JEHOVAH, which is the recognized English equivalent of the Hebrew original. This change we regard as a great improvement. But we shall not discuss herein the differences between the two modern Versions. It should also be stated at the outset that our observations will be confined to the New Testament. The reason is that the differences of major importance which appear in the Revised Versions of the New Testament, and their importance is in some cases very great indeed, are not differences of translation, but are differences in the Greek text used as the basis of the translation, the text adopted by the Revisers of the 19th Century being different in many particulars from that which, three centuries previous, served as the basis of the A. V. In the case, however, of the Old Testament, the same Hebrew text served as the basis of both Versions. Therefore the changes made by the Revisers in the Old Testament are changes of translation only; and it is quite easy for any one, with the help of a Hebrew Concordance, to form an opinion between the several translations of a passage. When, however, the original text has been changed, he has no means of judging whether or not the change was warranted.

The Occasion For The R. V.

The Bible is the one Book in the world which is constantly under scrutiny; and the scrutiny to which it is subject is of the most searching kind, and from the keenest and best equipped minds in the world — and this, by the way, is another strong, though indirect, proof that the Bible is not a human book. This continuous and microscopical examination of the Bible, and of

1 See “Preface to the Edition of 1885,” and “Preface to the American Edition” ; also the Appendix to the former, in which the readings preferred by the American members of the Committee were given.

all the circumstances and conditions connected with the origin of its various parts, has been carried on both by its friends, who value all the information they can gather concerning it, and also by its enemies, who are unremitting in their search for facts which might be used to discredit its statements or impugn its accuracy.

This unceasing scrutiny extends not only to every word of the original text, but to the more minute questions of prefix, termination, spelling, tense of verbs, and even to the very smallest matters, such as the placing of an accent. It would seem as if every generation of men was impelled, as by some strong but inscrutable influence, thus to recognize the importance of every "jot and tittle" of this Book of books.

As the result of this constant and painstaking study of the Scriptures during centuries following the appearance of the A. V., it became increasingly evident that, notwithstanding the excellencies of that great and admirable work, there were particulars wherein, for one cause or another, it admitted of (and indeed called for) correction. For those who translated it, though godly and scholarly, and though assisted, as we doubt not they were in large measure, by the Holy Spirit, were but human, and therefore compassed with infirmity. Moreover, in the course of the years following the completion of their labors, discoveries were made which affected the original text of the New Testament, and other discoveries which threw fresh light upon the meaning of obscure words and difficult passages. It was found also that corrections in translation were demanded here and there, particularly in regard to the tenses of verbs.

And beside all that, we have to take into consideration the fact (for which the translators of the A. V. were in no wise responsible) that changes had meanwhile occurred in the meanings of not a few English words and expressions. For all these reasons it appeared desirable that our excellent and justly admired Authorized Version should have such a revision as that for which the Revision Committee was appointed in the year 1871. For it should be understood that what was contemplated by those who were responsible for the appointment of that Committee was simply a revision of the Version of 1611; and had the Committee confined themselves to the task actually entrusted to them, and kept within the limits of the instructions given to them, the results of their long labors would no doubt have been a gain and a blessing to all the English-speaking nations, and through them to all mankind. But instead of a Revised Version of the long accepted English Bible, the Committee brought forth (so far at least as the New Testament was concerned) a New Version. This fact was not disclosed by them. The Preface to the Edition of A. D. 1885" gives no indication of it; but through

the vigilance of certain godly and scholarly men (Dean Burgon in particular) the important fact was discerned and brought to light that the Committee had produced, not a “Revised” Version (though that was the name given to it) but a New Version, which was a translation of a “New Greek Text.” The importance of this fact will be made evident as we proceed. It will also be a matter of much interest to show the sources from which this “New Greek Text” was derived, and the means whereby its adoption by the Committee (as to which there was considerable mystery at the time) was brought about.

The Present Situation

It is now more than forty years — the Scriptural period of full probation — since the R. V. appeared; and as we contemplate the existing situation (in the year 1924) the most conspicuous fact that presents itself to our view is that the New Version (in either or both its forms) has not superseded the A. V., and that there is not the faintest indication that it will ever do so. Indeed it appears that the R. V. is declining, rather than gaining, in favor, and that with Bible users of all classes, from the most scholarly to the most unlearned.^[2] This is a fact of much significance, and due consideration should be given to it in any attempt one might make to arrive at a just estimate of the relative values of the rival Versions. What is the explanation of this fact? It is not that the Old Version did not and does not admit of corrections and improvements. Nor is it that the Revisers did not make them; for it cannot be denied that the R. V. contains many improved readings. Yet for all that, as the experience of a whole generation has now conclusively demonstrated, the A. V. retains, and in all probability will continue to retain, its long undisputed place as the standard English Bible. This failure of the new Versions, or either of them, to displace the old, is attributed by some to the supposed conservatism of people in general, and to their assumed reluctance to accept changes of any sort. But we should say the truth in this regard is rather that people in our time are unduly ready, and even eager, to welcome every kind of a change. Radical innovations are the order of the day. On every hand we see the “old” being discarded for the “new” and the “up-to-date;” and in no department of human affairs is this eagerness for change more manifest than in the field of literature (if that word may be properly applied to what people read now-a-days).

Moreover, the generation of those who had known only the A. V., and who therefore might have been disposed to cling to it for that reason alone, is now passed away; and the fact which confronts us is that whereas those

2 See the Reports of Bible Societies on p. 117 of this volume.

living at that time (1881-1885) seemed quite ready and willing to welcome the E. V., fully expecting it to be a real improvement upon the older Version, the almost unanimous judgment of the next succeeding generation is that the older Version is to be preferred.

But, looking beyond and above the sphere of mere human judgment, and recognizing the superintendence of the Spirit of God in all that has to do with the Word of God, we feel warranted in concluding from the facts stated above that there are Divine reasons for the retention of the A. V. in the favor of the people of God. We will try, therefore, to point out some of those reasons.

The Original Text

Very few of those who read the Scriptures have any idea how much depends upon the all-important matter of settling the Greek Text of the New Testament, or how many and how great the difficulties involved therein. Of those who give any thought at all to the matter the larger number seem to suppose that there exists some where an acknowledged original Text of the New Testament, and that the work of preparing an English Version is merely a matter of the correct translation of that Greek Text. But the case is far otherwise; for the first part of the work is to settle the Greek Text from which the translation is to be made ; and this is a matter of immense difficulty, for the reason that the original materials from which the Text must be constructed embrace upwards of a thousand manuscripts. Some of these contain the whole, or nearly the whole, of the New Testament ; and the rest contain a part, some more, some less, thereof. Of these manuscripts a few are supposedly as early as the fourth or fifth century, and others as late as the fourteenth. Then there are also certain ancient Versions, or Translations, as the Latin, Syriac and Coptic, whose testimony as to disputed passages must be considered, particularly for the reason that some of them are older than the earliest Greek manuscripts known to exist at the present time. The most noted of these is the Peschito, or Syriac Version, which dates from very early in the Christian era, probably from the second century.

The original materials for the making of a Greek Text embrace also numerous quotations of Scripture found in the copious writings of the "church fathers," which have survived to our day. This is an important source of information; for those quotations are so numerous, and they cover so much ground in the aggregate, that the greater part of the Text of the entire New Testament could be constituted from them alone.

But no two of these thousands of manuscripts are exactly alike ; and every discrepancy raises a distinct question requiring separate investigation

and a separate decision. While, however, the precise reading of thousands of passages is affected by these differences, it must not be supposed that there is any uncertainty whatever as to the teaching and testimony of the New Testament in its entirety. For the consoling facts in that regard are:

(1) that the vast majority of the variant readings are so slight (a mere question of a single letter, or an accent, or a prefix, or a case ending) as not to raise any question at all concerning the true sense of the passage ; and

(2) that the sum of all the variant readings taken together does not give ground for the slightest doubt as to any of the fundamental points of faith and doctrine. In other words, the very worst Text that could be constructed from the abundant materials available would not disturb any of the great truths of the Christian faith.

It will be seen, therefore, that the making of a Greek Text, as the first step in producing an English Version, involves the immense labor of examining, for every disputed word and passage, the numerous manuscripts, ancient Versions, and quotations now known to exist, and also the making of a decision in each case where there is a conflict between the various witnesses. This is a highly complicated task; and for the proper performance of it *other qualities besides Greek and English scholarship are required*. For example, one must settle at the outset what degree of credibility is to be imputed to the respective manuscripts; and this is where, in our opinion, the compilers of the Greek Text used as the basis for the E. V. went far astray, with the result that the Text adopted by them was much inferior to that used in the translation of the A. V. Our reasons for this opinion, which will be given later on, are such as to be easily understood. In this connection it is important to observe that no amount of care in the work of translation will tend to cure defects in the original Text; but that, on the contrary, the more faithful the translation the more effectually will the errors of the Text be carried into the resulting Version.

The Revision Committee Not Instructed to Fashion?-

A New Greek Text

Moreover, it is to be noted in this connection that the instructions under which the Revisers acted did not contemplate the making of a New Greek Text ; nor did they have the qualifications needed for such a complicated task. The reader will be astonished, we venture to predict, when he comes to learn (as we propose to show later on) the mode of procedure whereby, in this case, that "New Greek Text" was fashioned. But at this point we merely direct attention to the fact that the Committee was instructed to under take

“A Revision of the Authorized Version,” with a view to “the removal of plain and clear errors,” and that the first rule was “To introduce as few alterations as possible into the text of the Authorized.” This prompts us to ask, if 36,000 alterations were the fewest possible for the Revisers to introduce, what would they have done had a perfectly free hand been given them?

As Regards the Work of Translation

Furthermore, we believe it can be clearly shown that the work of translation in the case of the R. V. is as a whole much inferior to that of the A. V. (notwithstanding the many improved readings given in the R. V.) insomuch that, as one competent authority has said, the later version is characterized by “bad English everywhere.”

The Hebrew Text of the Old Testament

As already stated, the difficulties attending the Greek text of the New Testament do not exist in connection with the Old Testament, the original of which is in the Hebrew tongue. For there is but a single Standard Hebrew text, the “Massoretic Text,” which is recognized by both Jewish and Christian authorities as the true Text of the Hebrew Scriptures.

Chapter II

The Various Greek Texts

The Various Editions of the Greek Text. That of Stephens of 1850. The Elzevir or Textus Receptus, Griesbach's Text. Lachmann led in a new direction, followed by Tischendorf and Tregelles. Tischendorf and the Mt. Sinai Ms. The principle of “Ancient Evidence Only.” Alford's Text.

WE HAVE spoken briefly of the difficulties that must be met by those who undertake to compile, from the scattered and diverse original “sources,” a Greek Text of the New Testament. That great task has, nevertheless, been undertaken by able scholars at different times, and, as the outcome of their labors, there are in existence at the present time several complete texts. We will now give a brief account of the most important of them.

Stephens (A. D. 1550)

The Text of Stephens is that which served as the basis of the A. V. In its production the compiler was guided in large measure, though not exclusively, by the comparatively recent manuscripts (ninth, tenth, and eleventh centuries) which had been in use in various churches of Europe,

Asia and Africa.

It might be supposed that Stephens was at a disadvantage with respect to later compilers in that he did not have the benefit of the manuscripts, particularly the Vatican and Sinaitic, which were available to later editors, as Tischendorf, Tregelles and Westcott and Hort. But the fact is, and this we hope to make quite plain, that the comparative excellence of the Text of Stephens (and the Elzevir or *Textus Receptus* — see next sub-heading below) is due in no small degree to the fact that in its composition the Vatican and Sinaitic Mss. Were not consulted. The comparatively late Mss., From which the Stephens and Elzevir texts were mainly com piled, were, of course, copies of older ones, which were in time used up, and which them selves were copies of others still more ancient. In all this copying and re-copying, there would inevitably have crept in the various errors to which copyists are liable. Moreover, in some cases there were alterations purposely made, from one motive or another. When an error crept into a copy, or was purposely introduced, it would naturally be perpetuated in copies made from that one ; and thus variations from the original would tend to multiplication. There was, however, a check upon this tendency. For such was the reverence paid to the sacred Text, and such the desire that copies used in the churches should be pure, that every opportunity would be embraced for comparing one Text with another; and where differences were ob served there would be naturally an investigation for the purpose of establishing the true reading. Thus, by examination and comparison of a moderate number — say ten or twenty— comparatively late manuscripts from widely separated points, it would be possible to establish, almost to a certainty, the original reading of any disputed passage, or, if it were a passage whose authenticity as a whole was questioned, to decide whether it were genuine Scripture or not.

Elzevir or “Textus Receptus” (1624)

This edition, with which the name and fame of the great Erasmus are associated, has been for centuries, and still is, the best known and most widely used of all the Greek Texts. While this justly famous edition is later by some years than the publication of the A. V., the differences between it and its immediate predecessor,- the Stephens edition, are so few and unimportant that the two may be regarded for all practical purposes as one and the same. Thus all the scholarship back of the *Textus Receptus* is an endorsement of the Text which served as the basis for the translation of our A. V.

It is apparent from what has been said already that if the Revisers of the 19th century had used the same Greek Text, either as it stood, or with such corrections as might seem justified by discoveries made subsequently

to 1624, they would have given us a Version having *a comparatively small number of changed readings*. In fact it is within bounds to say that, if the Revisers had given us simply a *corrected translation* of the Textus Receptus, instead of a translation of an entirely "New Greek Text," we should not have more than a small fraction, say less than ten percent, of the changes found in the E. V. And what is more, not one of those changes which are regarded as serious, and against which such a storm of protest has been raised (and that from men of the highest scholarship and deepest piety) would have been made. In that case it is likely also that the changes would have commended themselves to the majority of discriminating Bible users.

Therefore we should take careful note of the principles that were adopted, and of the materials that were used in the compilation of later Greek Texts of the New Testament. Of the most important of these we shall proceed now to speak briefly.

Geiesbaoh's Edition (1805)

This Text appeared about 150 years after the Elzevir edition. In the meantime an enormous amount of new materials had been gathered and was available for whatever help it might afford in the effort to arrive at the true original reading. But the added mass of evidence made the task of examination the more laborious; and moreover, it raised again and again the difficult question of the *relative credibility of conflicting witnesses*. Griesbach, in the compilation of his text, proceeded upon a plan and principles of his own, which need not be here described. In cases of doubt and difficulty he seemed to follow the Textus Receptus. Hence his departures were not serious; and in any case his Text is not regarded today as having any special authority.

Lachmann (1842-1850)

This editor appears to have been the first to act upon the theory or principle that *the more ancient* the manuscript the more worthy of credence. The extent to which this idea has been allowed to control in the settling of disputed readings, without regard to other weighty considerations whereby the credibility of the contradictory witnesses should properly have been determined, is very extraordinary. This matter calls for special attention, not only because of the important part it played in settling the Text of the R. V., but because it seems to be quite generally taken for granted that the older the manuscript the more worthy to be believed where there is a conflict of testimony. We propose, therefore, to examine this rule of evidence with some care later on; and in that connection we will endeavor to show why we

believe that the principles which controlled in the compilation of the *Textus Receptus* are far more conformable to the sound rules of evidence, and hence more likely to lead to right conclusions, than that adopted by Lachmann and his successors.

Lachmann seems to have conceived a prejudicial dislike for the Received Text, and (as a good authority expresses it) to have “set to work to form a text independent of that, right or wrong. He started with the theory of *ancient evidence only*, thus sweeping away many copies and much evidence, because they dated below his fixed period.” In fact he did not seek to arrive at the original inspired Writings, but merely “to recover the Text as it was in the fourth century.” This principle, first adopted by Lachmann, and followed with well-nigh calamitous results by his successors, including Drs. Westcott and Hort (who were responsible for the Text which underlies the R. V.) is based upon the tacit assumption that there existed in the fourth century a Greek Text which was generally accepted, and which was also virtually pure. But it is now recognized that the very worst corruptions of the original Writings are those which occurred prior thereto.

And not only so, but, at the time of the appearance of the R. V. Drs. Westcott and Hort put forth an elaborate explanation of the principles adopted by them in the making of their “New Greek Text” (which up to that time had been privately circulated among the Revisionists, and under injunctions of strictest secrecy) and in it they admitted that the *Textus Receptus* is substantially identical with the Text used in the Churches of Syria and elsewhere *in and prior to the fourth century*. To this important feature of the case we will refer more in detail later on; for it proves that the authors of the Text adopted by the Revisers, while appealing to the principle of “ancient evidence” as the reason for their departures from the Received Text, have made admissions which show that they in fact acted directly contrary to that principle.

Now, as to the assumption that because a given Text or Ms. dated from the fourth century it would be purer than one of later date, we quote the following statement of one who was generally regarded as the ablest textual critic of those days. Dr. Frederick H. A. Scrivener, who, in his “*Introduction to the Text of the N. T.*” (3d ed. P. 511) says : “It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected originated within a hundred years after it was composed; that Irenaeus and the African Fathers, and the whole Western church, with a portion of the Syrian, had far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens, thirteen centuries later, when moulding the *Textus Receptus*.” But Lachmann proceeded in disregard of

this fact, and no doubt because ignorant of it. He thus set a bad example; and unfortunately his example has been followed by editors who came after him, men of great learning unquestionably, and having accurate knowledge of early Greek, but apparently knowing little of the history of the various Greek manuscripts, and nothing at all of the laws of evidence, and how to deal with problems involving the investigation of a mass of conflicting testimony.

TISCHENDORF (1865-1872)

This scholar, whose great abilities and unremitting labors are widely recognized, has had a dominating influence in the formation of the modern Text. Tischendorf proceeded upon a plan which we give in his own words: "The text is to be sought only from *ancient evidence*, and especially from Greek Mss., But without neglecting the testimonies of Versions and Fathers." From this we see that Tischendorf thoroughly committed himself to the principle of giving the "ancient evidence"* the deciding voice in all disputed readings. That he should have adopted this principle was specially un fortunate because of the circumstance that Tischendorf himself was the discoverer of the famous *Codex Sinaiticus* (of which we shall have occasion to speak more particularly later on) which manuscript is reputed the most ancient but one of all the now existing Greek manuscripts of the N. T., and which therefore, upon the principle referred to, is entitled to the high est degree of credibility. But whether or not the Sinaitic Ms. is the most ancient of all now known to exist, it is, beyond any doubt what ever, the most defective, corrupt, and untrustworthy. Our reasons for this assertion (reasons which are ample to establish it) will be given later on. We wish at this point merely to note the fact (leaving the proof thereof for a subsequent chapter) that the most serious of the many departures of the E. V. from the A. V. are due to the unhappy conjunction of an un sound principle of evidence and the fortuitous discovery, by a scholar who had accepted that principle, of a very ancient Greek Ms. of the N. T., a Ms. which, despite its unquestioned antiquity, **turns out to be about the worst and most "scandalously corrupt"** of all the Greek Texts now known to exist.

Tregelles

This editor was contemporary with Tischendorf. As stated in his own words his purpose was "to give the text on the authority of the oldest Mss. And Versions, and with the aid of the earlier citations, so as to present, so far as possible, the text commonly *received in the fourth century.*"

This, it will be observed, is substantially the plan proposed by Lachmann ; and these are the precedents which seem to have mainly influenced Westcott

and Hort in the compilation of their Text, which is virtually the Text from which the E. V. was made.

Dr. Scrivener says (Introduction p. 342) : “* Lachmann ‘s text seldom rests on more than four Greek Codices, very often on three, not infrequently on two, sometimes on only one.” His fallacy, which was adopted by Tregelles, necessarily proved fatal to the text prepared by the latter, who in fact acted upon the astounding assumption that “eighty-nine ninetieths” of our existing manuscripts and other authorities might safely be rejected, in order that we might be free to follow a few early documents of bad repute.

This tendency in a wrong direction found a still further development in Tischendorf, and came to full fruition in Westcott and Hort, who were allowed to fashion according to their own ideas the Greek Text of the R. V.

Alford

The work of this editor (who is rated high as a Greek scholar, though we know not how competent he was to decide questions of fact where there was conflict of testimony) was subsequent to that of the two preceding editors. Concerning their work he says that “If Tischendorf has run into a fault on the side of speculative hypotheses concerning the origins of readings found in those Mss., It must be confessed that Tregelles has sometimes erred on the (certainly far safer) side of scrupulous adherence to the more literal evidence of the ancient Mss.” Al ford’s text was Constructed — ^to state it in his own words — “by following in all ordinary cases the united or preponderating testimony, of the most ancient authorities.” Later evidence was taken into consideration by him only when “the most ancient authorities did not agree or preponderate. “

It seems not to have occurred to this learned man, any more than to the others, that mere antiquity was not a safe test of reliability where witnesses were in conflict, and that a late copy of a correct original should be preferred to a corrupt Ms. of earlier date.

Chapter III

The Ancient Codices. The Vatican Codex and the Sinaitic

THIS brings us to the consideration of those “ancient manuscripts” or “codices,”^[3] as they are usually called, to which the modern editors have

3 Codex is a name given to any ancient manuscript book. There are about 114 known “codices” of the Bible, that is manuscripts on parchment in uncial characters (all capital letters run together) dating from the 4th to the 10th century; and about twelve hundred manuscripts known as cursives (i. e.,

attributed so high a degree of credibility, and by which their decisions in the construction of a Greek Text for the R.V. Have been so largely influenced; and especially to the consideration of the two most venerable of all the existing witnesses to the sacred text, namely, the Codex Vaticanus, so called because its repository is the papal palace (the Vatican) at Rome, and the Codex Sinaiticus, so called because it was discovered by Tischendorf in a monastery on Mt. Sinai in Arabia. These Mss. Are supposed, from the character of the writing, and from other internal evidences, to date from the fourth century. The next oldest are supposed to date from the fifth century. Hence, upon the generally accepted theory to which we have referred above, the testimony of the two codices just named is to be accepted as decisive in the case of disputed readings. Therefore, the Revisers of 1881 committed themselves to the leading of these two "ancient witnesses." Did they lead towards or away from the true text of the inspired Writings! That is the deeply important matter into which we propose now to inquire. In addition to the Codex Vaticanus and the Codex Sinaiticus, there are three other very ancient Mss. These are :

1. Codex Alexandrinus. This Ms. has been kept for a long time in the British Museum in London. It contains all the Gospels (except small parts of Matthew and John) and all the rest of the N. T. except 2 Cor. 4:13-12:6 (fifth century).

2. Codex Ephraemi, kept in Paris, containing only portions of the Gospels, the Acts, Epistles and Revelation (fifth century).

3. Codex Bezae, kept at Cambridge, England, containing nearly all the Gospels and nothing else of the N. T. except portions of Acts (sixth century). It has a very bad reputation, as fully exposed by Dean Burgon. No editor appears to attach importance to it. The Discovery of the Mt. Sinai Ms.

This famous Codex (with facsimiles of the handwriting, and with an account of its discovery) is published in full in Dr. Scrivener's work entitled "A Full Collation of the Codex Sinaiticus" (1864).

Constantine Tischendorf, a noted German scholar, who was indefatigable in the quest of old manuscripts, was visiting, in the year 1844, a monastery on Mt. Sinai, and in the course of that visit he chanced to find one day, among the waste, some leaves of vellum which, upon inspection, were found to contain parts of the Septuagint Version of the O. T. in a script which indicated that the Ms. was of great antiquity.

In describing his famous discovery Tischendorf says :

Written in a running hand) between the 9th and 16th centuries, containing the Gospels, besides about five hundred manuscripts containing the rest of the N. T.

“I perceived in the middle of the great hall a large and wide basket, full of old parchments; and the librarian informed me that two heaps of papers like this, mouldered by reason of age, had been already committed to the flames. What was my surprise to find among this heap of documents a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient I had ever seen.”

The monks allowed him to take forty-five of the sheets. But nothing more transpired until fifteen years later, when he again visited the monastery, this time under the direct patronage of the Czar of Russia. And then he was shown a bulky roll of parchment leaves, which included, among other manuscripts of lesser importance, the Codex now known as the Sinaitic.

Naturally enough Dr. Tischendorf was highly elated by his discovery. Indeed his enthusiasm was unbounded. He says, “I knew that I held in my hands the most precious Biblical treasure in existence;” and he considered this discovery to be “greater than that of the Koh-i-nor of the Queen of England.”

As usual in such cases this important “find” made a great stir, especially amongst those who devote themselves to the study of antiquity. We are all aware of the marked tendency of human nature to exaggerate the importance of every “find.” Examples of this sort greet us from time to time. The discovery of the tomb of an Egyptian king is regarded as a matter of such supreme interest to all the world, that even trivial details connected with it are communicated by cable to the ends of the earth, and are given prominence in the daily newspapers. Thus an ancient article recently exhumed from the rubbish of a long buried city will oftentimes start a wave of excitement throughout the world; whereas an article of identical sort, known to have been in existence for some time, would be treated with complete indifference. “We need not wonder, therefore, that the great scholar was carried away by his chance discovery, and that he succeeded in impressing upon others also his own idea of the surpassing importance of his “find.”

Dean Burgon, speaking of Tischendorf and his discovery, aptly remarks :

“Happy in having discovered (in 1859) an uncial Codex, second in antiquity only to the oldest before known (the Vatican Codex), and strongly resembling that famous fourth century Codex, he suffered his judgment to be overpowered by the circumstance. He at once remodelled his 7th edition (i. e., The 7th edition of his Greek Text of the New Testament) in 3,505 places, to the scandal of the Science of Comparative Criticism, as well as to his own grave discredit for discernment and consistency.”

Evidently then, Tischendorf was carried off his feet by the subjective influence of his discovery; for he at once surrendered his judgment to

this particular Ms., easily persuading himself that, because of its apparent antiquity, and without regard to any other considerations, it must needs be right in every instance where it differed from later manuscripts. Thus, having fully committed himself to that view, he naturally adhered to it thereafter. Unfortunately, however, the weight of his great influence affected the whole school of Comparative Textual Criticism. For Dean Burgon goes on to say :

“But in fact the infatuation which prevails to this hour (1883) in this department of sacred science can only be spoken of as incredible.”

And lie proceeds to show, by proofs which fill many pages “that the one distinctive tenet of the three most famous critics since 1831 (Lach-I mann, Tregelles and Tischendorf) has been a! Superstitious reverence for what is found in the same little handful of early (but not the earliest, nor yet of necessity the purest) documents.”*

In this connection it should be always borne in mind that those text-makers who profess to adopt as their controlling principle the acceptance on disputed points of the testimony of “the most ancient manuscripts,” have not acted consistently with that principle. For the fact is that, in the compilation of their Greek Texts they have not really followed the most ancient manuscripts, but have been controlled by two manuscripts only. Those two are followed even against the counter evidence of all other available manuscripts, amounting to over a thousand, some of which are practically of equal age, and against the evidence also of Versions and of quotations from the writings of “fathers” much older than the two Codices referred to. But to this feature of our subject we expect to return.

Chapter IV

Characteristics of the Two Oldest Manuscripts

Characteristics of the two oldest Mss. The many series of corrections to which the Codex Sinaiticus has been subjected. What they prove. The work of an incompetent Scribe. The number and nature of the differences between these two ancient Copies and the Received Text. The conclusions to be drawn.

THE principle which the modern editors have adopted, namely, that of following the oldest manuscripts in settling all questions of doubtful or disputed readings, throws us back upon the two Codices (Vaticanus and Sinaitic) which, though not dated, are regarded by all competent antiquarians as belonging to the fourth century ; and its practical effect is to make those two solitary survivors of the first four Christian centuries the final authorities, where they agree (which is not always the case), upon all

questions of the true Text of Scripture. Therefore it behooves us to inquire with the utmost care into the character of these two ancient witnesses, and to acquaint ourselves with all available facts whereby their trust worthiness may be tested. And this inquiry is necessary, regardless of what may be our opinion concerning the principle of “ancient evidence only,” which we propose to examine later on. For what now confronts us is the fact that those two fourth century Codices have had the deciding voice in the settling of the Greek Text of the R. V. and are responsible for practically all the departures from the Received Text to which serious objection has been made. Thus, Canon Cook in his authoritative work on “The Revised Version of the First Three Gospels” says:

“The two oldest Mss. Are responsible for nearly all the readings which we have brought under consideration — readings which, when we look at them individually, and still more when we regard them collectively, inflict most grievous damage upon our Lord’s words and works.

“And again :

“By far the greatest number of innovations, including those which give the severest shocks to our minds, are adopted on the testimony of two manuscripts, or even of one manuscript, against the distinct testimony of all other manuscripts, uncial and cursive. . . . The Vatican Codex, sometimes alone, but generally in accord with the Sinaitic, is responsible for nine-tenths of the most striking innovations in the R.V.”

Dean Burgon, whom we shall have occasion to quote largely because of his mastery of the entire subject, after having spent five and a half years “laboriously collating the five old uncials throughout the Gospels,” declared at the completion of his prodigious task that “So manifest are the disfigurements jointly and exclusively exhibited by the two codices (Vatican and Sinaitic) that, instead of accepting them as two independent witnesses to the inspired original, we are constrained to regard them as little more than a single reproduction of one and the same scandalously corrupt and comparatively late copy.”

The Many Corrections of the Sinaitic Ms.

Turning our attention first to the Codex Sinaiticus, we would lay stress upon a matter which, in our judgment, has a decisive bearing upon the all-important question of the trust worthiness of that ancient manuscript. And we are the more urgent to impress this particular matter upon the consideration of our readers because — notwithstanding its controlling importance — it has been practically ignored in such discussions of the subject as have come under our eye.

What we now refer to is the fact that, since this document was first inscribed, it has been made the subject of no less than ten different attempts at revision and correction. The number of these attempts is witnessed by the different choreographics of the revisers, and the centuries in which they were respectively made can be approximated by the character of the different hand-writings by which the several sets of corrections were carried out. Dr. Scrivener published (in 1864) "A Full Collation of the Codex Sinaiticus," with an explanatory introduction in which he states, among other facts of interest, that "The Codex is covered with such alterations" — i. e., Alterations of an obviously correctional character— "brought in by at least ten different revisers, some of them systematically spread over every page, others occasional, or limited to separate portions of the Ms., many of these being contemporaneous with the first writer, but for the greater part belonging to the sixth or seventh century.

"We are sure that every intelligent reader will perceive, and with little effort, the immense significance of this feature of the Sinaitic Codex. Here is a document which the Revisers have esteemed (and that solely because of its antiquity) to be so pure that it should be taken as a standard whereby all other copies of the Scriptures are to be tested and corrected. Such is the estimate of certain scholars of the 19th century. But it bears upon its face the proof that those in whose possession it had been, from the very first, and for some hundreds of years thereafter, esteemed it to be so impure as to require correction in every part.

Considering the great value to its owner of such a manuscript (it is on vellum of the finest quality) and that he would be most reluctant to consent to alterations in it except the need was clearly apparent, it is plain that this much ad mired Codex bears upon its face the most incontestable proof of its corrupt and defective character

But more than that, Dr. Scrivener tells us that the evident purpose of the thorough-going re vision which he places in the 6th or 7th century was to make the Ms. conform to manuscripts in vogue at that time which were "far nearer to our modern Textus Receptus."

The evidential value of these numerous at tempts at correcting the Sinaitic Codex, and of the plainly discernible purpose of the most important of those attempts is such that, by all the sound rules and principles of evidence, this "ancient witness," so far from tending to raise doubts as to the trustworthiness and textual purity of the Received Text, should be regarded as affording strong confirmation thereof.

From these facts therefore we deduce: *first* that the impurity of the Codex Sinaiticus, in every part of it, was fully recognized by those best acquainted

with it — and that from the very beginning until the time when it was finally cast aside as worthless for any practical purpose; and second that the Text recognized in those days as the standard Text, and by which the defective Codex now so highly rated by scholars was corrected, was one that agreed with our *Textus Receptus*. It is most surprising that facts which affect so profoundly the evidential value of the Codex Sinaiticus, facts which in deed change it from a hostile to a friendly witness (as regards the Received Text) should have been so completely disregarded.

The Work of an Incompetent Scribe

But there are other characteristics of this old Ms. which have to be taken into consideration if a correct estimate of its evidential value is to be reached. Thus, there are internal evidences that lead to the conclusion that it was the work of a scribe who was singularly careless, or incompetent, or both. In this Ms. the arrangement of the lines is peculiar, there being four columns on each page, each line containing about twelve letters — all capitals run together. There is no attempt to end a word at the end of a line, for even words having only two letters as en, ek, are split in the middle, the last letter being carried over to the beginning of the next line, though there was ample room for it on the line preceding. This and other peculiarities give us an idea of the character and competence of the scribe.

But more than that. Dr. Scrivener says: “This manuscript must have been derived from one in which the lines were similarly divided, since the writer occasionally omits just the number of letters which would suffice to fill a line, and that to the utter ruin of the sense ; as if his eye had heedlessly wandered to the line immediately below.” Dr. Scrivener cites in stances “where complete lines are omitted,” and others “ where the copyist passed in the middle of a line to the corresponding portion of the line below.”

From this it is evident that the work of copying was done by a scribe who was both heedless and incompetent. A careful copyist would not have made the above, and other, mistakes so frequently; and only the most incompetent would have failed to notice, upon reading over the page, and to correct, omissions which utterly destroyed the sense.

Dr. Scrivener’s judgment on this feature of the case is entitled to the utmost confidence, not only because of his great ability as a textual critic, but because, being impressed, as all antiquarians were, with the importance of Tischendorf’s discovery, it was solely from a sheer sense of duty and honesty, and with manifest reluctance, that he brought himself to point out the defects of the manuscript. Therefore, the following admission made by him carries much weight :

“It must be confessed indeed that the Codex Sinaiticus abounds with similar errors of the eye and pen, to an extent not unparalleled, but happily rather unusual in documents of first rate importance; so that Tregelles has freely pronounced that ‘the state of the text, as proceeding from the first scribe, may be regarded as very rough.’” Speaking of the character of the two oldest Mss. Dean Burgon says:

“The impurity of the text exhibited by these codices is not a question of opinion but of fact. . . . In the Gospels alone Codex B (Vatican) leaves out words or whole clauses no less than 1,491 times. It bears traces of careless transcription on every page. Codex Sinaiticus ‘abounds with errors of the eye and pen to an extent not indeed unparalleled, but happily rather unusual in documents of first-rate importance.’ On many occasions 10, 20, 30, 40 words are dropped through very carelessness. Letters and words, even whole sentences, are frequently written twice over, or begun and immediately canceled; while that gross blunder, whereby a clause is omitted because it happens to end in the same words as the clause preceding, occurs no less than 115 times in the New Testament.”

In enumerating and describing the five ancient Codices now in existence, Dean Burgon remarks that four of these, and especially the Vatican and Sinaitic Mss. “Have, within the last twenty years, established a tyrannical ascendancy over the imagination of the critics which can only be fitly spoken of as a blind superstition. “Those ancient Codices have indeed been blindly followed, notwithstanding that they differ “not only from ninety-nine out of a hundred of the whole body of extant Mss. Be sides, but even from one another. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. As said of the two false witnesses that came to testify against Christ, so it may be said of these witnesses who are brought forward at this late day to testify against the Received Text, “But neither so did their witness agree together.”

The Number and Kinds of Differences

As a sufficient illustration of the many differences between these two Codices and the great body of other Mss. We note that, in the Gospels alone. Codex Vaticanus differs from the Received Text in the following particulars: It omits at least 2,877 words; it adds 536 words; it substitutes 935 words; it transposes 2,098 words ; and it modifies 1,132 ; making a total of 7,578 verbal divergences. But the Sinaitic Ms. is even worse, for its total divergences in the particulars stated above amount to *nearly nine thousand*.

Summing up the case against these two fourth century Codices (with which he includes the Beza, supposedly of the sixth) Dean Burgon solemnly

assures us, and “without a particle of hesitation, that they are three of the *most scandalously corrupt copies extant*;” that they “exhibit the most shamefully mutilated texts which are anywhere to be met with;” that they “have become (by whatever process, for their history is wholly unknown) the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of truth, which are discoverable in any known copies of the Word of God” (italics in the original).

These are strong statements, but the facts on which they are based seem fully to warrant them. Therefore it matters not what specific excellencies might be attributed to the Revised Version of the New Testament, the fact that the underlying Greek Text was fashioned in conformity to the Mss. Referred to in the above quoted paragraph is reason enough why it should be shunned by Bible users.

In describing the foregoing characteristics of the two most ancient Codices, as revealed by a minute inspection thereof, and by careful comparison with the Received Text, we are not losing sight of the fact that the many divergences between the two do not of themselves tend to show the corruption of the former, since those differences may be explained equally well upon the theory adopted by the Revisionists, and supported by the more modern Greek editors, namely, that the two ancient Codices are the repositories of the purer Text, and that the corruptions and departures are with the Received Text and the sources from which it has been derived.

But let it be remembered in the first place that it is for the supporters of the two ancient Codices, as against the Received Text, to establish their case by a preponderance of testimony ; for the burden of proof rests heavily upon them. It is for them to show, and by testimony which carries thorough conviction, that God left His people for fifteen centuries or more to the bad effects of a corrupt text, until, in fact, the chance discovery by Constantine Tischendorf, in the middle of the 19th century, of some leaves of parchment so slightly valued by their custodians that they had been thrown into the waste paper basket, and until (for some mysterious and as yet unexplained reason) the Codex Vaticanus was exhumed from its suspicious sleeping place at the papal headquarters.^[4] It is for them to explain, if they can, the

4 It is easy to understand why this particular Ms. is cherished at the “Vatican; for its corruptions are what make it valuable to the leaders of the papal system. We can conceive therefore the satisfaction of those leaders that their highly prized Ms. has been allowed to play the leading part in the revision of the English Bible, than which there is nothing on earth they have more reason to fear. On the other hand, may not this be one of the causes why God, in His over ruling providence has frustrated the attempt to

concurrence of a thousand manuscripts, widely distributed geographically, and spread over a thousand years of time, and of the many Versions and writings of “fathers” going back to the second century of our era. That there were corrupt and defective copies in the early centuries — many of the alterations having been made with deliberate intent — is well known; and to account for the survival of a few of these (three at the most) is not a difficult matter. Indeed there is good reason to believe that they owe their prolonged existence to the fact that they were known to be, by reason of their many defects, unfit for use. But, on the other hand, the fact (as is admitted) of the existence everywhere of a Text represented now by over a thousand extant manuscripts, and agreeing with the Received Text, can be accounted for only upon the supposition that that is the true Text. Furthermore, we have shown by what has been presented above that the two most ancient Codices exhibit clear internal evidences of their defective character; and we have shown also that, in case of the Sinaitic Ms., the thoroughly corrupt and defective work of the original scribe (or scribes) was well known to generation after generation of those through whose hands it passed.

SUMMARY

Briefly then to sum up the matter thus far, we observe :

1. That the most important and deplorable of the departures of the New Greek Text from the Received Text have been made with the support of less than one percent of all the available witnesses; or in other words, the readings discarded by the Revisers have the support of over 99 percent of the surviving Greek Texts (besides Versions and “Fathers”).

2. That the two Mss. Which had the controlling influence in most of these departures are so corrupt upon their face as to justify the conclusion that they owe their survival solely to their bad reputation.

With these facts before us, and in view also of the leading part the English speaking peoples were to play in shaping the destinies of mankind during the eventful centuries following the appearance of the Version of 1611, we are justified in believing that it was through a providential ordering that the preparation of that Version was not in anywise affected by higher critical theories in general, or specifically by the two ancient Codices we have been discussing. For when we consider what the A. V. was to be to the world, the incomparable influence it was to exert in shaping the course of events, and in accomplishing those eternal purposes of God for which Christ died and rose again and the Holy Spirit came down from heaven — “when we consider that this Version was to be, more than all others combined, “the displace the A. V. by & new version, based upon such a sandy foundation ?

Sword of the Spirit,” and that all this was fully known to God beforehand, we are fully warranted in the belief that it was not through chance, but by providential control of the circumstances, that the translators had access to just those Mss. Which were available at that time, and to none others. This belief in no way conflicts with the fact that man’s part in the preparation of the A. V. is marked, and plainly enough, by man’s infirmities.

Chapter V

The Principle of, “Ancient Evidence Only” Examined

The principle of “Ancient Evidence Only” examined. Divine Safeguards to the Sacred Text. The Evidential Value of later Mss. Errors of Omission. An illustrative test of the comparative values of the earlier and the later Mss. The strength of the case for the Received Text.

WE COME now to the examination of the principle adopted by the various editors of the Greek Text of the Bible, a principle that was imposed upon the Revision Committee, though that imposition was accomplished in such a way (as hereinafter pointed out) that many of them apparently were not aware of it until after they disbanded.

We fully admit that the principle of following the most ancient manuscripts is, on its face, reasonable and safe ; for it is indisputable that (other things being equal) the copies nearest to the original autographs are most likely to be freest from errors. If therefore it were a question whether or not we should follow, in the fashioning of a Greek Text, the earliest as against later manuscripts, there would be no “ question” at all; for all would agree. But, as the case actually stands, it is impossible for us to follow the earliest manuscripts, for the simple reason that they *no longer exist*. Not a single copy of the many thousands that were made, circulated, and read in the first three centuries is known to exist today. We do have Versions and patristic quotations that date back to the second century, and these, according to the principle we are discussing, are entitled to great weight. Is it not strange therefore, that those who justify their course by appealing to, and by professing to follow blindly, that principle, should cast it aside and accept the readings of fourth century Codices, where these are in conflict with second century Versions and quotations ?

Seeing then that the earliest manuscripts are no longer in existence, we cannot follow them, and hence it is clear that the problem which confronts us is one that cannot be solved by application of the simple rule we are discussing. Briefly, the situation is this : We have on the one hand, the Greek

Text of 1611 which served as the basis for the A. V. — a Text that represents and agrees with a thousand manuscripts going back as far as the fifth century, and with Versions and quotations going back to the second. As to this there is no dispute at all; for Drs. Westcott and Hort admit the existence of this Text, and even assume that it was discussed and approved by convocations of the Eastern churches as early as *the third century*. On the other hand, we have the Codices Vaticanus, Sinaiticus, and Beza, supposedly dating, as to the first two, from the fourth century, and as to the last from the sixth, which manuscripts present thousands of divergences (omissions, additions, substitutions, transpositions, and modifications) from the Received Text. Upon such a state of things the question presented for decision is this: Shall we stand by the Received Text (accepting corrections thereof wherever they can be established by preponderating proof and putting those ancient Codices on the level of other witnesses, to be tested as to their credibility like all others) 1 Or shall we abandon the Textus Receptus in favor of that of Westcott and Hort, or of some other of the half dozen that profess to be shaped by the principle of following the ancient manuscripts ? This is the question we propose to discuss in the present chapter.

It should be observed, before we proceed with this question, that the agreeing testimony (where they do agree) of the Vatican and Sinaitic Mss. Cannot be properly regarded as having the force of two independent witnesses ; for there are sufficient evidences, both internal and external, to warrant the conclusion that these two Codices are very closely related, that they are, in fact, copies of the same original, itself a very corrupt transcript of the New Testament. For while it is admitted on all hands that the Text used as the basis of the Authorized Version correctly represents a Text known to have been widely (if not everywhere) in use as early as the second century (for the Peschito and Old Latin Versions, corroborated by patristic quotations afford ample proof of that), on the other hand it is not known that the two Codices we are discussing represent any thing but copies of a bad original, made worse in the copying.

Divine Safe Guards to the Text

It is appropriate at this point to direct attention to the Divinely ordained means which have thus far protected the Sacred Text from serious corruption. He who gave to men the Holy Scriptures to serve throughout the age as the sure foundation of that * ‘faith of the Son of God’ which alone avails for personal salvation, and to be also the sufficient rule of life and conduct for * * the household of faith, ‘ ‘ has not failed to devise effectual means for the preservation of His written “Word. The means in question are, according to

God's usual way of continuing the line of a living thing, incidental to and inherent in the thing itself, and not something extraneous thereto. For it is a part of the normal life of every individual to provide for the continuance and multiplication of individuals of its own kind. Thus, as the grain supplies not only bread to the eater, but also seed to the sower, so in like manner God has provided that His living Word should both feed every generation of saints, and should also increase and multiply itself. As it is written, "And the Word of God increased" (Ac. 6:7) ; and again, "But the Word of God grew and multiplied" (Ac. 12:24) ; and once more, "So mightily grew the Word of God and prevailed" (Ac. 19:20). The means which mainly have served to accomplish the purpose referred to, are these :

1. The necessity that there should be a great and steadily increasing multiplication of copies ; for this provides automatically the most effectual security imaginable against corruption of the Text.

2. The necessity that the Scriptures should be translated into divers languages. This translation of the Written Word into various tongues is but a carrying out of that which the miracle of Pentecost indicated as a distinctive characteristic of this age, namely, that everyone should hear the saving truth of God in the tongue wherein he was born. Thus, the agreement of two or more of the earliest Versions would go a long way towards the establishment of the true reading of any disputed passage. It is appropriate at this point to direct attention to the very great value of a Version as a witness to the purity of the original Text from which it was translated. Those who undertake a work of such importance as the translation of the New Testament into a foreign language would, of course, make sure, as the very first step, that they had the best obtainable Greek Text. Therefore a Version (as the Syriac or Old Latin) of the second century is a clear witness as to the Text recognized at that early day as the true Text.

This point has an important bearing upon the question we are now examining. For, remembering that "we have no actual *Copies* (i. e., Original Greek Texts) so old as the Syriac and Latin *Versions* (i. e., Translations) by probably more than 200 years" (The Traditional Text, Burgon and Miller), and that "The oldest Versions are far more ancient than the oldest (Greek) manuscripts" (Canon Cook), and remembering too that those venerable Versions prove the existence in their day of a standard Text agreeing essentially with our Textus Receptus, and it will be recognized that "the most ancient evidence" is all in favor of the latter.

3. The activity of the earliest assailants of the church necessitated, on the part of the defenders of the faith, and that from the very beginning, that they should quote extensively from every part of the New Testament. In this

way also a vast amount of evidence of the highest credibility, as to the true reading of disputed passages, has been accumulated, and has come down to us in the writings of the so-called “Church Fathers.” But of what avail would all these checks and safeguards have been if men had been allowed to follow a principle so obviously unsound as that the most ancient manuscripts are to have the deciding voice in every dispute? However, God can be trusted to see to it that all attempts to sweep away His protecting means should fail — as in this case.

The Value of Comparatively Late Mss.

It is quite true that most of the extant copies of the Greek New Testament date from the 10th to the 14th century. Thus they are separated from the inspired original Writings by a thousand years or more. Yet, that they faithfully represent those originals, and that the concurrence of a large majority of them would correctly decide every disputed reading, no reasonable person should ever doubt. The extant texts of secular writers of antiquity (as Herodotus, Thucydides, and Sophocles) are but few in comparison with the thousand manuscripts of the Scriptures, and are separated from their originals by 500 *additional years*. Moreover, they lack the extraordinary safeguards, mentioned above, whereby the integrity of the Scriptures has been protected. Yet no one doubts that we have correct texts of those ancient writers. So the fact is that the security which the Text of the Scriptures has enjoyed is, as has been well said, “altogether unique and extraordinary. * Errors of Omission In considering the principle of following the most ancient manuscripts it is important to note how it works in the case of that commonest of all errors — errors of omission; and in discussing this point we would take as an example the question of the last twelve verses of the Gospel of Mark (referred to specifically later on). Those verses are absolutely necessary to the completeness of the Gospel; yet because they are not in “the two most ancient Mss.” the Revisionists have marked them as probably spurious.

Here then we may propose a question upon which the merits of the B. V. may be decided, at least to a very large extent : Should the purely negative testimony of those two Codices (i. e., The fact that certain words and passages are not found in them) be allowed to overthrow the affirmative testimony of hundreds of other Greek Manuscripts, Versions, and quotations from the “ church fathers ? “This is a question which anyone of ordinary intelligence can be trusted to decide correctly when the following points (to which Dr. Hort and the majority of the Revision Committee must have been strangely blinded) are taken into account:

1. The commonest of all mistakes in copying manuscripts, or in repeating a matter, are mistakes of *omission*, or lapses of memory, or the results of *inattention*. Hence it is an accepted principle of evidence that the testimony of one competent witness, who says he saw or heard a certain thing, carries more weight than that of a dozen who, though on the spot, can only say that they did not see or hear it, or that they do not remember it. Therefore, other things being equal, the *affirmative* evidence of the other three ancient Codices and Versions, and that of the “fathers” who quote those verses as unquestioned Scripture, is an hundred fold more worthy of credence than the *negative* testimony of the two which were allowed to control in settling the text of the R. V.

2. As we have already stated, a superstitious deference was paid to the Sinai and Vatican Mss. Because of their (supposed) greater antiquity, the assumption being that the older the Ms. the more likely is it to be correct. But that assumption is wholly unwarrantable. In the concrete case before us, we have, in support of the Text of the A. V., the concurrent testimony of many manuscripts, from many *different parts* of the world; and though these were copies of older copies no longer in existence, yet, upon the soundest principles of the law of evidence, their concurrent testimony serves to establish conclusively the various disputed passages, where the two ancient Codices present variances.

The question of the authenticity of the last twelve verses of the Gospel by Mark is of such importance that we propose to cite the testimony in regard thereto more fully in a subsequent chapter. We are referring to it here only as an impressive illustration of a general principle. That principle (the causes of errors of omission) is of exceptional importance in this case because, as we have seen, the original scribe of the Sinaitic Codex was peculiarly given to errors of that sort.

A Test of the Principle of “Ancient Evidence”

Let us take an illustration of what we are here seeking to establish, namely, that the concurrent testimony of the manuscripts which support the Received Text conclusively establish its authenticity in parts where it differs from the “New Greek Text” of Westcott and Hort. For this purpose let us suppose that a hundred copies of a certain original document in a central business office were made by different copyists and sent to as many different branch-offices in various parts of the world; and suppose that, since the document contained directions for the carrying on of the business for many generations, it had to be copied again and again as the individual Mss. Were worn out through usage. Suppose further that, after centuries of

time, one of the *earliest* copies should turn up which, upon examination, was found to lack a word or sentence found in later copies in actual service, and that it were deemed important to settle the question of the authenticity of that word or sentence. Suppose further that, for the purpose in view, a dozen of the manuscripts then in actual use in various and far distant parts of the world, each one being a late copy of previously used and worn-out copies, were examined, and that the disputed word or sentence were found in each of those late copies, is it not clear that the authenticity thereof would be established beyond all reasonable dispute? Such must be the conclusion, because the absence thereof in the ancient copy could be easily accounted for, whereas its presence in a number of later copies, each of which came from a distinct source, could not be accounted for except on the assumption of its genuineness.

But let us suppose that, in addition to the various copies in use in various places, there existed certain translations (versions in foreign languages) which translations were earlier than the very earliest of the existing manuscripts in the original tongue; and also that many quotations of the disputed passage were found in the writings of persons who had lived in or near the days when the document itself was written; and suppose that the disputed word or sentence were found in every translation and every quotation, would not its genuineness be established beyond the faintest shadow of a doubt?

This superstitious case will give a good idea of the strength of the evidence in favor of the Text of the A. V. For in the settling of that Text due weight was given to the concurrent testimony of the numerous Mss. In actual use in different churches, widely separated from one another; and also to the corroborating testimony of the most ancient Versions and of the patristic writings; whereas, in the settling of the text of the E. V. the evidence of highest grade was uniformly rejected in favor of that of the lowest grade.

The Strength of the Case in Favor of The Received Text

3. But the case in favor of the Greek Text of the A. V. is far stronger than this. For when the two Mss. Which controlled the Westcott and Hort text are scrutinized, they are found to contain such internal proofs of their unreliability as to impeach their own testimony, and render them utterly unworthy of belief. They present the case of witnesses who have been caught in so many misstatements as to discredit their entire testimony.

To begin with, their history renders them justly open to suspicion. For why should a special Ms. be carefully treasured in the Vatican, if not for the reason that it contained errors and textual corruptions favorable to the doctrines and practices of Rome? And why was the other Ms., discovered in

the last century by Tischendorf, allowed to lie in disuse for hundreds of years from the fourth century (as supposed) until the nineteenth? A reasonable inference would be that the Ms. was cast aside and ultimately consigned to the waste paper basket, because it was known to be permeated with errors of various sorts. And this inference is raised to the level of practical certainty by the fact that, time and again, the work of correcting the entire manuscript was undertaken by successive owners.

But not to dwell longer upon mere circumstances, the two Mss., When carefully examined, are found to bear upon their face clear evidences that they were derived from a common, and a very corrupt, source. The late Dr. Edward Vining of Cambridge, Mass., has gone thoroughly into this, and has produced evidence tending to show that they were copies (and most carelessly made) of an original brought by Origen out of Egypt where, as is well known, the Scriptures were corrupted almost from the beginning in the interest of the same ascetic practices as now characterize the church of Rome.

Dr. Scrivener (generally regarded as the ablest of the textual critics) says that "the worst corruptions to which the New Testament has ever been subjected originated *within a hundred years after it was composed*," and that "Irenaeus and the African fathers used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephens, thirteen centuries later, when moulding the *Textus Receptus*."

In view of such facts as these, it is easy to see what havoc would result to the sacred text if (as actually happened in the production of the R. V.) its composition were controlled by two manuscripts of Egyptian origin, to the actual repudiation of the consensus of hundreds of later manuscripts of good repute, of the most ancient and trustworthy of the Versions, and of the independent witness of the earliest Christian writers.

4. Bearing in mind that, as Dr. Kenyon of the British Museum says, "the manuscripts of the New Testament are counted by hundreds and even thousands," it is a cause for astonishment that credence should have been given in any instance to the Vatican or Sinai Ms. (or both together in cases where they agree) against the agreeing testimony of the multitude of opposing witnesses. But such was the rule consistently followed in compiling the Text for the B. V. Canon Cook in his book on the "Revised Version of the First Three Gospels," says :

"By far the greatest number of innovations, including those which give the severest shocks to our minds, are adopted on the testimony of two manuscripts, or even of one manuscript, against the distinct testimony of all

other manuscripts, uncial and cursive.[⁵] . . . The Vatican Codex, sometimes alone, but generally in accord with the Sinaitic, is responsible for nine-tenths of the most striking innovations in the R-V”

We have deemed it worth while to examine with some care the principle whereby modern editors of the Greek Text of the New Testament profess to have been guided, and this for the reasons, first, that the question here discussed, and the facts whereby it must be determined, lie beyond the reach of most of those for whose benefit we are writing; and second, that if we are right in our view that the principle we are discussing is utterly unsound, is contrary to the rules of evidence, and is certain to lead astray those who submit to its guidance, we have taken the foundation completely from under the Revised Version of 1881 and of every other Version that rests upon the same corrupt Greek Text, or one constructed upon the same principles.

We bring our remarks under this heading to a close by quoting the following from Scrivener’s “Plain Introduction to the Text of the N. T.” (1883): Dr. Hort’s system is entirely destitute of historical foundation.” And again :

“We are compelled to repeat as emphatically as ever our strong conviction that the hypothesis to which he (Dr. Hort) has devoted so many laborious years is destitute not only of historical foundation but of all probability resulting from the internal goodness of the text which its adoption would force upon us.

“He quotes Dr. Hort as saying, “We cannot doubt that S. Luke 23:34 comes from an extraneous source,” and he replies, “Nor can we, on our part, doubt that the system which entails such consequences is hopelessly self-condemned.”

We conclude therefore, from what has been under consideration up to this point in our inquiry, that the E. V. should be rejected, not only because of the many unsupported departures from the A. V. it contains, but because the Greek Text whereon it is based was constructed upon a principle so unsound that the resulting Text could not be other than “hopelessly” corrupt.

Chapter VI

The Procedure of the Revision Committee

5 For some centuries after Christ all Greek manuscripts were written entirely in capital letters. Such mss. (The most ancient) are called “uncial.” In later times the custom of using capitals at the beginning only of a sentence, or for proper names, came into existence. That style of writing is called “cursive.”

*The Instructions Given Them and How They Were Carried Out
— No Authority Given to Fashion a New Greek Text — How Their
Sanction Was Seemingly Given to the Westcott and Hort Text.*

SOME of our readers will perhaps be asking how it was possible that the learned men who composed the Revision Committee could have allowed the great mass of testimony which sustains the authenticity of the Received Text to be set aside upon the sole authority of two Codices so dubious as the two we have been discussing. The explanation is that the Revisionists did not consider these matters at all. They were not supposed to undertake the refashioning of the Greek Text — for that lay entirely outside their instructions — and they had therefore no occasion to go into the many intricate matters involved in the weighing of the evidence for and against the Received Text.

Neither was it their province to decide upon the soundness of the principle of following ancient Mss. Only; and the account of their proceedings (published by Dr. Newth, one of the Revisers) makes it quite plain that they did not have before them, or give any consideration to, the weighty matters of fact, affecting the character of those two "ancient witnesses," which we are now putting before our readers. It is therefore to be noted (and it is an important point) that, in regard to the underlying Greek Text of the R. V. and the principles that controlled its formation, no appeal can properly be made to the scholarship of the Committee, how soever great it might be. In view of all the facts it seems clear that, not until after the Committee had disbanded, and their work had come under the scrutiny of able scholars and faithful men, were they themselves aware that they had seemingly given their official sanction to the substitution of the "New Greek Text" of Westcott and Hort for the Textus Receptus. The Westcott and Hort Text had not yet been published, and hence had never been subjected to scrutiny and criticism; nor had the principles upon which it was constructed been investigated. Only after it was too late were the facts realized, even by the Revisers themselves.

The mischief has thus been traced back to those two scholars, and to a Text that had not yet seen the light of day and been subjected to the scrutiny of other scholars. And we now know that not until after the R. V. of the New Testament had been published was it known that the Westcott and Hort Text had been quietly imposed upon the Revisers, and that it was conformed to the two old Codices, Sinaiticus and Vaticanus.

Dean Burgon was one of the first to call attention to the fact that the most radical departures, in the R. V. were not new translations of the Received Text, but were departures that arose from *changes in the Greek Text itself*. No

announcement of this important fact had been made by the Committee ; and indeed there was seemingly a disposition to throw a veil over this part of the proceedings in Committee. “But,” says Dean Burgon, “I traced the mischief home to its true authors — Drs. Westcott and Hort — a copy of whose unpublished text, the most vicious in existence, had been confidentially and under ; pledges of the strictest secrecy, placed in the hands of every member of the revising body.” Dean Burgon thereupon proceeded to publish some of these facts in a series of articles which appeared in the Quarterly Review in 1883 ; and subsequent events have amply proved the correctness of, his anticipations at that time, namely that the effect of careful investigations ‘ would eventually convince all competent judges that the principles on which the “New Greek Text” was constructed were “radically un sound;” and that “the Revision of 1881 must j come to be universally regarded as — ^what it most certainly is — the most astonishing, as well as the most calamitous, literary blunder of the age.’* ”

Dean Burgon had undertaken the examination of the E. V. upon the supposition that that work was what its name implies, and what its authors had been charged to produce, namely, a “Revision of the Authorized Version.” But, as he puts it, “we speedily found that an entirely different problem awaited us. We made the distressing discovery that the underlying Greek Text had been completely refashioned throughout.” This is the more serious because no one, upon reading the preface to the R. V. would find any hint at such a thing. But, thanks to the thorough investigations of scholars of the first rank (some of whom are quoted in this volume) it is now possible for all who are interested in this great and solemn question, to satisfy themselves that Drs. Westcott and Hort have indeed, as Dean Burgon said, “succeeded in producing a Text vastly more remote from the inspired autographs of the evangelists and apostles of our Lord, than any which has appeared since the invention of printing.” Referring in another place to this important feature of the case. Dean Burgon said :

“A revision of the English Authorized Version^[6] having been sanctioned by the Convention of the . Southern Province in 1871, the opportunity was eagerly grasped by two irresponsible scholars of the University of Cambridge (meaning Drs. Westcott and Hort) for obtaining the general sanction of the Revising body, and thus indirectly of the Convocation itself, for a private venture of their own — their privately devised Revision of the Greek Text. On that Greek Text of theirs (which I hold to be the most depraved that has ever appeared in print) with some slight modifications, our English Authorized Version has been silently revised: silently, I say, for in the margin

6 Not, be it observed, a revision of the Greek Text

of the English no record is preserved of the underlying Textual changes introduced by the Revisionists. On the contrary, use has been made of that margin to insinuate suspicion and distrust, in countless particulars as to the authenticity of particulars of the Text which have been suffered to remain unaltered.”

The Procedure of the Revisionist Committee

An account of the mode of procedure of the Revision Committee, whereby they settled the final reading of the English Text has been published by one of the members (Dr. Newth) ; and as detailed by him it is certainly not calculated to inspire us with confidence in the results thereby arrived at. This was the mode : A pas sage being under consideration, the Chairman asks, “Are any Textual changes proposed?” If a change be proposed then “the evidence for and against is briefly stated.” This is done by “two members of the Company — Dr. Scrivener and Dr. Hort.” And if those two members disagree “the vote of the Company is taken, and the proposed Reading accepted or rejected. The Text being thus settled, the Chairman asks for proposals on the Rendering” (i. e., The Translation).

Thus it appears that there was no attempt whatever on the part of the Revisionists to examine the evidence bearing upon the many disputed readings, They only listened to the views of two of their number (one of whom, as we have seen, was fatally obsessed by a vicious theory) and thereupon, in summary fashion, they “settled” the Text by a majority vote. Can we possibly have any confidence in a Text that was “settled” by such a slap-dash method!

Sir Edmund Beckett in his book, “Should the Revised Be Authorized?” (P. 42) aptly remarks upon the above that, if Dr. Newth’s description ‘ ‘ of the process whereby the Revisionists ‘settled’ the Greek alterations is not a kind of a joke, it is quite enough to ‘settle’ this Revised Greek Testament in a very different sense.” And Canon Cook (“R. V. of the First Three Gospels Considered”) says concerning the above explanation by Dr. Newth, “Such a proceeding appeared to me so strange that I fully expected the account would be corrected, or that some explanation would be given which might remove the very unpleasant impression. ‘ ‘ But not so. On the contrary, the Chairman himself (Bishop Ellicott) is authority for the fact that Dr. Newth’s account of the method whereby the Greek Text was “settled” is quite correct.

Sir Edmund Beckett has, we think, put the matter very well when he said that Dr. Newth’s account of the way the Committee on Revision “settled” the Greek Text “is quite enough to ‘settle ^ the Revised Version in a very different sense.” For in the production of the “New Greek Text”

the Revisers have departed from the Textus Receptus nearly 6,000 times.

The question of every proposed change should have been made a matter of careful investigation, and should have been reached according to the weight of the evidence, for and against. But from the published account of the proceedings, vouched for by the chairman (Bishop Ellicott) as correct, we understand that in no case was there any examination of the question, or weighing of the evidence by the Committee.

Upon this state of things Bishop Wordsworth remarks :

“The question arises whether the Church of England, which sanctioned a revision of her Authorized Version Under the express condition (which she most wisely imposed) that no changes should be made in it except such as were absolutely necessary, could consistently accept a Version in which 36,000 changes have been made, not a fiftieth of which can be shown to be needed, or even desirable.”

Chapter VII

Specific Examples of Textual Corruption

Specific Examples of Textual Corruption. The last 12 Verses of Mark. The Angelic Message. The Lord 's Agony, and His Prayer on the Cross. "The Mystery of Godliness." Other important passages affected.

ENOUGH has been said, we think, to impeach successfully the credibility of the two "ancient witnesses" whose testimony was so largely relied upon in constructing a Greek Text for the R. V. We will therefore proceed now to refer to some conspicuous instances wherein passages or clauses have been either corrupted or brought under unjust suspicion through their evidence, which is largely of a negative character. And this will throw further light upon the character of those witnesses ; for an effectual way of discrediting their testimony is to produce actual instances of the mischief that has been done by accepting it.

The Last Twelve Verses of Mark

In his "unanswered and unanswerable" work on this famous passage (published some years before the R. V. appeared, so that the Revisers were duly informed in regard thereto) Dean Burgon wrote as follows :

"The consentient witness of the manuscripts is even extraordinary. With the exception of the two uncial manuscripts which have just been named (Vatican and Sinaitic) there is not one Codex in existence, uncial or cursive (and we are acquainted with at least eighteen other uncials and about six hundred cursives of this Gospel), which leaves out the last twelve verses

of S. Mark. The omission of these twelve verses, I repeat, in itself destroys our confidence in Codex B (Vaticanus) and Codex Sinaiticus. . . . Nothing whatever which has hitherto come before us lends the slightest countenance to the modern dream that S. Mark's Gospel, as it left the hands of its inspired author, ended abruptly at verse 8, . . . , The notion is an invention, a pure imagination of the critics, ever since the days of Griesbach."

The fact that the Revisers have discredited a passage so important as the ending of Mark's Gospel is enough in itself to arouse suspicion as to their entire work, and to create a feeling of uncertainty as to their fitness for the great task entrusted to them. For the evidence in favor of the authenticity of that passage is simply overwhelming.

The Angelic Message (Luke 2 : 14)

As another typical instance of the sort of changes that the Revisionists have attempted to introduce through the unsound methods they pursued, we take the words of the angelic message, "And on earth peace, good will towards men" (Lu. 2:14). For this the Revisionists, upon the authority of the little handful of corrupt Mss. To which they superstitiously bowed, have substituted the uncouth and preposterous phrase, "peace among men in whom he is well pleased."

Now we should suppose that every one acquainted with the language of Scripture, and possessed of spiritual discernment to even a moderate extent, would unhesitatingly say that such a phrase could never have been part of the true Word of God. But, going back to the evidence, it is found that, with the exception of four Codices of bad repute (two of which have been corrected as to this very passage in loco) every existing copy of the Gospels (amounting to many hundreds) has the reading of the Received Text; and this reading has the support of five ancient Versions, and of quotations from more than a score of "fathers." It is a case where, upon the evidence, there is no room for the smallest doubt. And this is a fair example of how the case stands with nearly all the changes of the Greek Text.

The Lord's Agony in the Garden and His Prayer for His Murderers

As further examples of the havoc which the system adopted by the Revisers has wrought, we would refer to Luke 22:43, 44, and Luke 23:34. These passages, with many others (some of them very important) the Revisers have enclosed in brackets in order to indicate the "moral certainty" they entertained that the words in question are spurious. The first of the above mentioned passages describes the Lord's agony and bloody sweat in the garden, and the other is the vitally important prayer of Christ on the

cross, “Father forgive them, for they know not what they do. “We have a special comment on this last passage below. Now the state of the evidence, as in the last preceding instance, is such as to establish beyond all doubt that both these passages are genuine Scripture.

To Save That Which Was Lost

As another example out of many we take the precious words of the Lord Jesus, “The Son of man is come to save that which was lost, ‘ ‘ which are expunged by the Revisionists from Matthew 18:11, although they are attested by every known uncial except three (the usual three of bad character), by every known cursive except three, by numerous Versions, by the lectionaries of many churches, and by a large number of “fathers.” In a word, the evidence overwhelmingly establishes the genuineness of the passage.

Peter Walking on the Sea

In Matthew 14 : 30 the A. V. says that when Peter “saw the wind boisterous he was afraid”. The E. V. strikes out the word “boisterous,” which, however, is a word of capital importance here. The only warrant for this meddlesome change, which spoils the sense of the passage, is that Tischendorf (alone of all the editors) rejects the word. And the Revisers have made matters worse by putting in the margin the utterly misleading statement “many ancient authorities add strong.” The reader would certainly understand from this that the majority of the authorities, especially the “ ancient” ones, omitted the word. But the truth of the matter is that the Mss. Which omit the word are but two; and of them Sir E. Beckett says, “and those two manuscripts appear also to be rather distinguished for blunders than for excellence.” Here we have a most unjustifiable alteration, coupled with an utterly misleading statement of the facts behind it.

The Mystery of Godliness

Another example of vicious and wholly un warranted tampering with an important passage, is furnished by the alteration in 1 Timothy 3:16, whereby the words, “God was manifest in the flesh,” are changed to “he who was manifested in the flesh.” How this change strikes at the foundation truth of the Deity of our Lord is apparent at a glance. As to the evidence in this case. Dean Burgon says that the reading adopted by the Revisers “is not to be found in more than two copies of S. Paul’s Epistles, is not certainly supported by a single Version, and is not clearly advocated by a single Father.” In a word the evidence is overwhelmingly against it. Dean Burgon, in his truly crushing reply to Bishop Ellicott, the chairman of the Revision Committee,

has triumphantly vindicated the authenticity of the Received Text in its reading of this vitally important passage.

From that reply we extract the following :

“Behold then the provision which the Author of Scripture has made for the effectual conservation in its integrity of this portion of His Written Word! Upwards of 1800 years have run their course since the Holy Ghost, by His servant Paul, rehearsed ‘the Mystery of Godliness,’ declaring this to be the great foundation fact, namely, that ‘God was manifest in the flesh.’ And lo ! out of 254 copies of St. Paul’s Epistles, no less than 252 are discovered to have preserved that expression. The copies whereof we speak were procured in every part of Christendom, being derived in every instance from copies older than themselves; which again were transcripts of copies older still. They have since found their way, without design or contrivance, into the libraries of every country in Europe, where they have been jealously guarded.”

Such an agreement between hundreds of witnesses, remote from one another, establishes the true reading beyond the faintest shadow of a doubt, particularly in view of the fact that the mistake of substituting “who” for “God” is easily accounted for by the resemblance in original uncial Mss. Between the conventional symbol for “God” and the relative pronoun “who.” We submit, as a proper and just conclusion from these facts, that men who, upon such a state of the evidence before them, would cast out of the Scripture at this vital point, the word “God,” and replace it by “who,” have thereby demonstrated their unfitness for the work of revising the Greek Text of the N. T.

The Omission of Mark 6 : 11

The Revisionists have discarded as spurious the words of Christ: “Verily I say unto you it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city” (Mk.6:11).

Referring to this mutilation Dean Burgon, in a letter addressed to the chairman of the Revision Committee, commented as follows:

“How serious the consequences have been they only know who have been at pains to examine your work with close attention. Not only have you on countless occasions thrust out words, clauses, and entire sentences of genuine Scripture, but you have been careful that no trace should survive of the fatal injury you have inflicted. I wonder you were not afraid. Can I be wrong in deeming such a proceeding to be in a high degree sinful ? Has not the Spirit pronounced a tremendous doom (Rev. 22:19) against those who do such things? Were you not afraid for instance to leave out (from

Mk. 6 :11) those solemn words of our Saviour, ‘Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city?’ Have you studied S. Mark’s Gospel to so little purpose as not to know that the six uncials on which you rely are the depositories of an abominably corrupt recension of the second Gospel?”

“Bless Them That Curse You” (Matt. 5:44)

In the same letter, referring to the omission of Matthew 5 : 44, Dean Burgon said :

“But you have committed a yet more deplorable blunder when — without leaving behind you either note or comment of any sort — you obliterated from S. Matthew 5 :44 the solemn words which I proceed to underline : — Bless them that curse you, do good to them that hate you, and pray for them which despite fully use you and persecute you.’ You relied almost exclusively on those two false witnesses, of which you are so superstitiously fond. (Vatican and Sinai Mss.) Regardless of the testimony of almost all the other copies besides, of almost all the versions, and of a host of primitive fathers, half of whom lived and died before our two oldest manuscripts came into being.”

“Father Forgive Them”

We have already quoted Dr. Hort’s remark concerning the infinitely precious words, “Father forgive them for they know not what they do,” words so divinely gracious that they are self -authenticating, but of which Dr. Hort said he could not doubt that they “came from an extraneous source.” Here is Dean Burgon’s comment :

“These twelve precious words Drs. Westcott and Hort enclose within double brackets in token of the ‘moral certainty’ they entertain that the words are spurious; and yet these words are found in every known uncial and in every known cursive copy, except four ; besides being found in every ancient version; and what amount (we ask the question with sincere simplicity), what amount of evidence is calculated to inspire undoubted confidence in any existing reading, if not such a concurrence of authorities as this?” As to the patristic evidence to this passage — “we find our Saviour’s prayer attested by upwards of forty ancient fathers (of the second to the eighth centuries) . . . How could our revisionists dare to insinuate doubts into wavering hearts and unlearned heads where (as here) they were bound to know there exists no manner of doubt at all?”

“And Am Known of Mine”

John 10 : 14 reads thus in the A. V., *“I am the Good Shepherd, and know My Sheep, and am known of Mine.”*

For the last clause the R. V. substitutes “and Mine own know Me. “In view of the next succeeding words, “As the Father knoweth me even so know I the Father;” this change destroys the exquisite diversity of expression of the original, which implies that whereas the knowledge which subsists between the Father and the Son is mutually identical, the knowledge the creature has of the Creator is of a very different sort; and it puts the creature’s knowledge of the Creator on the same level as the Father’s knowledge of the Son, and the Son’s knowledge of the Father. Speaking of this regrettable change Dean Burgon says :

‘The refinement in question has been faithfully retained all down the ages by every copy in existence, except the Vatican and the Sinaitic, and two others of equally bad character. Does anyone in his sober senses suppose that, if S. John had written ‘Mine own know Me,’ 996 manuscripts out of a thousand at the end of 1800 years would be found to exhibit ‘ I am known of Mine ‘ ?

Dr. Malan sums up in the following words his examination of the first chapter of Matthew as it appears in the R. V. — “The Revisers have made 60 changes in that chapter. Of these one is good, and one is admissible. All the rest (58) appear ill-judged or unnecessary.”

Canon Cook’s verdict on the Revisers’ Text of the first three Gospels is as follows :

“It is not too much to say that in nine passages out of ten — nay, to go further — in every passage of vital importance as regards the integrity of Holy Scripture, the veracity of the sacred writers, and the records of our Lord’s Sayings, nearly all ancient versions, and with very few exceptions, all ancient fathers, support the readings rejected by the Revisers.”

Sir Edmund Beckett (in his work already quoted) has this to say about the “critical maxims” the Revisers are supposed to have followed in reaching their results:

“It would take a great many critical maxims to convince me that the apostles wrote what can only be fairly translated into nonsense ; which they some times did, if the Revisers’ new readings are all right ; and moreover their adoption of them makes one suspicious about many other readings which cannot be brought under that test.”

Many other examples might be given of changes in the Greek Text made in deference to the two ancient Codices (Vaticanus and Sinaiticus) and against the overwhelmingly preponderating testimony of Greek Mss. Versions and Fathers, changes which inflict manifest injury upon the Holy

Scriptures ; but the foregoing are amply sufficient to warrant the conclusion that the "New Greek Text" underlying the E. V. (which is virtually that of Westcott and Hort) is vastly inferior to that of the A. V., and specifically that the witnesses whose testimony controlled in the construction of the former are utterly untrustworthy.

Chapter VIII

Changes in Translation

Changes in- Translation. The leaning towards greater literality not an improvement. Thou sands of uncalled-for changes — "mostly for the worse. Concerning 2 Timothy 3:16. The Version of 1911. Its value as a witness.

HAVING considered those departures of the R. V. from the A. V. that are due to the use of a different Greek Text, we come now to changes of another sort, namely, changes of words and sentences where there was no change in the corresponding part of the Greek Text. In speaking of this class of changes we do not fail to recognize, what is admitted by all competent authorities, that the A. V. could be corrected in a number of passages where the meaning is now obscured be cause of changes which three centuries have brought about in the meaning of English words, or where diligent study or recent discoveries have brought to light better readings. Such instances, however, are comparatively few, whereas the R. V. gives us about 36,000 departures, small and great, from the A. V. What shall we say of such a host of changes? Sir Edmund Beckett writes about it as follows :

"The two principal complaints of the work of the Revisers made by nearly every review, and by some of their own members (who protested in vain) are of the enormous number of alterations which convict themselves of being unnecessary; and the still more serious one that they have hardly changed a sentence without spoiling its English, sometimes by the smallest touch or transposition of a word, and still more by the larger alterations.

"The condemnation of a great deal of the Revisers' work, in real fidelity of translation, as well as in style, by such a scholar as the Bishop of Lincoln has been from his youth, is a blow from which they will not easily recover. . . . Another dignitary and scholar of eminence has publicly declared that he dissented from one-third (which is 12,000) of the alterations the more ambitious majority persisted in; and it is generally understood that another Dean resigned for the same reason in despair." In a great many instances changes were made in the tenses of verbs, upon the theory advocated by Drs.

Westcott and Hort, that the proper rendering of the Greek aorist demanded such changes. But this has since that time been seriously called into question. Indeed a writer in the London Times for January 17, 1920, remarks that "Some years ago Bishop "Westcott's son told the readers of The Times that the view taken by the Revisers of the proper meaning of the Greek aorist, which *led to so many alterations*, was now known to be mistaken.

"One need not be a Greek scholar in order to form an opinion of his own regarding the many changes of words and phrases which the Revisers have made in cases where there was no thought of changing the meaning. Such changes appear upon a mere comparison of the two Versions ; and if one has become at all used to the unapproachable style of the A. V. his ear must needs suffer continual offence and annoyance as he listens to the rendering of familiar passages in the R. V. Speaking to this point Dean Burgon (in his Revision Revised) says :

"The English, as well as the Greek, of the newly Revised Version, is hopelessly at fault. It is to me simply unintelligible how a company of scholars can have spent ten years in elaborating such a very unsatisfactory production. Their uncouth phraseology and their jerky sentences, their pedantic obscurity and unidiomatic English, contrast painfully with the happy turns of expression, the music of the cadences, the felicities of the rhythm of our Authorized Version. ... It is, however, the systematic deprivation of the underlying Greek which does so grievously offend me. For this is nothing else but a poisoning of the River of Life at its Sacred Source. Our Revisers stand convicted of having deliberately rejected the words of Inspiration in every page, and of having substituted for them fabricated readings which the church has long since refused to acknowledge, or else has rejected, with abhorrence, readings which survive at this time only in a little handful of documents of the most depraved type."

Dr. Alexander Carson

(Inspiration of the Scriptures, p. 198) has well said:

"There is no greater mistake than to suppose that a translation is good according as it is literal. It may be asserted that, without exception, a literal translation of any book cannot be a faithful one. For if the word is not used in its literal sense in the original it is a mistranslation of it to translate it literally. This is a canon of Biblical Interpretation of universal application, and of the greatest moment — a canon not only often violated, but to violate which is, in the estimation of some translators, the highest praise. A translation of this kind, instead of conveying the original with additional light, is simply unintelligible." Such being the case (and we think the truth of

Dr. Carson's statement is self-evident) it will be clearly seen that the making of a real translation is not merely a matter of giving the literal meaning of the words of the original; and further that, in order to be a good translator, one needs other qualifications besides a knowledge of the original tongue. So, as between the two rival Versions, much depends upon- the question whether the translators of 1881 were as well qualified for their work as those of 1611, As a help in the decision of this question we give, in this chapter, a few comparisons where changes have been made. We believe, however, that merely upon viewing broadly the two Versions most readers will recognize the great superiority of the Old Version. That work has commended itself to the acknowledged masters of the English tongue, as well as to the millions of ordinary readers, for more than three centuries, and it has occupied in the world a place unapproached by any other book in any language. And although we know it is only a translation, and although we know also that (as Joseph Parker said) "a translation may have its faults, and copyists may make blunders, yet we still call it the Holy Bible," and it is to us, as it has been to ten generations past, in truth and reality, the Living Word of the Living God. Such being the state of the case our wisdom is to hold on to the Old Version, and to every part of it, except in specific cases (and they are but few) where it can be shown by clear proof that a change is needed.

Examples of Changes in Translation

In taking notice of a few of the thousands of new readings introduced by the Revisers, it should be remembered that, according to the instructions under which they acted, they were not to make "any new translation of the Bible, nor any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary" and further they were instructed that "in such necessary changes, the style of the language employed in the existing Version be closely followed." Can any "competent" scholar tell us that even a sizable fraction of the host of changes now embodied in the R. V. were "necessary"? And will anyone pretend that, in the changes which have been introduced, the style of the existing Version has been "closely followed"?

We have already pointed out that, in the first chapter of Matthew alone, the Revisers have made sixty changes, of which, according to a competent authority (Dr. Malan) fifty-eight were "either ill judged or unnecessary." Going on to Matthew 4 : 12, we find that the words "John was cast into prison" are changed to "was delivered up." It may be claimed that the latter is a more literal rendering; but it is not an improved translation ; for the best translation is that which best gives the sense of the original, and

“delivered up” has no definite meaning for the English reader. In Luke 8 : 45, 46 the E. V. has introduced no less than nineteen changes into 34 words; and in 2 Peter 1 : 5-7 thirty changes have been made in a passage containing only swords. These are extreme examples of the extraordinary propensity of the Revisers for making uncalled for changes. Concerning the former of these two passages Dean Burgon writes : “I challenge any competent scholar in Great Britain to say whether every one of these changes be not absolutely useless, or else decidedly a change for the worse; six of them being downright errors.” His comment on the other passage is : “To ourselves it appears that every one of these changes is a change for the worse, and that one of the most exquisite passages in the N. T. has been hopelessly spoiled — rendered in fact well-nigh un-intelligible — by the pedantic officiousness of the Revisers.”

Paul Before King Agrippa

In Acts 26 : 24 the words of Festus to Paul, “much learning hath made thee mad,” are changed in the R. V. to “thy much learning doth turn thee to madness.” Concerning this novel and uncouth expression Sir E. Beckett says :

“We have heard of men being naturally inclined to madness, or being driven to madness by despair, and of being turned mad; and of wisdom being turned to madness ; but never before have we heard of a man being turned to madness. It is idle to say the Greek required it; for the literal sense would be nonsense ; and they have not given even the literal sense. What they have given us is a translation neither literal, nor sensible, nor idiomatic, nor harmonious, nor anything but an absurd and cacophonous piece of pedantry for nothing.”

Concerning 2 Timothy 3 : 16

Of all the changes introduced into the Text of the R. V., that which has raised the greatest storm of protest is the alteration of the words, “All Scripture is given by inspiration of God, and is profitable,” so as to make the passage read, “Every Scripture given by inspiration of God is profitable.” This apparently slight change gives a very different turn to the sense of the verse; for it suggests that there are Scriptures “ which are not given by inspiration of God. Inasmuch as it has been often pointed out by competent scholars that there is no warrant whatever for this alteration, we do not dwell upon it.

The Testimony of the Version of 1911

As to the merits (or demerits) of the myriads of changes of translation

brought in by the Revisers of 1881, we would call attention (as well worthy of consideration) to the judgment of the Committee of 34 Hebrew and Greek scholars who prepared the Tercentenary Edition of the Bible. The duty committed to them was to make -

“A careful scrutiny of the Text, with the view of correcting, in the light of the best modern research, such passages as are recognized by all scholars as in any measure misleading or needlessly obscure.” And this as we understand it, is substantially what the Revisers of 1881 were instructed and expected to do.

The result of this scrutiny of the entire Text of the English Bible by the Committee of 1911 was that they repudiated over 98 percent of the changes introduced by the Revisers of 1881. That is to say, they accepted less than two out of every hundred of the changes brought in by the Revisers.

From the Preface to the 1911 Tercentenary Edition of the Bible (issued by the Oxford Press) we quote the following:

“The continued confidence of the Church Universal throughout English-speaking lands in the Authorized Version is seasoned and mature. Despite a limited number of passages in which the Revisers of 1611 seem to have missed the true meaning, and of a number of other passages which have, through changed usage, become obscure, the A. V. is still the English Bible.”

So it is, and so it is likely to be to the end.

This Tercentenary Commemoration Edition of 1911 may properly be regarded as the care fully deliberated verdict of a representative company of scholars, chosen with special reference to their knowledge of Biblical Hebrew and Greek and of all matters pertaining to the Text of the Holy Scriptures, a verdict reached after a comparative trial of the two Versions (A. V. and E. V.) side by side, for a period of thirty years. Their verdict was, in our opinion, fully warranted by the facts; and the passage of years since it was rendered has but served further to establish it.

Chapter IX

The Use Made of the Margin in the R. V.

The strange uses made of the Margin in the R. V. The Name “Jesus.” “Thine is the Kingdom.” “The Son of God.” “Which is in Heaven.” “The Number of a Man.” The Island of Melita.

IN THE preparation of the Authorized Version the useful expedient was adopted of putting in the margin of the page an alter native reading, in the few and comparatively unimportant passages which seemed to admit

thereof. Also in the margin was given the translation of proper names appearing in the Text, and occasional items of information calculated to be a help to a better understanding of the Scripture.

Such was the precedent the Revisers had before them for their guidance. Furthermore, a rule adopted by the Committee required that wherever a change was made in the Greek Text that change should be noted in the margin. Nevertheless, in the preparation of the New Version the Committee departed wholly from the A. V. and also completely ignored the rule referred to. Dean Burgon is authority for the statement that “use has been made of the margin to insinuate suspicion and distrust in countless particulars as to the authenticity of the text which has been suffered to remain unaltered” (Preface to “Revision Revised”). Again, in the same volume (“Revision Revised”) he says:

“The Revisionists have not corrected the ‘Known Textual Errors.’ On the other hand, besides silently adopting most of those wretched fabrications which are just now in favor with the German school, they have encumbered their margin with those other readings which, after due examination, they had themselves deliberately rejected. . . . What else must be the result of all this, but general uncertainty, confusion, and distress ! A hazy mistrust of all Scripture has been insinuated into the hearts and minds of multitudes who, for this cause, have been forced to become doubters; yes, doubters in the truth of Revelation itself.

“How was it to have been believed that the Revisionists would show themselves industrious in sowing broadcast over four continents doubts as to the truth of Scripture, doubts which it will never be in their power to remove or recall?

“And here we must renew our protest against the wrong which has been done to English readers by the Revisionists’ disregard of the IVth rule laid down for their guidance, viz., That whenever they adopted a new textual reading such reading was to be ‘*indicated in the margin.*’

And he addresses the Revisionists this question regarding their failure in duty to the English reader :

“How comes it to pass that you have never furnished him the information you stood pledged to furnish, but have, instead, volunteered on every page information, worthless in itself, which can only serve to unsettle the faith of unlettered millions, and to suggest unreasonable as well as miserable doubts to the minds of all ? “

Examples of Vagaries in Marginal Notes

The Name “Jesus”

Matthew 1: 18 in the A. V. reads: "Now the birth of Jesus Christ was on this wise." The R. V. marginal note says, "Some ancient authorities read 'of the Christ' " — that is to say, they omit the Name Jesus. But Dean Burgon says:

"Now what are the facts? Not one single known manuscript omits the word Jesus; while its presence is vouched for by the fathers Tatian, Irenaeus, Origen, Eusebius, Epiphanius, Chrysostom, Cyril, in addition to every known Greek copy of the Gospels, and not a few of the versions."

"Thine is the Kingdom"

In Matthew 6 : 13 the Revisers have rejected the important clause: "For Thine is the kingdom, the power, and the glory forever. Amen"; and in the margin they have put this: "Many authorities, some ancient but with variations, add, 'For Thine is' "—etc. Concerning this radical alteration of the Text, and concerning the marginal note thereon, Dean Burgon has this to say:

"All the manuscripts in the world" — over 500, remember — "but nine contain these words. Is it in any way credible that, in a matter like this, they should all have become corrupted? No hypothesis is needed to account for this, another instance of omission in copies which exhibit a mutilated text on every page.

"The Son of God"

In the Gospel of Mark the first marginal note relates to the supremely important words of verse 1, "the Son of God." The note says: "Some ancient authorities omit 'the Son of God.' " But the fact is (according to Dean B.) that "the words are found in every known copy but three, in all the Versions, and in many fathers. The evidence in favor of the clause is therefore overwhelming." What can have been the object of the Revisers in raising suspicion regarding a verse of supreme importance, as to the authenticity of which the proofs leave no room for any doubt whatever?

"Where Their Worm Dieth Not"

Concerning Mark 9 : 44-48 and other passages. Dean Burgon, in his "Revision Revised," says: * ' Not only has a fringe of most unreasonable textual mistrust been tacked on to the margin of every inspired page (as from Luke 10:41-11;11) ; not only has many a grand doctrinal statement been evacuated of its authority (as by the shameful mis-statement found in the margin against John 3 :13, affecting the important words which is in heaven, and the vile Socinian gloss which disfigures the margin of Romans

9:5 — {Christ, Who is over all, God blessed forever) ; but we entirely miss many a solemn utterance of the Spirit, as when we are assured that verses 44 and 46 of Mark 9 are omitted by ‘the best ancient authorities/ whereas, on the contrary, the manuscripts referred to are the worst”

“Which is in Heaven”

And concerning the note on John 3 : 13, referred to in the foregoing quotation — “Many ancient authorities omit “which is in heaven”. Dean Burgon asks with indignation :

“Why are we not rather assured that the precious clause in question is found in every manuscript in the world, except five of bad character ? — is recognized by all the Latin and all the Syrian Versions; is either quoted or insisted on by a host of Fathers ; in short is quite above suspicion? Why are we not told that? Those ten Versions, those 38 Fathers, that host of copies in proportion of 995 to 5 — why, concerning all these, is there not so much as a hint let fall that such a mass of counter evidence exists ? “

Surely such a suppression of the facts and misrepresentation of the truth in regard to a supremely important passage touching the Deity of the Lord Jesus Christ, is deserving of the strongest reprobation.

“The Number of a Man”

In Rev, 13:18, opposite the words “and his number is six hundred and sixty and six,” the Revisers have put a note which says, “Some ancient authorities read six hundred and sixteen.” As to this Dean Burgon asks:

“Why are we not informed that only one corrupt uncial, only one cursive, only one Father, and not one ancient Version, advocates this reading? Which on the contrary, Irenaeus (170 A. D.) Knew but rejected, remarking that “666” which is ‘found in all the best and oldest copies, and is attested by men who saw John face to face,’ is unquestionably the true reading.”

The Island of Melita

Finally, from Dean Burgon ‘s list of useless marginal glosses introduced by the Revisers, we take the following as fairly typical :

Acts 28:1. “For what conceivable reason is the world now informed that, instead of Melita, ‘some ancient authorities read Militene’? Is every pitiful blunder of the Codex Vaticanus to live on in the margin of every Englishman’s copy of the New Testament forever?” And after showing that all other Mss. And all Latin Versions and all “Fathers” who quote the passage, also the coins, and the ancient geographers, all read Melita, he says that this reading “has also been acquiesced in by every critical editor of the N. T. (excepting

always Drs. Westcott and Hort) from the invention of printing until now. But, be cause those two misguided men, without apology, explanation, note or comment of any kind, have adopted Militene into their Text, is the Church of England to be dragged through the mire also, and made ridiculous in the eyes of Christendom?"

Chapter X

The Theory of Westcott and Hort

Upon Which "The New Greek Text" Was Constructed

The Theory of Drs. Westcott and Hort. Many Assumptions, but no proof. The Received Text traced back to the 2d Century by means of Versions and Quotations. No proof at all of any earlier Text. Bishop Ellicott in Defence of the R. V. A comparison as to style between the A. V. and R. V. The Voice of the People.

Bishop Ellicott's Defence of the R. V.

The Conclusion of the Matter

WE FEEL that this little volume, so un compromisingly condemnatory as it is of the Version of 1881, and particularly of the Greek Text whereon that Version is based, should not go forth without at least a brief description of the theory upon which Drs. Westcott and Hort constructed their "New Text." That theory is set forth by themselves in their long and elaborate "Introduction to the New Testament," which was published simultaneously with the R. V. in 1881 ; and we need hardly say that, to themselves at least, and doubtless to others besides, there appeared to be good and sufficient reasons for the conclusions reached by them. But to us it seems that their conclusions are based wholly upon inferences and conjectures, and not only so, but they are directly contrary to all the known and pertinent facts.

Our suspicions are aroused to begin with, by the circumstance that Drs. Westcott and Hort have arrived at their conclusions by the exercise of that mysterious faculty of "critical intuition," wherewith the "higher critics" of modern times claim to be endowed, but of the nature and workings of which they can give no explanation whatever. We refer to the faculty whereby certain scholars of the German School of higher criticism claim ability to discern that various books of the Bible — as Genesis, Isaiah, and even the Gospels — are of composite character, the work of various authors and editors, who (they tell us) welded together several independent documents (whereof all trace has dis appeared, and for the existence of which, or of

any one of them, there is not a scintilla of proof). The same marvelous and mysterious faculty of "critical intuition" enables the possessors thereof (so they assure us) to resolve these (supposedly) composite documents into their original constituent elements, and even to assign to each of these "originals" the approximate date when it was first composed.

In like manner Drs. Westcott and Hort set forth, at prodigious length, what they are pleased to denominate their theory of "Conflation." Indeed that blessed word — probably new to nearly all of our readers — is made to carry most of the dead weight of their theory, which theory certainly has the attribute of novelty, whatever else it may lack. But we hasten to explain that while Drs. Westcott and Hort admit that our Textus Receptus, in practically the form in which we now Have it, existed in and previous to the fourth century, and that it was "dominant" in Syria and elsewhere, they tell us that it is (and was) a "conflation," that is to say a composite Text, formed by the Mowing together (which is what the word "conflate" means) of two previously existing Texts. Do they offer any proof of this? None whatever. They simply discerned it by means of the mysterious faculty of critical intuition. But how do we know that they possess this ability, and have used it correctly in this case? We have their own word for it — nothing more.

But inasmuch as the method whereby the modern school of "higher criticism," which originated in the last century in Germany, reaches its * ' results ' ' is doubtless quite new to most of our readers, we owe it to them to make our explanation of the Westcott and Hort theory, which bears a close family resemblance to that now famous method, as plain and simple as possible; "and this will we do, if God permit."

Thus far we have only the word of two scholars for it,

(1) that they have discerned that the Received Text was formed by the "conflation," or fusing together, sometime previous to the 4th century, of two primitive Texts of Scripture; and

(2) that they (the aforesaid scholars) have been able (how, they do not explain, and presumably we should be unable to understand the process if they did) to resolve this composite Text into its original constituent elements. But this is only the first step in the procedure, which brings us at last to the conclusion that the Text of Westcott and Hort of 1870-1881 is the true Text of the original Scripture, and therefore should be adopted in the place of the Received Text.

The only thing they set forth as a warrant for this first step of the process is that, after a careful scrutiny of the entire Received Text, they find seven passages — some of them short phrases or single words — which look to them as if they might have been formed by the welding together of several

originally diverse readings. Other scholars find nothing in these passages to indicate “conflation” ; but, if there were the clearest evidences thereof in those seven scattered passages, what proof would that afford that the entire Text was a conflation of two distinct preexisting Texts? None whatever. Therefore, the Westcott and Hort * ‘theory*’ (if it were proper to designate it by that term) breaks down completely at the initial stage.

But we proceed to trace the process – which is interesting at least as an intellectual curiosity — through its successive stages.

Having assumed the existence of two distinct primitive Texts, earlier than what they are pleased to call the “dominant Antiochian Text” (which corresponds to our Received Text), they give them the names “Western” and “Neutral,” respectively. Now, inasmuch as these “primitive Texts” are wholly the creatures of their scholarly imagination, they have the indisputable right to bestow upon them whatever names they please. But we must ever keep in mind that there is not a shadow of proof that these “primitive Texts,” or either of them, ever existed. What is, however, overwhelmingly established, and is admitted by Drs. Westcott and Hort, is that *a Text, practically identical with our Received Text, existed, and was “dominant” in Antioch and elsewhere, in and before the 4th century.*

The next in the string of pure conjectures and bold assumptions whereby Dr. Hort (for the theory appears to be his personal contribution to the joint enterprise) arrives at his conclusion, is that, of the two supposed primitive Texts, the “Neutral” was the purer Text, and the ‘ ‘ Western ‘ ‘ the corrupted Text. The speculation is now getting far out of reach. For how can we have even a conjectural opinion as to which of two supposed Texts was the purer, when neither of them is known to have existed at all? Surely Dean Burgon is amply justified in saying that the entire speculation is “an excursion into cloud-land; a dream, and nothing more.”

But we have not yet reached the end of the matter. For what avails it to know that the supposed “Neutral Text” existed in the 4th century, and that it was a correct representation of the original inspired Writings, if that “ Neutral Text” no longer exists? But Dr. Hort is equal to the difficulty ; for he completes the long chain of guesswork by declaring that Codex B (Vaticanus) is a representative of the supposed “Neutral” Text. Is there anything in the nature of proof offered in support of this radical assertion! Nothing whatever. And how could there be! For until we have proof that the (wholly imaginary) “Neutral Text” had an actual existence, and that it existed before the Received (or so-called “Syrian”) Text came into being, how can we even consider the question whether or not the Vatican Codex is a survivor of that “Neutral Text”. Dean Burgon is not amiss when he

characterizes the whole theory as “mere moonshine.” Indeed, it seems to us to be either a case of solemn trifling with a matter of supreme importance, or a deliberate attempt to lead astray the English-speaking nations, and through them the whole world, and that without the support of a scintilla of real proof, but rather in the face of all the pertinent facts. As Dean Burgon, in his exhaustive analysis of Dr. Hort’s theory, says :

“Bold assertions abound (as usual with this repeated writer) but proof, he never attempts any. Not a particle of ‘evidence’ is adduced.” And again:

“But we demur to this weak imagination (which only by courtesy can be called a ‘theory’) on every ground, and are constrained to remonstrate with our would-be guides at every step. They assume everything. They prove nothing. And the facts of the case lend them no favor at all.”

Truly, that with which we are here dealing is not a theory, but a dream; a thing composed entirely of gratuitous assumptions, “destitute not only of proof, but even of probability.” Such is the clever device, the bit of intellectual legerdemain, whereby a group of scholars were persuaded to accept a single Ms. of the 4th century (for Dr. Hort rests practically his entire case upon the Codex Vaticanus) as being proof of an imaginary Text, supposedly more ancient than that which is acknowledged as “dominant” over wide areas long before that copy was made.

The following by Dean Burgon is worthy of particular notice :

“The one great Fact which especially troubles him (Dr. H.) And his joint editor (as well it may) is the Traditional Greek Text of the New Testament Scriptures. Call this text Erasmian or Complutesian, the text of Stephens, or of Beza, or of the Elzevirs, call it the Received or the Traditional, or by whatever other name you please — the fact remains that a text has come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, and ancient Versions. . . . Obtained from a variety of sources, this Text proves to be essentially the same in all. That it requires revision in respect of many of its lesser details is undeniable; but it is at least as certain that it is an excellent Text as it stands, and that the use of it will never lead critical students of the Scriptures seriously astray. In marked contrast with this (received) Text (which is identical with the Text of every extant Lectionaries of the Greek Church) is that contained in a little handful of documents of which the most famous are the Codices Vaticanus and Sinaiticus.”

The editors of the R. V. have systematically magnified the merits of those viciously corrupt manuscripts, while they have, at the same time, sedulously ignored their many glaring and scandalous defects and blemishes, manifestly determined, by right or by wrong, to establish their paramount authority, when it is in any way possible to do so. And when that is clearly impossible,

then their purpose apparently is “to treat their errors as the ancient Egyptians treated their cats, dogs, monkeys, beetles, and other vermin, namely, to embalm them, and pay them divine honors. Such, for the last fifty years, has been the practice of the dominant school of textual criticism among ourselves.”

Bishop Ellicott in Defence

But what have the Revisers themselves to say to all this ? And how do they attempt to justify their conclusions and the methods whereby those conclusions were reached? Our readers will doubtless be asking these questions ; and we are able to answer them in the most authoritative way, for the chairman of the Revision Committee, Bishop Ellicott, has himself put forth two replies to the criticisms of the R. V. published by Dean Burgon and others. One of Bishop Ellicott 's papers appeared in 1882. The other was a matured defence, in the form of a book, “The Revised Version of Holy Scripture,” published in 1901, just twenty years after the first edition of the R. V.

An examination of what Bishop Ellicott has thus put forth in defence of the work of his Committee tends to confirm, rather than to weaken, the objections we have herein advanced. Thus, in respect to the matter which we esteem of chief importance, that is to say, the adoption by the Committee of a “New Greek Text,” which follows closely that of Westcott and Hort, Bishop Ellicott rests his case entirely upon the opinions of Lachmann, Tischendorf, and Tregelles, assuming their favorite principle of “ancient witnesses only” to be sound, and making no attempt whatever to meet the facts and arguments to the contrary, as urged by Scrivener, Burgon, Cook, Beckett, Salmon, Malan, and others. Now the matter in dispute is precisely this, whether the guiding principle of Lachmann and his two successors, which had its spring in the school of German criticism, just then starting on its devastating career, is a sound and safe principle to follow? Bishop Ellicott, in both his published defenses, studiously avoids this issue. When, therefore, we consider the tremendous attack made upon that critical principle by scholars of the first rank, and that Bishop Ellicott, in attempting to answer them, ignored that part of the case altogether, we are quite warranted in drawing the conclusion that the objections urged against that principle are unanswerable.

But more than that. Bishop Ellicott himself had urged in print the very same objections against the method of Lachmann and his modern school of textual criticism. For, in his work “On Revision” etc. (1870), the learned Bishop had declared that Lachmann 's was “*a Text composed on the narrowest and most exclusive principles;” that it was “ really based on little

more than four manuscripts.” Moreover, concerning Tischendorf he had said: “The case of Tischendorf is still more easily disposed of. Which of this most inconstant critic’s Texts are we to select? Surely not the last, in which *an exaggerated preference for a single manuscript has betrayed him into an almost childlike infirmity of judgment.*” Tregelles also he had condemned in terms equally uncompromising. Yet, when the defence of the R. V. depended upon it, this learned scholar, who was — more than any other individual — responsible for the form finally given to it, can do no other or better than to appeal to the opinion of the very same modern and radical editors whose work he had himself previously declared to be unworthy of confidence.

At the time Bishop Ellicott’s defence of 1882 was prepared, Westcott and Hort had just published their “New Greek Text,” and the supporting “theory;” and so Bishop Ellicott sought to avail himself thereof, and did so by the plea that those who objected to the R. V. ought to meet that theory. He did not have to wait long; for Dean Burgon’s smashing attack, strongly supported by the ablest textual critic of the day (Dr. Scrivener) and others, appeared about the same time. To all this Bishop Ellicott made no response (so far as we are aware) until in 1901 he published the book named above.

Turning to that volume we find that again he ignores entirely the main issue. Moreover, we find that now, instead of endorsing Dr. Hort, upon whom he leaned so hard in 1882, and by whom the whole Revision Committee was led astray, he virtually throws him overboard. For he cites a work of Dr. Salmon, of Trinity College, Dublin (1897), in which (to quote the Bishop’s own words) “the difficulties and anomalies and apparent perversities in the text of Westcott and Hort are compared with the decisions of the Revisers;” and he finds himself unable, as he admits, to “resist the conviction that Dr. Salmon, in his interesting Criticism of the Text of the New Testament, has successfully indicated three or more particulars which must cause some arrest in our final judgment on the Text of Westcott and Hort.”

The three particulars which Bishop Ellicott points out, which are exceedingly important, are these (we quote the Bishop’s own words) :

“In the first place it cannot be denied that, in the introductory volume, Dr. Hort has shown too distinct a tendency to elevate probable hypotheses into the realm of established facts,” — “which is just another way of saying that Dr. Hort depended upon guess work, as Dean Burgon had pointed out in 1883. “In the second place, in the really important matter of the nomenclature of the ancient types of Text ... it does not seem possible to accept the titles of the four fold division of these families of manuscripts which has been adopted by Westcott and Hort. . . . The objections to this arrangement and to this nomenclature are, as Dr. Salmon very clearly shows,

both reasonable and serious.” So saying Bishop Ellicott throws overboard what (as we have shown above) is vital to Dr. Hort’s theory.

“The third drawback to the unqualified acceptance of the Text of Westcott and Hort is their continuous and studied disregard of Western authorities. ... To this grave drawback Dr. Salmon has devoted a chapter to which the attention of the student may very profitably be directed. I am persuaded that, if there should be any fresh discovery of textual authorities, it is by no means unlikely that they may be of a ‘Western’ character, and if so, that many decisions in the Text of Westcott and Hort will have to be modified by some editor of the future. At any rate, taking the critical evidence as we now find it, we can not but feel that Dr. Salmon has made out his case.”

These admissions are creditable to the honesty and candor of the one who made them ; but as regards their bearing upon the subject of our present inquiry, it seems clear that, considering how greatly to the interest of the Bishop and his cause it was to uphold the critical theories of Dr. Hort, and to maintain his authority as an editor, those admissions afford very strong reason indeed for the belief that Dean Burgon’s drastic criticism of the Westcott and Hort Text, and of their “ theory” as well, was fully warranted.

Bishop Ellicott advances the feeble plea, in extenuation of the undue influence which Dr. Hort exerted over the Revision Committee, that in only 64 passages did they accept the readings of Westcott and Hort where they had not “also the support of Lachmann, or Tischendorf, or Tregelles.” This shows, upon the confession of the chairman of the Revision Committee, just what support can be claimed for the “New Greek Text.” Hereby we are informed that it rests sometimes on Westcott and Hort alone, but that it usually has the support of at least one of the three modern editors, each of whom has staked his all upon the viciously unsound principle of following exclusively the two depraved 4th Century Codices. Now, since we have Bishop Ellicott’s own admission that these modern editors, each and all, are unreliable, it is not too much to say that the attempt to defend the R. V. has utterly collapsed, and that the objections of Dean Burgon and others remain indeed “unanswered and unanswerable.”

A Comparison As To Style

In comparing the two Versions in respect to their literary merits, the Bishop of Lincoln, in a conference address, said :

“To pass from one to the other is, as it were, to alight from a well-built and well-hung carriage, which glides easily over a macadamized road, and to get into one which has bad springs or none at all, and in which you are jolted in ruts with aching bones, and over the stones of a newly mended and

rarely traversed road.”

And Dean Burgon has this to say :

“The A. V. should have been jealously retained wherever it was possible; but on the contrary every familiar cadence has been dislocated; the congenial flow of almost every verse of Scripture has been almost hopelessly marred. So many of those little connecting words, which give life and continuity to a narrative, have been vexatiously displaced, so that a perpetual sense of annoyance is created. The count less minute alterations, which have been needlessly introduced into every familiar page, prove at last as tormenting as a swarm of flies to a weary traveller on a summer’s day. To speak plainly, the book has been made unreadable.”

And Bishop Wordsworth expresses himself thus:

“I fear we must say in candor that in the Revised Version we meet in every page with small changes which are vexatious, teasing, and irritating, even the more so because they are small; which seem almost to be made for the sake of change.”

And this is the view not of Bible scholars only. A writer in a recent number of a popular household magazine expresses, in the words that follow, what is undoubtedly the view of a great host of Bible readers. Speaking of one of the Modern Speech Versions she said :

“The one thing concerning it to which I object is that the sonorous sweep and beauty of the Bible are eliminated in an effort to be more literal in translation. So ingrained in my mentality is the King James Version that any word of change in it hits me like a blow.”

Conclusion

What shall we then say to these things ? Shall we accept the E. V. (either the English or American) as a substitute for the A. V.? That question,, we take it, has been settled by the almost unanimous rejection of the modern Versions. But can we profitably avail ourselves of the R. V. for any purpose? The conclusion to which the facts constrain the writer of these pages is that — conceding that there are improvements (and perhaps many) in the R. V., — nevertheless — the Greek Text upon which it is based is so corrupt, that it is not safe to accept any reading which differs from that of the A. V. until the reader has ascertained that the change in question is supported by preponderating testimony.

Furthermore, in the important matter of the work of Translation we believe it to be the consensus of the best opinion that, in this feature also, the Authorized Version is vastly superior to that of 1881.

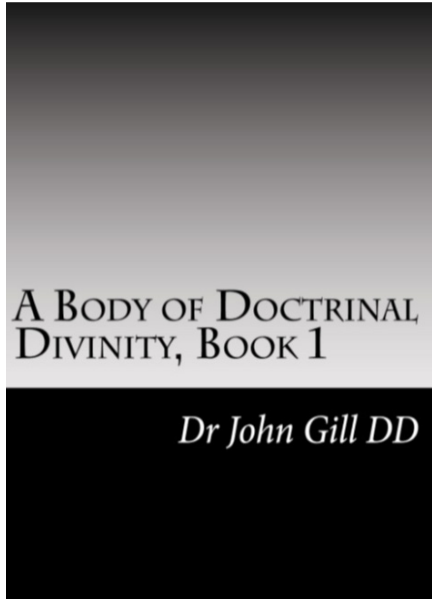
And finally, as regards style and composition, the advantage is so greatly

with the Old Version that it would be little short of a calamity were it to be supplanted by the R. V.

The Vox Populi

We say that the question whether or not the E. V. should supplant the A. V. has been settled by the people themselves who, for whatever reason or reasons, and whether influenced or not by the Spirit of God, have, and with increasing emphasis, rejected the New Version. Thus, while the report of the British Bible Society for the year 1911 showed that about four per cent (one out of 25) of the Bibles and Testaments issued by that Society in that year were of the R. V., the full report issued in 1920, shows that less than two percent (one out of 50) were of the R. V. The number of users of the R. V. therefore is not only small proportionately, but is dwindling. And of the few that are now called for a considerable proportion would be for reference and study only, and not for use.

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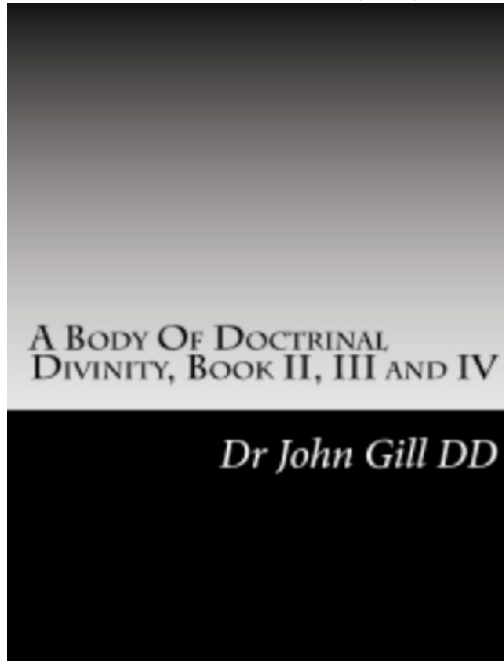
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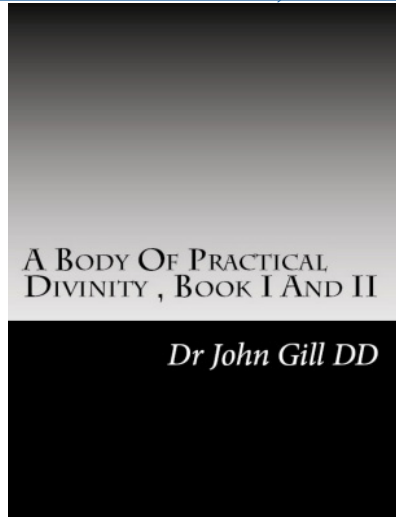
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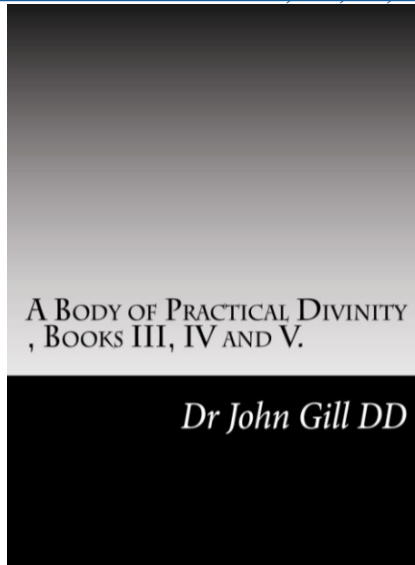
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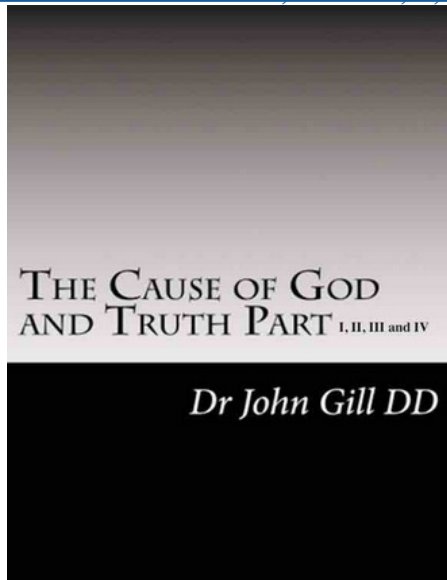
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THE CAUSE OF GOD AND TRUTH, PART I, II, III and IV.



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It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another

reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of

lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This new edition, with some alterations and improvements, is now published by request.

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Volume IV

This work contains:

Chapter 1 Of Predestination

Chapter 2 Of Redemption

Chapter 3 Or Original Sin

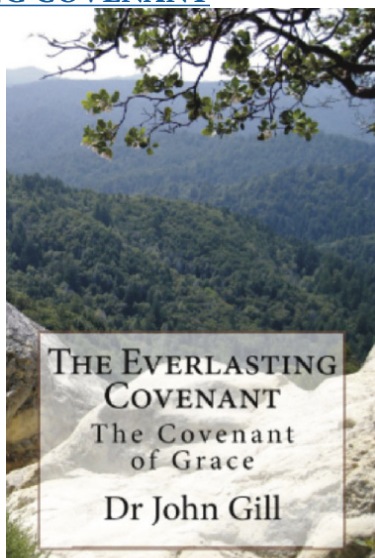
Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

THE EVERLASTING COVENANT



Publisher Preface

The publisher is the only surviving member of the Berton Particular Baptists and his story of conversion from crime to Christ is told in, 'Berton Strict and Particular Baptists,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant,' by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity,' was one of the writings that enabled him to understand the doctrines of grace and join the Berton Particular Baptist Church, in 1976. About the Author Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What was said of Edward the Black Prince, "That he never fought a battle, which he did not win"; what has been remarked of the great Duke of Marlborough, "That he never undertook a siege, which he did not carry"; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of

the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue.”

DR. JOHN GILL'S SERMONS



Volume 1: Sermons And Tracts
 Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

BISAC: Religion / Christian Theology / Eschatology

This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

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- 5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.
- 6 Solomon’s Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.

- 7 A Discourse On Singing Of Psalms As A Part Of Divine Worship
 8 A Declaration Of The Faith And Practice Of The Church Of Christ, In
 Carter Lane, Southwark
 9 A Dissertation Concerning The Rise And Progress Of Popery
 10 Baptism: A Divine Commandment To Be Observed
 11 Baptism: A Public Ordinance Of Divine Worship
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 14 The Divine Right Of Infant Baptism, Examined And Disproved.

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 6 The Wave-Sheaf Typical Of Christ.
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21 The Necessity Of Good Works Unto Salvation, Considered.

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5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.

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6 Infant Baptism: Part & Pillar Of Popery

7 A Dissertation Concerning The Baptism Of Jewish Proselytes

Chapter 1 Of The Various Sorts Of Proselytes Among The Jews

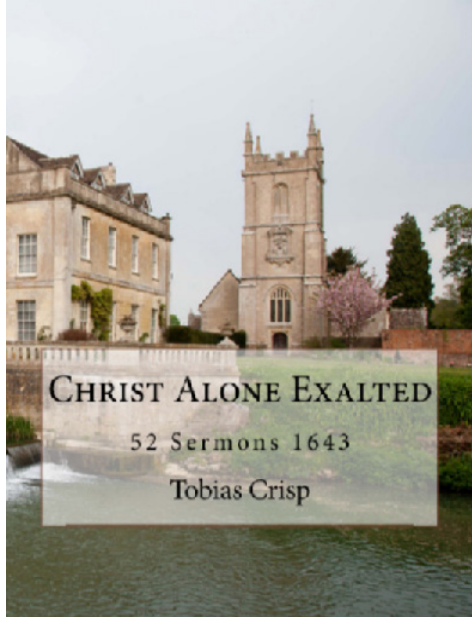
Chapter 2 The Occasion Of This Dissertation

Chapter 3 The Proof Of The Baptism Of Jewish Proselytes Inquired Into

4 The Proof Of This Custom Only From The Talmuds And Talmudical writers.

- 5 The Reasons Why Christian Baptism Is Not Founded On, And Taken From, The Pretended Jewish Baptism Of Israelites And Proselytes
- 8 The Duty Of A Pastor To His People
- 9 The Work Of A Gospel Minister Recommended To Consideration.
- 10 The Doctrine Of The Cherubim Opened And Explained.
- 11 The Form Of Sound Words To Be Held Fast A Charge,
- 12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Berton Particular Baptists, Created by David Clarke

ISBN-13: 978-1977733160 (CreateSpace-Assigned)

ISBN-10: 1977733166

BISAC: Religion / Christian Theology / Soteriology

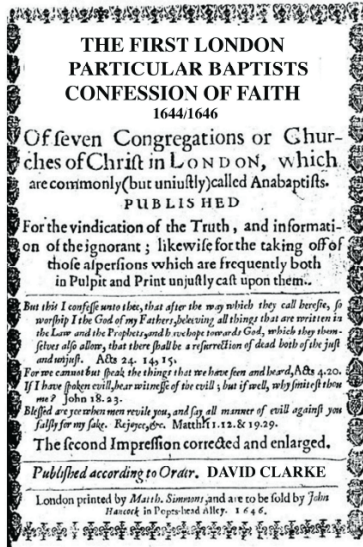
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION



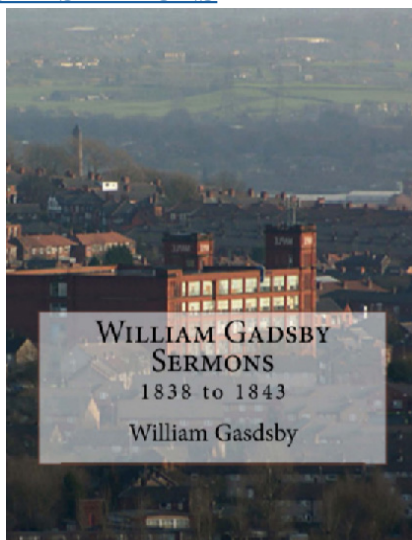
Compiled by David Clarke

1 FIRST LONDON BAPTIST CONFESSION OF FAITH 1644
Subscribed in the Names of seven Churches in London

2 FIRST LONDON BAPTIST CONFESSION 1646, 2nd EDITION

The Second edition is better than the first confession as it is much less legalistic but strong in the teaching of salvation (Soteriology) and predestination. This book included a set of recommended readings relating to Reformed theology

WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843
 Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)

ISBN-10: 1976503698

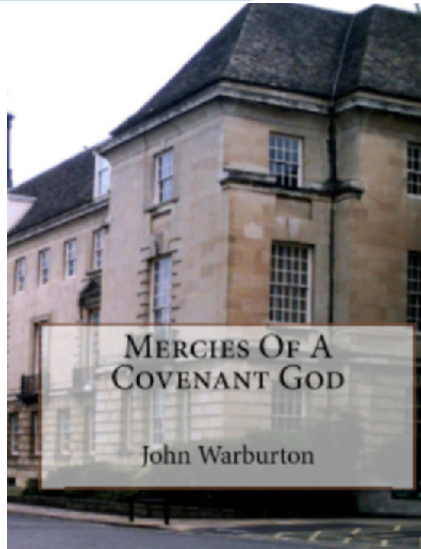
BISAC: Religion / Christian Theology / Soteriology

This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD

Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)

ISBN-10: 1976527562

BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, “Mercies of a Covent God” tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

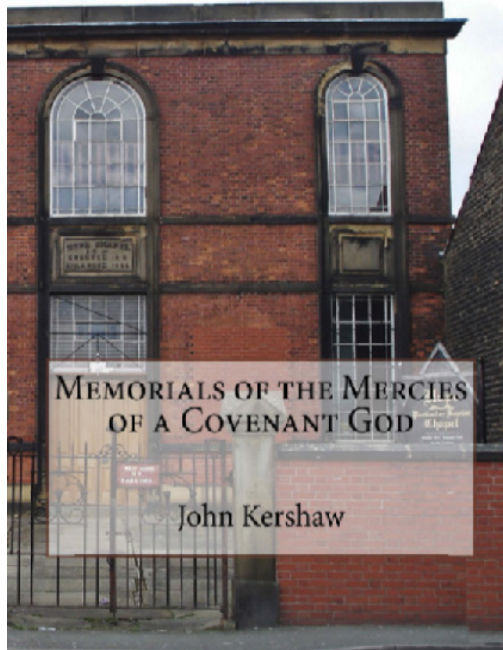
This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is

Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw

ISBN-13: 978-1977848956 (CreateSpace-Assigned)

ISBN-10: 1977848958

BISAC: Biography & Autobiography / Personal Memoirs

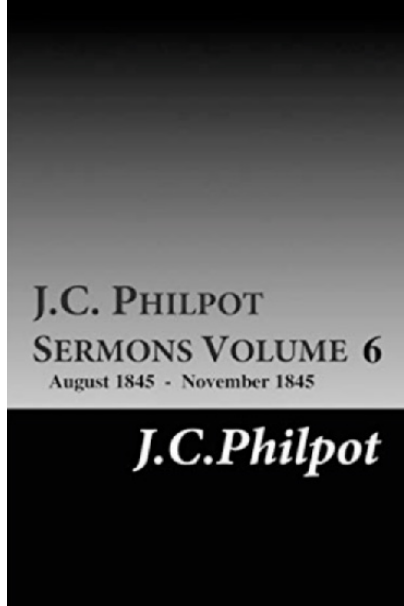
John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

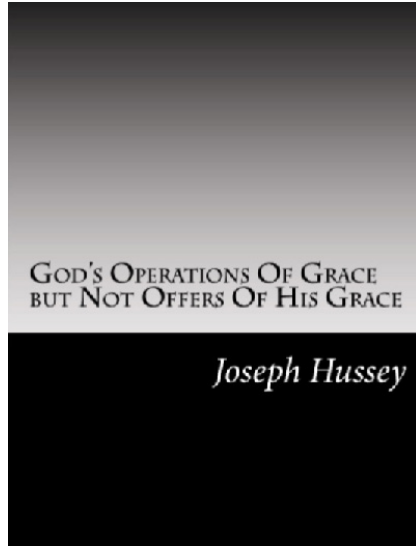
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume. Sermon 90 Divine Arithmetic 91 Miracles Not Ceased 92 Spiritual Delight, and Confiding Trust 93 Divine Enlargement And Spiritual Obedience 94 The Refuge Of The Oppressed 95 The Anchor within the Veil 96 Divine Husbandry 97 Blessings Imputed, And Mercies Imparted 98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain 101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion 104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707

Authored by Joseph Hussey

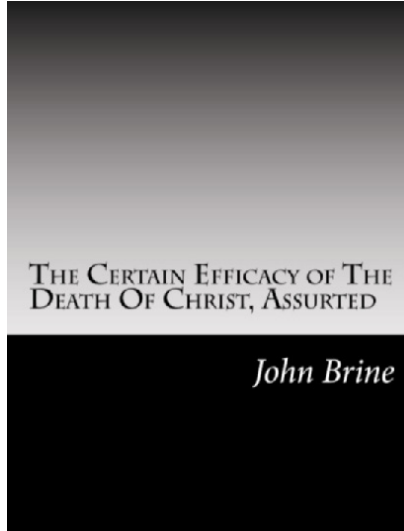
This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour.

There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, “Duty Faith” and ‘Duty Repentance’, in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies “Duty Faith” and “Duty Repentance” and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits’ studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST
ASSERTED



Authored by John Brine

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

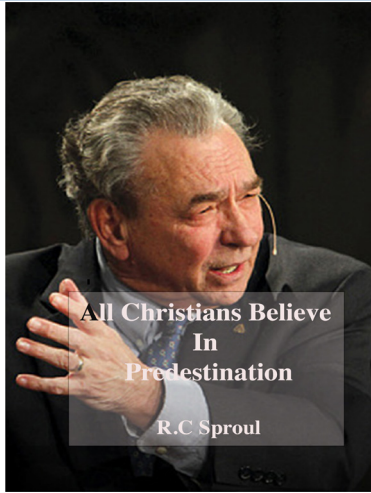
In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

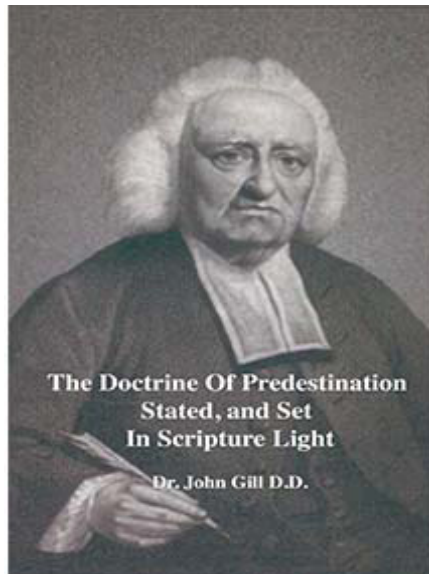
In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Berton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

ALL CHRISTIANS BELIEVE IN PREDESTINATION



This lecture is republished for the help of those Christians having difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination. **THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT**



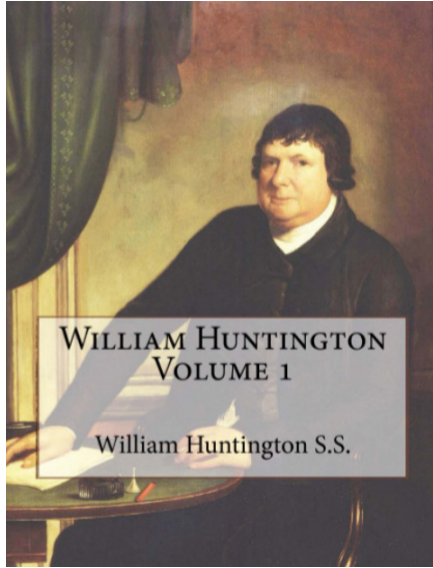
Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against

John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

WILLIAM HUNTINGTON VOLUME 1

Of a 20 Volume Set.



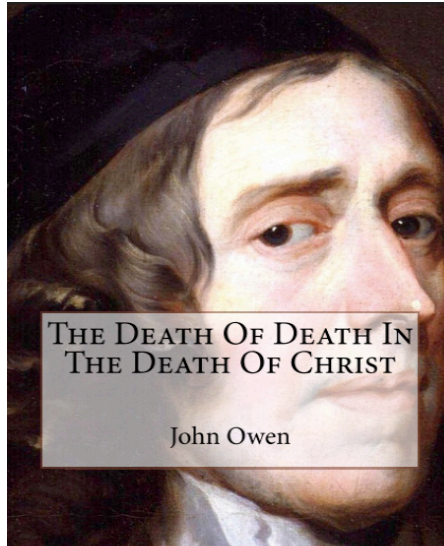
Authored by William Huntington S.S.

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

There are 20 volumes of his works that were published in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

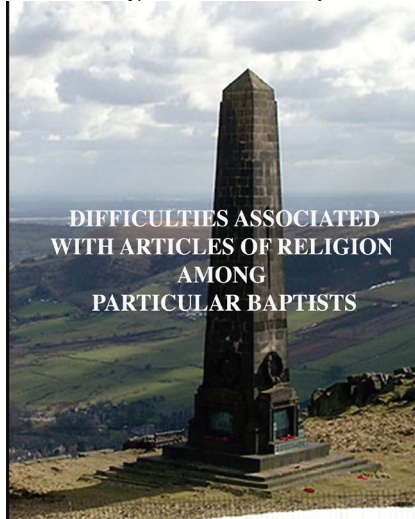
The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we

shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be “helpful” to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was “helpful,” too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

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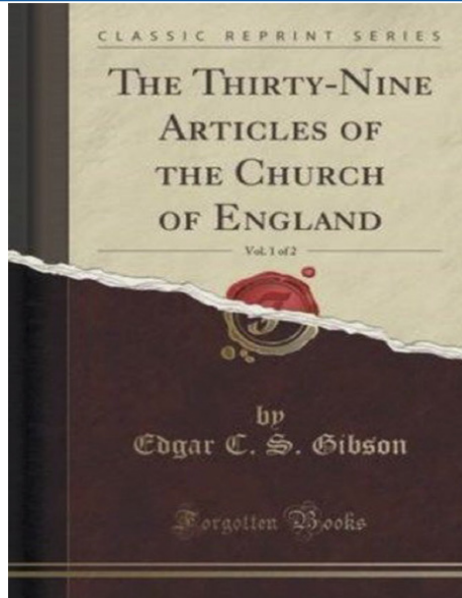
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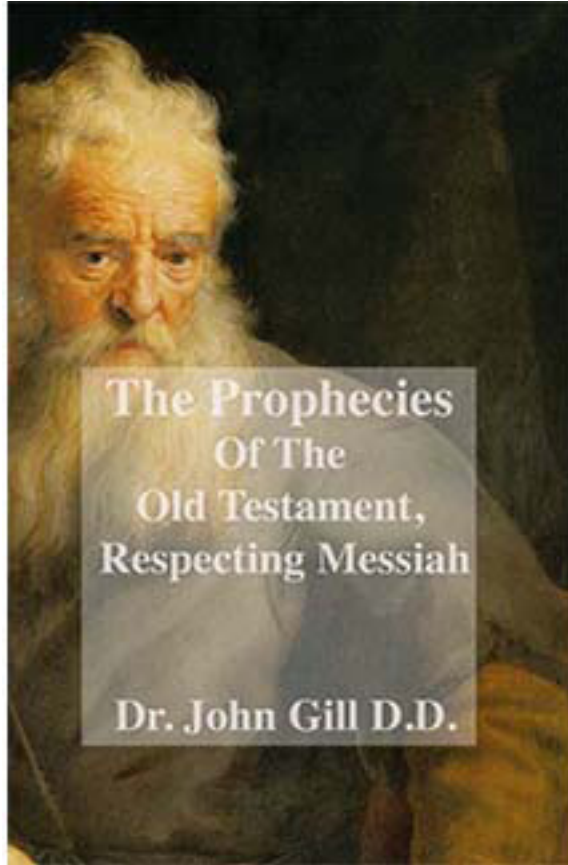
THE 39 ARTICLES OF THE CHURCH OF ENGLAND



Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year 1562 and revised several times with the final revision occurring in 1571. These articles were also referred to as “The Thirty-nine Articles of Religion”. These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the 8th formed, after he was excommunicated from the Catholic Church.

PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.

CHAPTER 3 Concerning the Time of the Messiah's Coming

CHAPTER 4 Showing the Lineage and Descent of the MESSIAH.

CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.

CHAPTER 6 Concerning the place of the MESSIAH'S Birth.

CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.

CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy 8:15 also inquiry is made, who was to be his fore-runner; what was his

prophetic work; and where he was to perform his office.

CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.

CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.

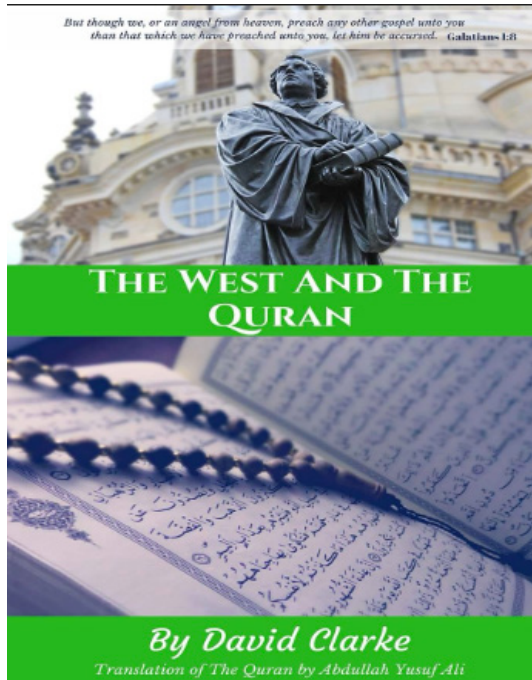
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.

CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament Chapter.

14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's

migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an “Accursed book” and once held a copy of Muhammad’s Quran up in Parliament, declaring: “So long as there is this book there will be no peace in the world”.

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

“How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy.”

Churchill apparently witnessed the same phenomenon in several places he visited. “The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live.”

He saw the temporal and the eternal tainted by their belief system. “A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity,” he wrote.

The second-class status of women also grated at the young officer. “The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men,” he noted.

“Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world.”

Well before the birth of modern Israel, its terror tactics and drive for

world domination were felt. “Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.”

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

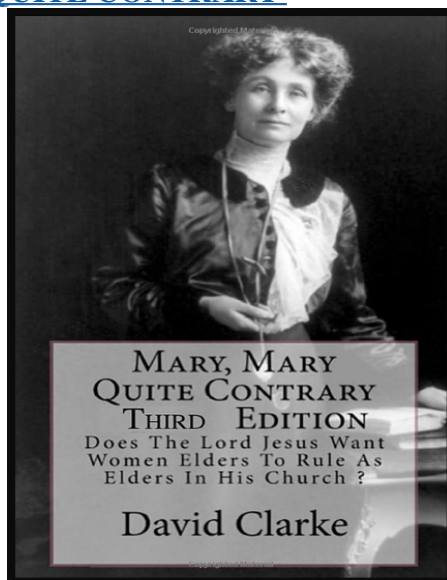
An Objection Halal Meat

An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

MARY, MARY QUITE CONTRARY

Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ??

Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been

legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LGBT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

[CONVERTED ON LSD TRIP](#)

The Bucks Herald Second Edition

Not Weekly Sales - 25,542

Established 1882 THURSDAY FEBRUARY 11, 1971 price 6d 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property in court.

result of taking the drug, and went on "I warn any young person who knows my testimony: "The effects of LSD are so bad, and I warn you to stay clear!" While in this condition, he said he "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you," he said. "What you have been going through is nothing compared to what hell is like!"

Mr Murray, of Manor Crescent Woodover said he was habitually sceptical of sudden conversions, and pretended to put them to the test of time. The boys, who had dropped since Clarke's profession of faith had convinced him that this young man would now be salt and light to society." He is in truth, a new man, and had experienced what Christ called a second birth!"

Murray said Clarke now put himself not to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent Seeking how to make amends for his past had been the problem of accusing himself, without informing on others.

Continued inside



David Could these boys do any real wrong? Michael

He pleaded guilty to charges of stealing a (30) colour television set from an old peoples home, a (20) spray gun, and a hydraulic jack. He asked for 2) other charges to be taken into consideration including stealing a bulldozer, shed, two cars, and an electric air compressor, and a road trailer.

Clarke (21) of Home Crescent town had been that of a man who

"Within my heart I was searching for truth, and a meaning to life," He had good prospects of getting on in life he went on but "I was not satisfied with what I had, I was greedy selfish and boastful."

Clarke had been using pop pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced what he described as, "a major thing in my life". He described the "torment" he suffered, as a

By David Clarke (Author)

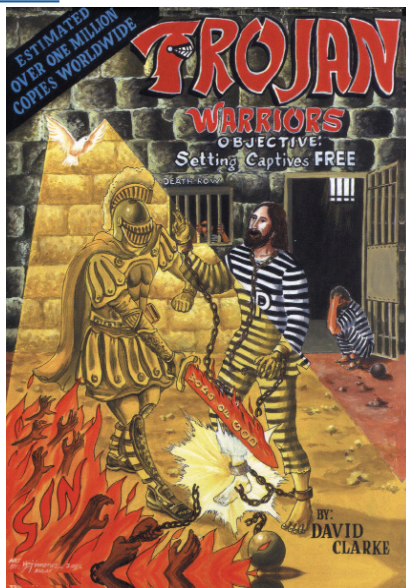
3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now

in Baguio City, Philippines , by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

[View as a video book \(click to view\)](#)

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up

-serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to write their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

BEFORE THE COCK CROWS PART 1, 2 AND 3.

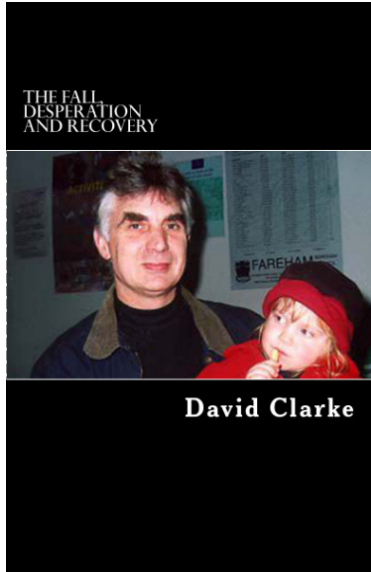


By David Clarke

David Clarke the Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia's most notorious criminals in the National Penitentiaries, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced, then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is and equal but opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That God puts to fight thousands of his enemies and empowers the one's and two's, that trust in Him in order to show that Salvation is truly of the Lord. This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work done within the Prison. "Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early part of 2001 and composed of a team of two from England, David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many

inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptized as a Christian. In an old 45-gallon US Oil drum, on the 16th September 2000 in the Maximum Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. However Michael's conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16th January 1970.

THE FALL, DESPERATION AND RECOVERY

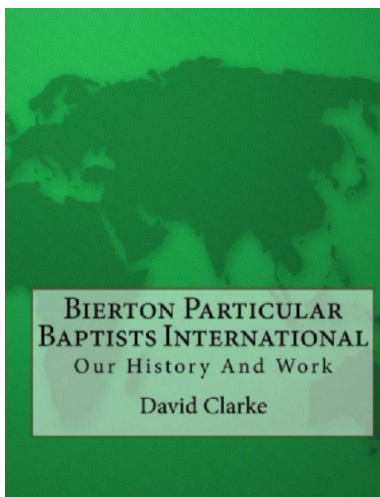


By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David's life as told in his book, "Converted on LSD Trip", and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ. He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16-year prison sentence, in the Philippines. This was 30 years after David's own conversion from crime to Christ, which was the moving factor behind publishing his book, "Converted on LSD Trip." David believes this book

will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

BIERTON PARTICULAR BAPTISTS INTERNATIONAL



Our History And Work

Authored by David Clarke

ISBN-13: 978-1974670901 (CreateSpace-Assigned)

ISBN-10: 1974670902

BISAC: Religion / Christian Ministry / Evangelism

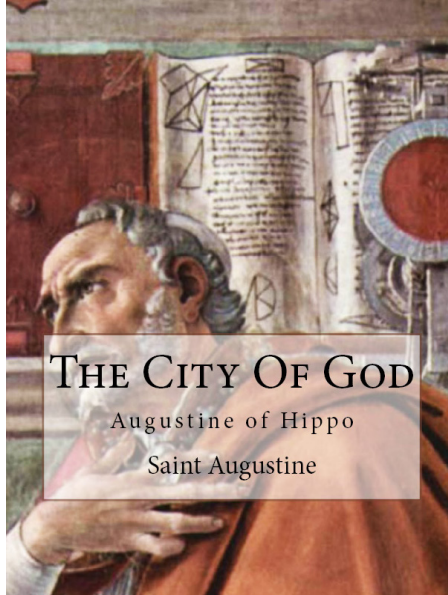
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic soteriology. We also encourage those

interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

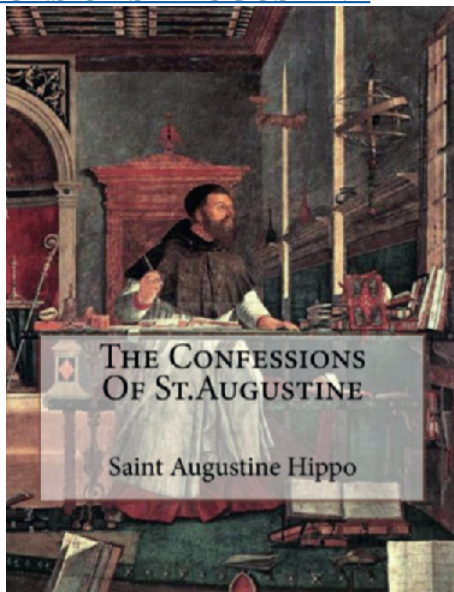
THE CITY OF GOD



Augustin Of Hippo

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works. The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE

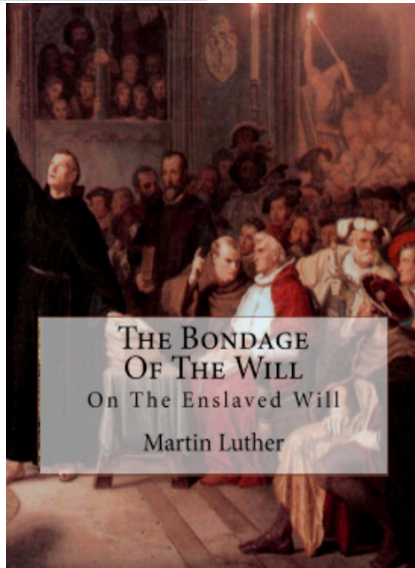


Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was *Confessions in Thirteen Books*, and it was composed to be read out loud with each book being a complete unit. *Confessions* is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that *Confessions* will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, *Confessions* dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. *Confessions* was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform

what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL

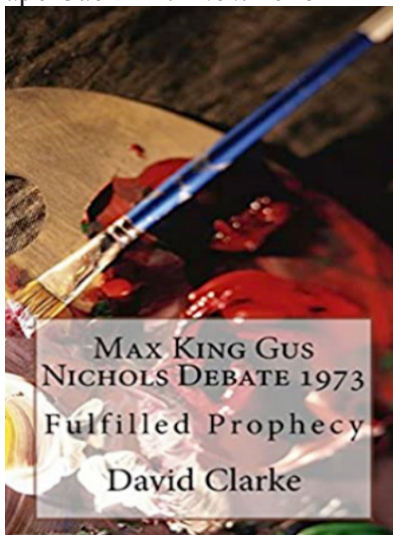
On The Enslaved Will

Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

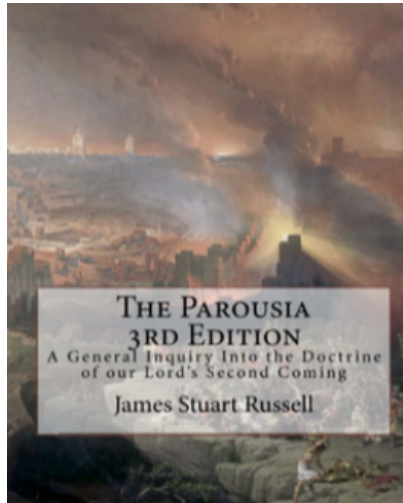
MAX KING GUS NICHOLS DEBATE 1973

Fulfilled Prophecy Paperback – 27 Nov. 2016



By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, On the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular



James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the

book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

Ed Stevens

FOREWORD BY EDWARD E. STEVENS

The word “Parousia” (**par-oo-see-ah**) is not a household word, but students of end time prophecy know it is a reference to the Second Coming of Christ. It comes from two Greek words (“**para**” beside, and “**ousia**” state of being) and literally means “to be beside” (present with someone). It came to be a more specific reference to important people coming for an extended (but not long-term) visit to one of their subject territories (a “visitation”). It can refer either to the initial arrival or the afterward presence. It is used in the New Testament almost exclusively of Christ’s Second Coming.

Russell examines every significant New Testament text about Christ’s return, to see when it would occur and what it would be like. Since he believed the Second Coming occurred in the first century at the destruction of Jerusalem in AD 70, his view is labeled “Preterist.”

The word “Preterist” is another prophetic term with which many are unfamiliar. According to Webster’s Unabridged Dictionary, a Preterist is “a theologian who believes the prophecies of the Apocalypse have already been fulfilled.” A Preterist is the opposite of a Futurist. Futurists teach that the three major end time events (parousia, resurrection, judgment) are still future in fulfillment, whereas Preterists teach these events have already been fulfilled. Some may wonder what difference it makes?

Everything crucial to Christianity is at risk. The Deity of Christ, the integrity of the apostles and prophets, and the inspiration of the New Testament is at stake. How so?

Jesus and the NT writers repeatedly make time- restricted predictions about His return and the other end time events. They do not merely suggest that Christ’s Parousia might occur in their lifetime, they unequivocally affirm it.

Liberals, skeptics, and Jewish/Islamic critics use those “time statements” to discredit Jesus and the New Testament. Inspired men cannot make mistakes. Since Jesus and the NT writers predicted Christ’s return to occur in their lifetime, and it supposedly didn’t happen, they assume Jesus and the NT writers were mistaken.

Indeed, if we cannot trust their prophetic utterances, we cannot trust anything else they say. Christianity is totally discredited if those predictions failed to materialize exactly as they prophesied.

You might wonder what these “time texts” are? Matthew 16:27-28 is

a good example. This book deals with every one of them. They were not mistaken when they predicted Christ's return in their lifetime. It really occurred, at AD 70.

Theologians who study end time prophecy consider Russell's book a classic defense of the Preterist view. It is this book, more than any other during the past 125 years, which has moved so many toward Preterism.

Many in the Reformed faith (e.g., R. C. Sproul, Sr., David Chilton, Gary DeMar, Ken Gentry, Gary North, Jim Jordan, et al) credit Russell's book as having a significant impact on their eschatological views. R. C. Sproul, Sr. says he looks favorably at Preterism because it is the only view of prophecy which effectively counters the liberal-skeptic-critic attack. He has written much to recommend Russell's book and encourage the spread of Preterism, even though he does not go as far as Russell does. In his Foreword to the 1999 Baker Books reprint of *The Parousia* (pp. ix-x), Sproul says:

Russell's work is valuable chiefly for his analysis of the time-frame references of New Testament prophecy and his understanding of the main reference to the parousia. ...Russell's book has forced me to take the events surrounding the destruction of Jerusalem far more seriously than before, to open my eyes to the radical significance of this event in redemptive history. It vindicates the apostolic hope and prediction of our Lord's close-at hand coming in judgment.... I can never read the New Testament again the same way I read it before reading *The Parousia*.

Until this book appeared in 1878, Preterism had little systemization. This book began that process, and remains one of the most consistent and comprehensive explanations of Preterism available. The Preterist view flourished in Germany and Britain. But America, still recovering from civil war, took little notice. In global terms, its impact is still marginal, but it has seen significant growth in the past ten years, and the Internet is one of the big factors stimulating that. What the Gutenberg printing press did for the Protestant reformation, the Internet did for the Preterist reformation.

The Internet is the perfect place to publish helpful material like this. One of the first books to be posted on Preterist websites was Russell's *Parousia*. Even though the electronic version has had many readers in the short five years it has been available, it has not diminished demand for printed copies. This book is destined to remain a Preterist classic.

Russell did a remarkable job of interpretation compared to previous centuries. He pointed the way in a number of areas that we are only just now beginning to develop further. He devoted over 170 pages to the book of Revelation. One of his best statements is there. He uses the "time" statements in the first three verses of Revelation to show how crucial the date of writing

is to the interpretation of the book:

It may truly be said that the key has all the while hung by the door, plainly visible to every one who had eyes to see; yet men have tried to pick the lock, or force the door, or climb up some other way, rather than avail themselves of so simple and ready a way of admission as to use the key made and provided for them. (Parousia, p. 367)

Russell leaves no excuses for Futurism. His survey of all the “Parousia” (second coming) references is a tour de force in Preterist exegesis. This book was the first wave of what has become a whole storm of books defending the AD 70 fulfillment of end time prophecy.

Futurists and Partial Preterists for too long have hidden behind the excuse of wanting explicit “time indicators” before assigning a text to AD 70. Russell and modern Preterists have exhaustively shown that all NT end time texts have first century “audience relevance” written all over them, which functions as an implicit time indicator. The New Testament was not written to us originally. We are reading someone else’s mail. The primary task of a Bible interpreter is to discover what the original author intended to communicate to his original audience, not just to ask what it “could” mean to us today.

THREE DIFFICULT TEXTS SIMPLIFIED

There are three scriptures which most partial preterists think are yet to be fulfilled: Acts 1:11, 1 Cor. 15:20-57, and 1 Thess. 4:13-18. Russell shows that an AD 70 fulfillment is the most consistent interpretation of these texts. However, he does not deal very much with Acts 1:11. As a result, many Futurists and Partial Preterists have used this text to teach another major return of Christ still in the future. Modern Preterists have now shown that these three texts contain implicit time indicators and contextual clues which connect them inseparably to the Parousia and final consummation in AD 70. For a fuller explanation of these three texts from a Preterist perspective, see the three books written by this author (Stevens Response To Gentry, Questions 5 About The Afterlife, and Expectations Demand A Rapture).

https://www.preteristarchive.com/Hyper/2002_stevens_rapture.html

In those books, we deal especially with the typological imagery of Christ’s ascension into the cloud- filled heavenly Holy of Holies to present His own blood to make final atonement, and His “second appearance” back out of the heavenly temple to announce atonement to His anxiously waiting saints. The Acts 1:11 reference to the return of Christ is easy to apply to AD 70 when we realize it is speaking of the reverse of the visible ascent of Christ in Theophany form. His descent would follow the same Theophany pattern as His ascent, meaning that it would be visible like His departure. He

ascended visibly with clouds and angels in the presence of a few disciples, and the two angels (Acts 1:10-11) promised that He would descend visibly “in like manner” in that same Theophany pattern to only those disciples whom He wished to see it. Both the going away and the return were “cloud comings” (Theophanies) accompanied by angels. He left the same way He would return (in clouds with the angels) to appear to his anxiously waiting disciples (“How long, O Lord?” and “O, our Lord, come!”). They expected His return before all of that generation died. Some of them were promised to remain alive until His return, and that they would literally “see” it before they all died (Matt. 16:27-28 and John 21:22f).

Even some partial preterists (e.g. Kenneth Gentry in his book, *Before Jerusalem Fell*) have agreed that Rev. 1:7 (which mentions a “cloud coming” or Theophany which “every eye would see”) was fulfilled in AD 70. Since most expositors connect Rev. 1:7 with Acts 1:11, it seems reasonable to assign both Rev. 1:7 and Acts 1:11 to the visible Theophany that was seen by the Jewish people just before the war in AD 66. Notice what R. C. Sproul, Sr. said about the angelic appearances in the sky in AD 66 and its connection to Rev. 1:7 – “...theop Old Testament prophets, when speaking of a real historical visitation of God in judgment upon cities and nations, used exactly this kind of language in a metaphorical way to describe that coming of divine judgment.... As some 19th century scholars...Jonathan Edwards...B. B. Warfield and others have suggested, what Jesus is talking about here on the Mount of Olives [Matt. 24:3] ...is the end of the Jewish age. And that the coming that he’s talking about, and that he’s warning these contemporaries about over and over again... that was coming on that generation...was the judgment of God that was coming on Jerusalem and the temple in the year 70 AD.... Was Jesus visible? Did “every eye see him” [Rev. 1:7] and all of that? No. Although, one of the weirdest passages you ever read in ancient history is the paragraph that is found in Josephus [Wars, Bk 6, Ch 5, Sect. 3]. I quote it in my book [The Last Days According to Jesus, p. 124]... After talking about some remarkable, astonishing celestial events that some people had reported, he said, “Besides these a few days after that feast, on the one-and-twentieth day of the month Artemisius ...before the setting of the sun, chariots and troops of soldiers in their armor were seen running about among the clouds....” ...The overwhelming testimony of the contemporaries (and he was there as an eyewitness) was that people did see something in the clouds. And what is it they saw? They saw chariots. Is that the first time the chariot throne of God is seen in the clouds over Palestine? What took Elijah to heaven? What were the whirling merkabahs [chariots] Ezekiel beheld? Was not the basic symbol in the Old Testament of the movable judgment

throne of God, his chariots of fire? And here we have the testimony of many, many people saying they saw these chariots running about the clouds right before the end of Jerusalem. ...It lends credence to the further application of Jesus' predictions of what would come in this judgment of the nation of Israel and of the city of Jerusalem..." [R. C. Sproul, Sr. "Last Days Madness" speech, 1999 Ligonier Ministries National Conference in Orlando. Bracketed material inserted by the author of this Foreword.]

Eusebius (Ecclesiastical History, Bk 3, Ch 8, Section 5) quotes this same material from Josephus, and Tacitus (Histories, Book 5, "About The Jews") alludes to the same events. Sproul's comments stimulate several thoughts. If Rev. 1:7 was fulfilled by the appearance of angels and chariots in the sky at AD 66, and if Acts 1:11 is speaking of the same judgment coming (or cloud coming, Theophany) of Christ, then what text teaches a still future visible coming of Christ? If the angelic armies literally seen in the clouds at AD 66 were the fulfillment of "every eye shall see Him" (Rev. 1:7) as Sproul has allowed as a possibility, then it was also the fulfillment of Acts 1:11! In Matt 16:27-28, which R. C. Sproul, Sr. affirms is AD 70, it states that some of those disciples would not taste death until they saw Christ return. It therefore seems logical that the visible coming of Christ at AD 66-70 which is mentioned in Matt. 16:27-28 must be the same coming dealt with in both Rev. 1:7 and Acts 1:11.

The commander of the angelic hosts (Christ) was present with His angelic armies on that occasion (AD 66), just like Rev. 19:11-21 pictures for us. This was the visible return of Christ with His angels to judge His enemies and reward His saints, as both Rev. 1:7 and Acts 1:11 had predicted. Matt. 24:29-31 and Luke 21:25-28 also indicated there would be visible "signs" accompanying the return of Christ with His angels to raise the dead out of Hades, perform the judgment, and reward His faithful saints. This fulfills the "in like manner" terms of the Acts 1:11 text. Both Rev. 1:7 and Acts 1:11 fit the Matt. 16:27-28 "visibility" pattern.

It is also clear from the similarities between 1 Cor. 15 and 1 Thess. 4 that these two "parousia" texts are speaking of the same AD 70 return of Christ. Since both texts state that the resurrection will occur in connection with the "parousia" (1 Cor. 15:23; 1 Thess. 4:15-17), and since the NT does not distinguish between two different parousia's separated by thousands of years, and since this parousia is said to occur in the lifetime of some who would "live and remain" until it occurred (1 Cor. 15:51; 1 Thess. 4:15), then it is clear that these two texts were fulfilled in AD 70. This forces some adjustment in our concepts about the nature of fulfillment once we get the time of fulfillment straightened out. All three of these difficult second

coming texts have been explained from a consistent AD 70 fulfillment. This leaves partial preterists nowhere to hide. We can thank Russell for pointing the way toward this approach to these three texts.

A LITERAL RAPTURE

Another area in which Russell greatly served the interests of future generations was the rapture. Four other scholars within a generation of Russell also taught the idea of a literal rapture in AD 70 (Milton S. Terry, E. Hampden-Cook, Richard Weymouth, and William S. Urmy). There are minor differences in the way each of these men described it, but all agreed there was a removal of some true Christians in connection with the return of Christ in AD 70. Modern advocates of a literal AD 70 rapture (such as Garrett Brown, Walt Hibbard, Arthur Melanson, Ian Harding, Ed Stevens, and others) go further to assert that all true Christians (and nothing but true Christians) alive at the time of the destruction of Jerusalem were “snatched away” to be with Christ in the spiritual realm. Russell suggested that only some Christians were caught up – a “partial rapture” with the sleepers or unwatchful Christians left on earth. But it seems from Jesus’ sharp criticism of that group in Matthew 25 (and in the book of Revelation) that the sleepers or unwatchful were not true Christians. The tribulation and apostasy eliminated the insincere. By the time of the rapture the only watchful, awake, and “worthy ones” were the true Christians. There would have been few (if any) pretenders and “mere professing Christians.” So in either view, the group of saints actually raptured is basically the same, whether we see it as only the watchful Christians, or as true Christians only.

The arguments we all use to establish the necessity of a literal rapture in AD 70 are exactly the same. The strongest arguments are the Biblical “expectation statements.” Scripture alone is our standard, not scripture plus history, tradition or anything else. The only authoritative material that we can use to make any final decisions about what did or did not occur in AD 70 is the Bible. If it says the Parousia was going to occur in AD 70, that should be enough. We shouldn’t have to be convinced by history or any external arguments. If the text of scripture says something is going to occur within a certain time frame, then we are bound to believe it, regardless of whether we can find external historical or traditional support for it, and regardless of whether our credulity is stretched to the breaking point. The same thing happened in the field of archaeology in regard to the Hittites and Darius the Mede. The Bible was the only evidence we had for the existence of these people for a long time, yet that did not make advocates of sola scriptura doubt the veracity of the Bible. So for sincere believers, the question boils down to this: What did the NT writers believe, teach,

and expect to see, hear, and experience at the Parousia? Did they expect to experience the Parousia in any conscious way? Did they expect to “know” it had occurred afterwards? Or did they expect it to happen totally in the invisible realm without being consciously aware of it in any way? It is these Biblical “expectation statements” that also need to be examined, not just the “time statements.”

We Preterists have pressed Futurists with the “time statements,” and rightly so, because they are “sola scriptura” arguments. They are Biblical statements that need to be dealt with. So are the “expectation statements.” What the “time statements” do for Preterism in general, the “expectation statements” do for the rapture view in particular. The time statements nail down the “time” of the parousia and its related events, while the expectation statements reveal the content and “nature” of those events in the experience of the Church.

Just because the Parousia may not have been validated historically in the way some might have preferred, it never stopped us from seeing it as a fulfilled “fact.” The “time statements” forced us to believe that it must have occurred, regardless of a lack of historical confirmation. Even if we are unable to find external historical proof for a literal rapture in AD 70, it does not invalidate the Bible’s affirmation of it. Our concern is simply, “What does Scripture actually teach?”

Rapture advocates have been accused of teaching a rapture based only on external historical “arguments from silence.” Not so! Scripture is the driving force. The expectation statements are Biblical arguments, just like the time statements. The time statements help establish the time of fulfillment, while the expectation statements help determine the nature of fulfillment. As you study the following list of Biblical passages, find the answers to these two questions: (1) What does Jesus say is actually going to be seen and experienced by His saints at the Parousia? (2) What do the NT writers and pre-70 Christians indicate that they were expecting to actually see and experience at the Parousia? (Matt. 16:27-28; 19:28; 24:31; John 14:2-3; 1 Cor. 15:51-54; 2 Cor. 5:1-4; Phil. 3:20-21; 1 Thess. 4:15-17; 2 Thess. 1:6-10; 2:1; and 1 Jn. 3:2). These texts show clearly what the first century Church expected to experience at the Parousia.

Paul said that when Christ would come to cast His enemies “away from His presence” and gather His saints (2 Thess. 1:6-2:1), that the saints would “marvel at Him” in His presence and in the presence of all who have believed, and Christ would be glorified by their collective presence with Him “on that day.” That doesn’t sound like a very silent occasion to me. Did they fail to “recognize the time of His visitation” and remain silent (as if

it had not occurred). They should have been celebrating and proclaiming the fulfillment of His Parousia (if they were still around). There is a strange silence here, at the very time when we would have expected anything but silence, when they said they would be marveling at Christ in His presence. Their silence does not match their expectations, unless they were doing those things in the heavenly realm (no longer on the earthly scene).

If all living Christians remained on earth after AD 70, why didn't some of those who saw these incredible events in AD 70 say something about it? Why the silence, if they were still around? Russell and the other four scholars mentioned above proposed the literal rapture to explain that silence. Silence is not a significant argument all by itself. But as Sherlock Holmes would agree in the case of the dog that didn't bark when a supposed outsider broke in, sometimes silence is significant, especially when the circumstances would force us to expect otherwise. Expectations demand our attention even in the case of silence, if the Bible clearly teaches us to expect something other than silence. And it does.

For more in depth studies of the rapture at the parousia in AD 66-70, see this author's book entitled, *Expectations Demand A Rapture*, and the excellent series of articles written by Ian Harding.

THE MILLENNIUM

Russell was uncomfortable with any view of the Millennium which ended at AD 70 (p. 514). He considered such a short duration of the millennium (40 years or less) to be "so violent and unnatural that we cannot hesitate to reject it" (p. 514). He suggested the millennium only began at AD 70 with a limited "first" resurrection and judgment (of the righteous only), and is still ongoing in history and moving toward a yet future final resurrection and judgment of the rest of the dead (the wicked only – p. 518). It seemed to him that the Millennium was "introduced parenthetically" as an exception to the AD 70 time limits of the rest of the book (p. 514).

He noted that some people (such as myself) consider the idea of a Millennium after AD 70 as challenging the imminent time indicators throughout the book of Revelation. We would prefer a 40-year millennium (AD 30-70) which stays within those time limits.

Russell places a flashback to AD 70 at the end of the Millennium (Rev. 20:10), so that the white throne judgment in Rev. 20:11ff takes place in AD 70. Preterists who take the 40-year approach cannot disallow his flashback, since we insert one at the beginning of the millennium.

Russell's millennium interpretation deserves careful consideration. He acknowledged his understanding of it might not be perfect, and held out the hope that succeeding generations "will soon correct what is proved to be

erroneous, and confirm what is shown to be right.” (p. 535)

In conclusion, I have to repeat how impressed I am with Russell’s exegetical work here. Many thousands of Bible students all over the world have been, and will continue to be, blessed by this book. We send this reprint forth with strong encouragement to seriously and objectively consider everything he has to say, and to “search the Scriptures daily to see whether these things are so.” (Acts 17:11)

Edward E. Stevens

Bradford, Pennsylvania July, 2003.

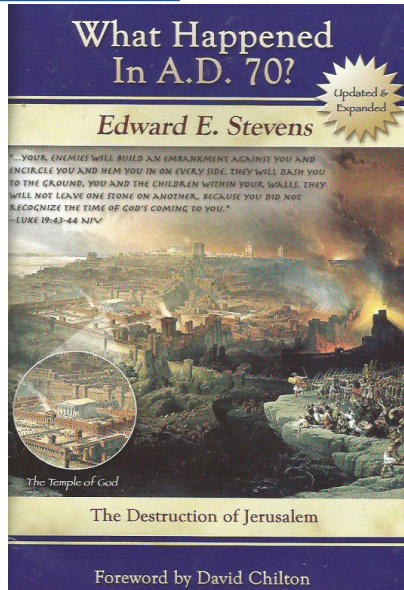
Don Preston

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled. The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions. This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries. Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers -

and Jesus - in their eschatological predictions. This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement. Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority. Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. Writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age. Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Don K. Preston.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a **consistent view** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more **conservative** on most other issues than traditional views. And there is **no compromise** of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (**audience relevance**). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures

in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical art cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that **the book of Revelation was written to the first century church and had primary relevance to them.** It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christs and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed **futurist** interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true” You might want to have your Bible open alongside as you read.

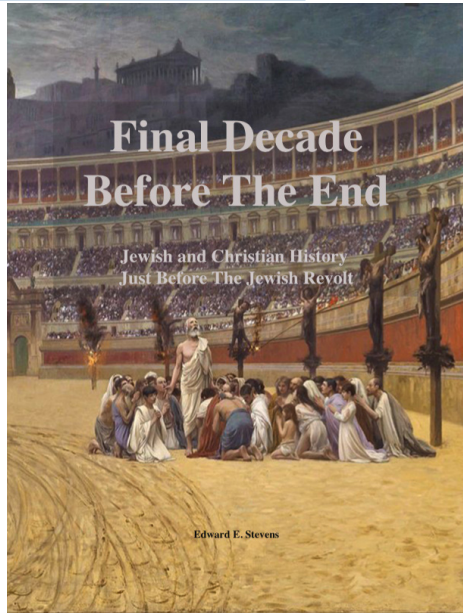
Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17,2010



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all

the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

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