

The King James Version:
Apostolic Texts, Precise Translation *versus*
Fraudulent Texts and Heretical Translations

by

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Public Doman

Dedication – Christina Ellenberger Jackson



Figure 1 Christina Elizabeth Ellenberger, engagement portrait.

Christina was born in Germany, shortly after WWII, and delivered by a midwife. She soon traveled to America with her younger sister Maria and her parents. She excelled in academics, and was inducted into the National Honor Society in her junior year in high school.

She chose Augustana College in Rock Island, Illinois, where we met on the first day of school. As Conrad

Bergendoff said to us, “It was fore-ordained.” We married a few days after graduation and moved to Waterloo, Ontario, seminary for me, and an MA for her in German literature. She did research for the German department and encouraged my work in German. Later, WELS pastors were surprised that I read German. I was shocked that they did not.

We continued the teamwork at Yale University. I worked at the medical school library, and Christina worked for Dr. Joan Fassler, on the faculty at the Yale Child Study Center, next door to the medical library. Fassler begged her to stay on after my degree was finished, but we moved on, to Cleveland and then Notre Dame. Christina also attended two Elisabeth Kuebler-Ross workshops. She contributed to Kuebler-Ross’ book *On Children and Death*, Scribner, 2011.

Christina also showed off her research skills in Columbus, where she studied man-made disasters and pursued engineering studies for DNV Technica. My article writing turned to books, and she always helped with that research. She did so much in our 51 years of marriage that I wrote a book about it – *Lutheran Christina*.

The synods were equally allergic to Luther and the Scriptures, but Christina endured the nastiness of the apostates and learned to laugh at their vile, anonymous

emails. My books were printed - hated or loved - in one synod after another. The constant in publishing was her unfailing encouragement and help with each effort. Christina enjoyed hearing about the progress of this book, which would be muted without a German language and translating advisor. The books, large and small, may seem numerous. That is due to her constant help and the never-ending opposition of the “conservative, orthodox, confessional” Lutherans who not only reject the Chief Article of the Christianity – Justification by Faith in Jesus Christ, the Son of God, but also the work of Luther himself.

Special Thanks

I would like to thank Norma A. Boeckler for her artistic contributions to this book, covers and interior, to Facebook, and my Old Testament classes. We all love her cheerful, beautiful, and inspiring works.

Janie Sullivan has worked on virtually all my books and Kindle versions. She is exactly what I need in getting a book to the public.

Virginia Roberts has been a volunteer editor ever since the Luther sermons, always proving how easy it is to find my typos and opaque passages.

Alec Satin shocked me when he joined our little congregation and showed a great deal of knowledge about the King James Version. He then created the Lutheran Library Publishing Ministry www.lutheranlibrary.org - a remarkable online collection of over 300 books I would recommend for reading and enjoyment and then some. He has also produced many inexpensive print books from the online collection.

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“Today there is an artificially produced conviction resulting from marketing techniques and imposed on the churches from without. This whole modern consensus maintains the Bible publishing industry must now determine the texts of Scripture.

The Church, as Professor van Bruggen has demonstrated (*The Future of the Bible*, 1978), has abdicated her role as guardian of the Bible and has turned such responsibility over to hirelings who market various, conflicting translations to the confusion and disarray of the Church.”

The Authorised Version, 2012, Trinitarian Bible Society.



Figure 2 WELS Synod President Mark Schroeder agreed with the convention approving ALL translations, an echo of the extra ALL in Romans 3, 2012 NIV.

Questions To Be Asked While Reading This Book

1. Since manuscripts do not have a date, how can scholars like Tischendorf promote a very early date, or any date – without proof - enhancing their careers?
2. Why did Tischendorf, a German Lutheran, have an audience with the Pope, an arrangement with a Roman Catholic king, and a deal with a Russian Orthodox Tzar?
3. How can anyone claim, as Tischendorf did, that monks devoted to ancient manuscripts were burning up pages from Sinaiticus, a 1500-year-old bound volume (codex) with supple leather pages that could not burn – but would stink?
4. How does anyone explain Sinaiticus having white, supple pages after resting unknown for 15 centuries? Two witnesses attest to the whiteness, and yet the codex later looked very much darkened, not so much by age but by special treatments.¹
5. Since Tischendorf lied so many times about Codex Sinaiticus, what does that suggest about

¹ Daniels, David W. (2021). Who Faked the “World’s Oldest Bible?”

his earlier work with Codex Ephraim Rescriptus² – and his later work embracing Codex Vaticanus – “so much like Sinaiticus?” Sinaiticus and Vaticanus disagree at a 40% level, not exactly a match, except for having the doubtful origins.

6. Why did the mysterious Codex Sinaiticus suddenly appear at St. Catherine’s Monastery, having no previous history, and was later stolen by Tischendorf – but never returned – so the Russians “could set Sinaiticus in print for the whole world.”
7. How did Tischendorf happen upon a codex with no history and get away with his garbage-to-be-burned-excuse for spiriting pages away for the Catholic king?
8. Biblical apostates in England and America were burning to have the earliest and best possible New Testament Greek text, so why did they accept the least trustworthy and most heretical sources - Sinaiticus and Vaticanus? Were they longing for the heresies Tischendorf promoted with his fantasies?

² Tischendorf claimed to have superb eyesight, enabling him to detect what others could not, since the pages were erased and overwritten. Looking at his complete record, this looks like another self-serving fable.

9. Indeed, why did the Lutheran Church Missouri Synod use Vaticanus as the main source for the Gospel of Mark commentary, 1350 pages long?
10. Since Westcott and Hort were honored clergy and scholars in England, why were they allowed to push their Greek New Testament secretly on the KJV Revision Committee? Their Greek New Testament was printed but kept hidden for 10 years while they influenced the Revision committee against the Majority Text?
11. Why did the Westcott-Hort Greek New Testament stay hidden until the horrible KJV Revision came out – revealing no references (critical apparatus) to back up their wild claims, which have been refuted by their peers?
12. The wild boasting of Tischendorf and the absurd theories of Westcott-Hort are an embarrassment to text scholars, so why are they still locked into loyalty to these *Til Eulenspiegels* but opposed to the clear, well-documented, apostolic sources of the Byzantine Majority Text?
13. Which is more likely to be the true apostolic heritage? – 5,000 or more individual examples of the Byzantine Text from a Christian empire 1100 years old – or a handful of dubious and heretical exceptions with no history and no descendants? That alone proves Vaticanus and Sinaiticus were

never used for anything other than supporting papal supremacy over the Word of God.

14. When will the New King James Version and any other KJV copycats stop referring to the Nestle-Aland-Nida texts as genuine alternatives? Do we join the apostates in saying a Virgin - or young woman - will bear a son?³ Are we so frightened by these hucksters that we speak the Biblical truths softly lest God's Word be heard clearly on the streets of Gath?



Figure 3 Schmauk is greatly admired today, but not read or quoted very often.

³ The RSV first used young woman instead of virgin in Isaiah 7:10. After the firestorm, they used virgin in the text and footnoted young woman. Now the RSV has young woman in the text and footnotes virgin. A con artist always rigs the game against suckers.

Preface – Appreciating the King James Version

The most read English Bible is the King James Version, with 55% of the readers, compared to 19% for the latest New International Version, the English Standard Version, and the New Revised Standard Version.⁴

The numbers are surprising, given the *strong sales* of NIV translations in bookstores. The NIV has topped the *CBA's bestselling Bible translation list* for decades, and continued to *sell robustly* in 2013.

The high numbers of KJV readers confirm the findings of last year's American Bible Society (ABS) *State of the Bible* report. On behalf of ABS, Barna Group found that 52 percent of Americans read the King James or the New King James Version, compared with 11 percent who read the NIV.

The KJV also received almost 45 percent of the *Bible translation-related searches on Google*, compared with almost 24 percent for the NIV, according to Bible Gateway's Stephen Smith.

⁴ *Christianity Today*, March, 2014, quoted a survey giving 55% to the KJV, only 19% to the NIV, single digits for the New RSV, etc. Single digits still add up to a lot of Bibles in the wrong hands. *The Most Popular and Fastest Growing Bible Translation Isn't What You Think It Is.*

In fact, searches for the KJV *seem to be rising* distinctly since 2005, while most other English translations are staying flat or are declining, according to Smith's Google research.

The percentages dwindle after the first three modern wannabees, and there are so many more versions, scaled down to insipid and verbose. The KJV has much to commend it, not only for its use of the Majority Text but also for its deliberately grand, formal, and eloquent style. If some complain that the KJV reads too much like Shakespeare, others respond that the modern versions sound too much like television cartoons. Even worse, all the modern “scientific” texts are at war against the Majority Text and against each other too, because they remove and corrupt so many passages, diluting and changing the actual message of God’s Word. Nevertheless, the Lutheran synods (ELCA, LCMS, WELS, ELS, CLC, ELDONA) and all other mainline denominations reject the KJV for their worship, colleges and seminaries, printed readings, and official proclamations. Beyond that opposition, agreement is absent about which bad translation or paraphrase they think is best.

Details about the development of the KJV and the crimes of the modern text and translation experts will follow. First, let us cite the reasons why the KJV is

avored above the rest and destined to outlast the newest, ever-changing, increasingly vapid Bibles. The greatest statement is simple and profound –

Gustavus Swift Paine

“May your Majesty be pleased,” said Dr. John Rainolds in his address to the king, “to direct that the Bible be now translated, such versions as are extant not answering to the original.”

Rainolds was a Puritan, and the Bishop of London felt it his duty to disagree. “If every man’s humor might be followed,” snorted His Grace, “there would be no end to translating.”

King James was quick to put both factions down. “I profess,” he said, “I could never yet see a Bible well translated in English, but I think that of Geneva is the worst.” *The Learned Men*, p. 1, 1834. Forgotten Books.

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Alister McGrath

"Aiming at truth, they achieved what later generations recognized as beauty and elegance." Alister McGrath, *In the Beginning*, p. 254.

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Harvard University Press

“We have as a rule used the King James Version in translations, and our reasons for doing so must be obvious: it is the version most English readers associated with the literary qualities of the Bible, and it is till arguably the version that best preserves the literary effects of the original languages.”

The Literary Guide to the Bible, edited by Robert Alter and Frank Kermod, Harvard University Press, 1987, p. 7.

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Victor Hugo, from Christian History Institute⁵

“ENGLAND HAS TWO BOOKS: the Bible and Shakespeare. England made Shakespeare, but the Bible made England.” — Victor Hugo (1802–1885)

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George Bernard Shaw

“The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors indifferent stages of culture, but the word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they

⁵ <https://christianhistoryinstitute.org/magazine/article/they-said-it-best-kjv>

carried out their work with boundless reverence and care and achieved a beautifully artistic result . . . they made a translation so magnificent that to this day the common human Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God.” — George Bernard Shaw (1856–1950) Quoted in G. S. Paine, *The Men Behind the King James Version* (Grand Rapids, MI: Baker, 1959, 1977), pp. 182–183

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H. L. Menken, Famous Journalist and Agnostic

“It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world. Many attempts have been made to purge it of its errors and obscurities. An English Revised Version was published in 1885 and an American Revised Version in 1901, and since then many learned but misguided men have sought to produce translations that should be mathematically accurate, and in the plain speech of everyday. But the Authorised Version has never yielded to any of them, for it is palpably and overwhelmingly better than they are, just as it is better than the Greek New Testament, or the Vulgate, or the Septuagint. Its English is extraordinarily simple, pure, eloquent, lovely. It is a

mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of."
— H. L. Mencken (1880-1956).

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Winston Churchill

"The scholars who produced this masterpiece are mostly unknown and unremembered. But they forged an enduring link, literary and religious, between the English-speaking people of the world." *The King James Bible Translators*; Olga S. Opfell; Jefferson and London: McFarland, 1982. From HolyBible.org

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Compton's Encyclopedia, Online Edition

"One of the supreme achievements of the English Renaissance came at its close, in the King James Bible...It is rightly regarded as the most influential book in the history of English civilization...the King James Version combined homely, dignified phrases into a style of great richness and loveliness. It has been a model of writing for generations of English-speaking people."

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From America Online, May 26, 1995

"The greatest English Bible is the Authorised, or King James, Version. Based on Tyndale's translation and original texts, it was produced in 1611 by six groups of

churchmen at the command of King James I. The King James Bible became the traditional Bible of English-speaking Protestants. Its dignified and beautiful style strongly influenced the development of literature in the English language. The influence can be seen in the works of John Bunyan, John Milton, Herman Melville, and many other writers."

Volume 3; Crowell-Collier Educational Corporation; 1967, 1972 ed. p.p. 137, 138 Rev. Holt H. Graham; Rev. Joseph M. Petulla; Mr. Cecil Roth.

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Charlton Heston,

In the Arena: An Autobiography, pp. 554-555

"...the King James translation has been described as 'the monument of English prose' as well as 'the only great work of art ever created by a committee'. Both statements are true. Fifty-four scholars worked seven years to produce the work from its extant texts in Aramaic, Hebrew, Greek, Latin, and English. Such an undertaking can be expected to produce great scholarship, but hardly writing as spare and sublime as the King James....

"The authors of several boring translations that have followed over the last fifty years mumble that the KJV is "difficult" filled with long words. Have a look at the

difficult long words that begin the Old Testament, and end the Gospels: 'In the beginning God created the heaven and the earth. And the earth was without form, and void; darkness was upon the face of the deep.' and 'Now, of the other things which Jesus did, if they should be written everyone, I suppose the world itself could not contain the books that would be written.' Shakespeare aside, there's no comparable writing in the language, as has been observed by wiser men than I.

Over the past several centuries it's been the single book in most households, an enormous force in shaping the development of the English language. Carried around the world by missionaries, it provided the base by which English is about to become the lingua franca of the world in the next century. Exploring it during this shoot [Ten Commandments] was one of the most rewarding creative experiences of my life."

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Theodore P. Letis

"Moreover, those clergy who have obediently fallen in line with the *New Tradition* have sent a clear signal to their parishioners and colleagues that, unlike William Tyndale, they no longer find the verbal view of inspiration compelling."

The Ecclesiastical Text: Text Criticism, Biblical Authority, and the Popular Mind, 1997.

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Trinitarian Bible Society

“The Authorised Version translators continued in the textual tradition which the church had used and accepted for hundreds of years. In doing so, they continued the solidarity of both original language texts and also of Earlier English translations upon which they based their work.”

The Authorised Version: What Today’s Christian Needs to Know about the Authorised (King James) Version, 2012, p. 2.

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TBS – The Excellence of the Authorised Version

The conspicuous merits of the ‘new version’ of 1611 gradually gained recognition. It was not only pronounced more scholarly, but it was found to be more readable than any other English translation of the Scriptures. Many of the changes incorporated in the Authorised Version were not designed to give a new meaning to the Scriptures, but to express the old meaning in another way, for the sake of literary improvement.

Changes were made to make the English agree better with the truth of the original, but far more were made for the sake of good, plain English and pleasant cadence in reading. The translators introduced a sweeter, smoother and more stately diction into our English Bible, and this was a great gain.

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Public Reading- Trinitarian Bible Society

The English Bible is designed for public reading, and whatever makes it read more smoothly, and in a style of pathos or majesty more accordant with its subject matter, is a help to the reader and a benefit to the hearer. The statements of the Bible that bear on our conduct and comfort, on our salvation and sanctification, are meant to be remembered, so as to be present in our minds whenever temptations or afflictions come our way. Whatever choice or arrangement of words makes these statements of the Bible more striking or more impressive, more pleasant to the ear, or more fascinating to the imagination, makes them also more easily remembered, and more potent for good.

It is not enough that our English Bible be a mathematically correct translation from the original Scriptures, word for word, point for point. It should, both in its literary grace and in its Divine revelations, be a well-spring of spiritual life in the broadest and highest

sense of the terms. We cannot be too grateful, therefore, that the framers of our Authorised Version were not only skilled in 'the discernment of tongues', but were gifted with an ear for melody. This particular excellence of the AV was recognized even by Roman Catholic scholars who feared that it would make a deep impression upon the minds of many readers. Archbishop Faber declared,

Who will not say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forgo. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness.

At the present time one might well inquire whether any such testimony could be borne in praise of any of the numerous modern versions that are offered in its place."

Trinitarian Bible Society Booklet⁶

⁶ <https://cdn.ymaws.com/www.tbsbibles.org/resource/collection/D1B0BDBE-CD9E-4D12-BBDD-138677F98835/The-Excellence-of-the-Authorised-Version.pdf>

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Preface to the Original King James Version

- 22 It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight.
- 23 It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine.
- 24 It is not a pot of Manna, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for and our debts discharged.
- 25 In a word, it is a panary ((bread Pantry)) of wholesome food, against fenowed [mouldy.] traditions; a physician's shop [κοινον ιατρειον. S.Basil. in Psal.primum.] (Saint Basil calleth it) of preservatives against poisoned heresies; a pandect ((a complete body)) of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life.

- 26 And what marvel? the original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away.

- 27 Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

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Alexander McClure

“The first decided steps, however, toward giving to the English nation a Bible printed in their own tongue, were the translations of the Gospels of Matthew and Mark, made by William Tyndale, and by him printed at Hamburg, in the year 1524; -- and a translation of the whole of the New Testament, printed by him partly at Cologne, and partly at Worms, in 1525.”

Alexander McClure, *The Translators Revived*, Lutheran Library Publishing Ministry, p. 6.

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Robert Martin

“Why is accuracy of translation so important? Because the Bible is the Word of the living God. It is an utterly unique book. It is the inscripturated revelation to mankind of God’s mind and will and the inspired record of His redemptive work. And this being so, there is no more important piece of literature in the world. Thus, the accuracy of the Bible’s translation is of the utmost importance.”

Robert Martin, *Accuracy of Translation*, The Banner of Truth Trust, 1989, p. 2.

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David Blunt

“Omission of material found in the Authorised Version (AV) is the main type of alteration found in the modern versions. The New Testament of one popular modern version, the New International Version (NIV), first published in 1973, omits seventeen complete verses found in the AV—a figure found applicable to most modern versions.”

David Blunt, *Which Bible Version: Does It Really Matter?* Trinitarian Bible Society, 2007, p. 3.

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Dr. Aland's Influence on the New International Version

"Dr. Aland's pernicious views of the unreliability of our Bibles in the original manuscripts is profoundly seen in the NIV Bible. The same hand that would excise whole books of the Bible from our Canon would also excise many, many texts."

Hembd, *What Today's Christian Needs to Know about Dr. Kurt Aland*, Trinitarian Bible Society, 2007, p. 11f.

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Jim Mitchell

"Dear Pastor Greg,

I just wanted to take the time to congratulate you on informing the world of the outstanding accuracy/dependability of the KJV translation. You have done what this journalist used to dream of. I know I'm not telling you anything, but you really have the story of all time since it is important to the salvation journey of all. What a wondrous work the Lord has done through you. You've investigated and specified credible reasons for the total lack of credibility of certain "biblical experts" and the obvious harm they have done. I would be glad for any recommendations you may have on studying Greek and Hebrew."

Crafty conduct is paired with adulterating the Word of God. These two ever go together. He who is not honest with himself will not be overhonest with the Word.

Lenski,
Corinthians,
p. 955.



Figure 4 Richard C. H. Lenski is highly regarded in many denominations for his New Testament commentaries.

Required Reading: The Gospels of Mark and John and the Text

Crucial for Understanding the Radical Academic Shift to Apostasy

Many believers are not aware of the famous, academic, radical Biblical scholars using the Gospels of Mark and John to advance their theories and deny the Scriptural truth. Pietism, with its emphasis on cooperation rather than doctrine, helped rationalism begin to flourish, at Halle University and other places. The famous *Reimarus Fragments* were printed anonymously to deny the miracles of the Bible, among other things. The Gospel of John was dismissed by the Tuebingen School as belonging to an era three centuries after Christ. That claim allowed the academics to disregard any support in the Fourth Gospel regarding historical and doctrinal revelation. In fact, they hated the open Trinitarian nature of John's Gospel, the clear identification of Jesus as the only begotten Son of God, His Virgin Birth, Resurrection, and Ascension. These wiser-than-the-Holy Spirit professors considered Jesus to be a wandering teacher who inspired love, caused emotional healings, and never considered Himself the Messiah, Savior, or Son of God.

With the Fourth Gospel out of the way in the quest for the historical Jesus, the academics could turn Mark's

Gospel into that kernel of truth they were seeking, the story of Jesus without the divine or miraculous. The Westcott-Hort Greek New Testament removed “the Son of God” from Mark 1:1.

W-H Mark 1:1 **αρχη του ευαγγελιου ιησου χριστου**
– The beginning of the Gospel of Jesus Christ.

KJV – Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.

The Westcott-Hort edition also stopped the Gospel at Mark 16:8, with the rest of the chapter closed off in square brackets to show that the traditional ending did not really belong. This editing of the Greek text, with no support for these actions, reduced the divinity of Christ in Mark 1:1 and erased His resurrection in Mark 16. A century after Westcott-Hort, the first RSV edition dropped the ending of Mark into a footnote and later raised it up with a space between verse 8 and 9 to show that the ending was foreign. Thanks to Tischendorf, Westcott, Hort, Aland, and Metzger, the New Testament has become a model airplane kit to be assembled with cheap glue, even with parts missing and the wrong parts glued in recklessly.

The changes in Mark’s Gospel made it easier to write fantasies about the undiscovered primitive version, the kernel, the story of a popular teacher. Humorously,

because Biblical experts often paint strange mirages, the academics postulated Q, the imaginary source shared between Matthew and Luke, because those two Gospels had so much in common with each other. However, nothing like Q has ever been found. Theories build slowly and often fade slowly. The least likely view for them - the traditional perspective - has the Gospels written by the Apostles Matthew and John and by associates of Apostles Peter and Paul for Mark and Luke, all inspired by the Holy Spirit.

The Gospel of John is still dated by academics - far from the time of Jesus. In 1975, at Notre Dame, Elisabeth Schuessler-Fiorenza stated, "The Gospel of John was written in the first century by the Apostle, according to conservatives, 300 years later – according to liberals." She is still teaching, at Harvard Divinity School. For most Biblical scholars with an academic position, the Bible is just a book to be treated like other books, with lengthy analysis and competing arguments. Their values are strictly rationalistic, and their tolerance for traditional Christian professors is zero, including the issue of the text itself, which is where it began. Those who want the Gospel of John 300 years later also want to remove all the historical data and quotations, and call it a Gnostic, semi-pagan text.

The Christian Church once handled the teaching of Biblical doctrine and the printing of the KJV. Now the Scriptures are dominated by the extreme Left, literally the National Council of Churches owning the RSV, New RSV, and ESV. Bibles are printed and promoted by a variety of profitable businesses. College and seminary professors are both the products and the promoters of rationalistic views. They are opponents of the King James Version. Faculty are happy to be named as consultants for the latest, most dumbed-down, least demanding Bible. The denomination will not give them free trips to Israel, but the Bible factories will.⁷

I remember, as a lad, hearing the excitement about the RSV being a new, modern version of the Bible, then learning the Virgin Birth was denied in Isaiah 7:10. Much later I studied in the RSV Room, the reading room of Yale Divinity School Library, where the RSV was developed. No one wants to mention that their favorite translations are sired by the radical National Council of Churches. The alleged new, improved ESV is printed

⁷ The Southern Baptists voted to forbid their chain of stores from displaying the newest NIV, only allowing individual orders *sub rosa*. The stores said, No, they will sell the 2011 NIV anyway - <https://www.christianitytoday.com/news/2012/february/lifeway-declines-sbc-request-to-bar-niv-from-stores.html>

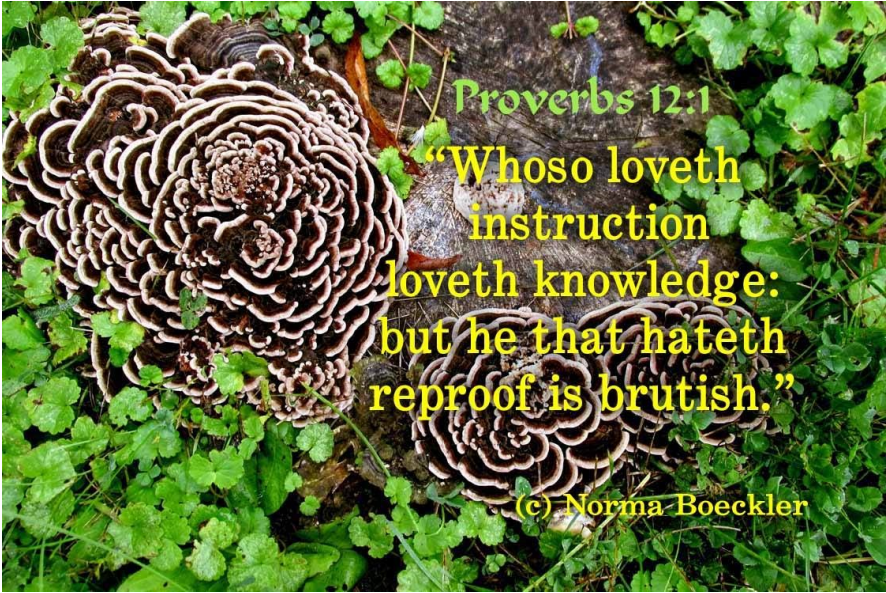
under license from the NCC, a fact not promoted by the sellers or readers of the Bible.

The engine behind the repudiation of the KJV is really the monopoly established by Bible text critics. Westcott-Hort began the consolidation with their own Greek New Testament, which seemed to fail, but the modernists ascended in the 1930s, accepted it, and never let go.⁸ The Biblical text, especially the New Testament Greek, has been a playground for apostates ever since, and a fallback position for anyone accused of teaching liberal notions. They cry out, in unison, “The Bible did not float down from heaven. It was made and transmitted by man.”⁹

KJV Matthew 24: 35 Heaven and earth shall pass away, but my words shall not pass away.

⁸ My first Greek New Testament was a Westcott-Hort. I now have a Byzantine (Majority or KJV text), a United Bible Society GNT, and a Westcott-Hort, all in perfect condition. Westcott-Hort and the Byzantine (Stephanus), are also part of the Bible Gateway website, which I use daily. The rationalistic Society of Biblical Literature – “In circumstances such as these, the existence of an alternative critically edited text—the SBLGNT differs from the standard text in more than 540 variation units—will help to remind readers of the Greek New Testament that the text-critical task is not finished.” Introduction to the *SBL Greek New Testament*.

⁹ No one has ever claimed that the Bible floated down from heaven. However, God has miraculously preserved His Word, as proven by the dominance of the KJV today, 70 years after the National Council of Churches birthed the RSV and later the ESV and New RSV. KJV Proverbs 30:5 5 Every word of God is pure: he is a shield unto them that put their trust in him.



Proverbs 12:1

“Whoso loveth
instruction
loveth knowledge:
but he that hateth
reproof is brutish.”

(c) Norma Boeckler

PART ONE – Introduction, The King James Version

The Apostles Creed

I believe in God, the Father Almighty,
Maker of heaven and earth. And in
Jesus Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost,
born of the Virgin Mary; suffered under
Pontius Pilate, was crucified, dead, and
buried. He descended into hell. On the
third day He rose again from the dead.

He ascended into heaven and
sitteth on the right hand of God the Father
Almighty, from thence He shall come to
judge the quick and the dead. I believe in
the Holy Ghost: the Holy Christian Church,
the communion of saints; the forgiveness
of sins; the resurrection of the body,
and the life everlasting.

Amen.

(c) Norma Boeckler

Preface

Comparisons show there is a four-fold swindle being worked on the church and academic populations.

1. The preferred New Testament text has been switched from the witness of 98% of the evidence – the Majority Text - to the dubious manuscripts' witness of 2% - the Westcott-Hort morphing into the Nestle-Aland-UBS, a process which began in 1881. Wake up!
2. Based on this New Testament text fraud, the translations no longer aim at precision but use the imaginations of fiction writers.
3. The Roman Catholic Church has assumed a vast amount of authority in this ecumenical, apostate enterprise, both in the slant of the text and the paraphrases. They are a part of the American Bible Society, the United Bible Societies, and efforts to present one "Standard Text" with all the Protestants.
4. The "conservative" Lutheran church bodies are eager members of this enterprise, promoting the Seminex rationalistic view of the Bible without a whimper from *Christian News*, the LCMS, the ELS, ELDONA, or the rock-ribbed Wisconsin Synod. Instead of guarding the Word of God, they protect their own cash registers.

Only two alternatives are possible. One is the historic view of the Christian Church – the Bible is the revelation of God, inerrant and infallible, the inspired Book of the Holy Spirit, given by God and written down by man. God protects His Scriptures, which like Jesus, have two natures, divine and human, and yet without sin.

The alternative is to view the Scriptures as an important but fallible work of mankind, full of errors and contradictions, valued for the myths and symbols established, explained and elaborated by enlightened and reasonable people.

The denominational establishment cherishes the alternative view, with predictable results. Few clergy today have any serious training in the Biblical languages. Everyone is supposedly smarter today and capable of using entire libraries on their computers, but their brains cannot bear the struggle of learning Greek for the New Testament and Hebrew for the Old Testament. The word seminary was originally used to mean a seedbed for learning. Now the students are assumed to be too weak to dig in the soil, to labor in the vineyard, so they are condemned to watch from the outside, and buy their Bibles from profitable presses minting money for the fortunate.

A modern sermon starts with a text from the Bible and abandons the message in order to pursue a sales pitch

for the denomination, a plea for local funds, or a rousing speech in favor of current political issues. If done correctly, or copied from a good source, the sermon – a bad word – no, the message will leave people burdened with guilt for the hardness of their flinty hearts. The Church of Rome learned long ago that perpetual guilt is an energy to be encouraged and promoted. The issue is not whether the original text is used, because the customers have no idea that they have been herded into the modern, “scientific” text corral. Almost every translation – or rather, paraphrase – of the Bible is based upon the supposed latest and best, ever-changing text.

This alternative view of the Bible provides everyone with unparalleled freedom, because the Scriptures are God’s unified, harmonious revelation, His declaration in plain language for everyone.

The exception is the King James Version. Everyone is warned against precise translation from faithful texts. “This new one is much simpler to read than the King James – it was tested for the widest possible appeal.” Frowning, the experts say, “The King James is too literal, too old-fashioned.” Even the KJV friends will say it is a “word for word” translation. No, the word-for-word approach only happens in interlinear translations, which are awkward, used mostly for beginners in seminary trying to show they are translating. Biblical

help hidden under the desk is called a Jimmie from using the King James or a pony, for getting a free ride. Lenski created a literal Greek New Testament for emphasis on the grammar, but the results are for Greek class, not public reading.

This precise translation view was challenged by what seemed to be a new chapter of *Animal Farm*. “All translations are equal, but some translations are more equal than others.” The vast majority of readers use the King James Version, but publishing houses found a brilliant way to change loyalties. The New International Version (NIV) asked for leading members of each denomination to be advisors for the upcoming project. Prestige, awards, and trips were funded. Even a tiny church body like the Wisconsin Synod had two names listed – John Jeske and David Kuske – alongside of Pentecostals, Methodists, Northern Baptists, Southern Baptists¹⁰, the Reformed, the ELCA bodies about to merge, and many more. As every pastor knows, it is easier to speak against an old traditional translation, the KJV, than to question the version endorsed and embraced by their seminary faculty members, a new

¹⁰ At Wheaton College, the Billy Graham Center, the leader of the program distinguished between Baptists from the North and Baaabtists from the South. The air immediately became rather frosty after that observation.

translation with many influential and prickly friends and relatives.

As the paraphrases branched out into newer and more creative works of translation marketing, Christian doctrine became untethered by the original, even their butchered new text. The rationalism that inspired these changes in text and translation were expressed with great freedom. The best example is Justification by Faith, the hallmark of the Reformation and the bane of Rationalists of every type. The Universalists established their dogma thus - every single person in the world is already forgiven and saved. That is their perfected expression of grace, derived from the goodness of God and avoiding the Gospel of New Testament. The New NIV of 2011 broke free of the earlier versions – and all Greek texts – by declaring:

2011 NIV Romans 3:22 This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, 23 for all have sinned and fall short of the glory of God, 24 and ***all [not in any Greek text]*** are justified freely by his grace through the redemption that came by Christ Jesus.¹¹

¹¹ “The 2011 update to the NIV is the latest fruit of this process. By working with input from pastors and Bible scholars, by grappling with the latest discoveries about biblical languages and the biblical world, and by using cutting-edge research on English usage, the Committee on Bible Translation

KJV Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Not the original NIV, but the New NIV of 2011 has handed Universalism to the reading public through their paraphrase, by claiming "all are justified." The earlier NIV is no longer printed and cannot be used in new Christian education materials, thus requiring new purchases where denominations are printing their own materials and quoting the NIV. And yet the clergy, especially the Lutherans, are silent and afraid of questioning this corruption and deceit.



Figure 5 The text scholars already had one codex named A, so Tischendorf used Aleph to place his Sinaiticus first as the "world's oldest Bible" in the lists, even though it was forged in the 19th century.

has updated the text to ensure that the New International Version of the Bible remains faithful to Howard Long's original inspiration." Biblegateway.com - <https://www.biblegateway.com/versions/New-International-Version-NIV-Bible/>



I. Autobiographical Academic Introduction

I grew up in the 1950s, in the center of the Corn and Bible Belt, when the King James Version of the Bible was gradually being replaced by the Revised Standard Version. Early on I heard that the RSV denied the Virgin Birth of Christ, but they backpedaled after the blowback from most denominations was too heated. Little did we know that the RSV was a product of the Marxist National Council of Churches, whose maiden name was the Federal Council of Churches. The Federal Council was so obviously Marxist that they did what any good mainline ecumenical group would do, they changed the

name but kept the same address, the funding, and the radical ideology.

Carrying a Greek textbook might have been garlic to some at Augustana College in the 1960s, but it attracted the notice of my future wife, Christina. Little did I know that only pre-theology students studied Greek. I got into the course as a freshman by mistake and carried the classic *Paine Beginning Greek* textbook. I was fascinated with ancient history, especially Greece, even though two years of Latin did everything possible to exterminate my interest. Christina also took Greek, a year behind me, and I took German for two years. In seminary I took Hebrew for no credit and increased my Greek knowledge by writing out translations of John, Mark, Revelation, and Galatians. I learned how difficult translating was, but I also began to understand the meaning of words in their Biblical context rather than memorized from a vocabulary list in a textbook.

In 1972-73, I had the chance to earn an STM at Yale, studying the Bible in Hebrew and Greek, under

1. Nils A. Dahl,
2. Robert Wilson, and
3. Abraham Malherbe.

Those were the best years of Biblical studies at Yale Divinity, because those professors emphasized the text

of the Scriptures rather than the rationalistic theories about them. That was a Brigadoon¹² experience, as a later graduate told me – the greats were soon retired and promoted to eternal life.

- Paul L. Holmer taught philosophical theology.
- Roland Bainton lectured in retirement and later helped me with my dissertation. He wrote *Here I Stand, A Life of Martin Luther* and many other best-selling church history books.
- Sydney Ahlstrom finished his *Religious History of the American People* in 1972 and talked at member forums at Bethesda Lutheran Church, down the hill from the divinity school.
- George Lindbeck, the official observer from the Lutheran Church at Vatican II, came to the early morning service at Bethesda, where I was the regular liturgist.
- Krister Stendahl, Harvard Divinity School's Dean, visited YDS and lectured because his son's family was there. Mahlherbe, a Harvard PhD, refuted Stendahl's lecture in a few minutes after it was over.

¹² Brigadoon is a Lerner and Lowe musical where two hikers stumble into a city that only becomes visible every 100 years. Dahl, Holmer, Ahlstrom, Lindbeck, and Pelikan were Lutherans. Bainton was dubbed an honorary Lutheran.

- Church historian Jaroslav Pelikan came to the second service at Bethesda Lutheran Church and spent time visiting with us at the coffee hour. Soon after, I met his brother and visited his father in the hospital in Cleveland.

I was accepted at Notre Dame for their PhD program in 1975, getting a full tuition scholarship. We moved as close as possible to the campus, 50 miles away, and began regular commuting. I took apocalyptic literature in the Bible with Elisabeth Schuessler-Fiorenza and a theology seminar with her husband Frank Schuessler-Fiorenza. Notre Dame wanted the couple gone, which ended up with both enjoying endowed professorships at Harvard. Likewise, Augustana College, where I met Christina on the first day, did not renew the initial contract of Stanley Hauerwas, who then moved to Notre Dame, served as one of my dissertation advisors, and became world famous. Notre Dame was far more liberal than Yale Divinity, so I had the opportunity to share my perspectives and provoke outraged responses. One Christian Brother said to his priest friend, holding him back during class, "Remember, we promised we would not argue with him again." They were disgusted when grilling me about two topics from

the book, *A Study of Generations*¹³, which they had open in their hands:

1. "Greg, Lutherans are supposed to be very conservative. Do you believe Jesus actually rose from the dead?" I said, "Yes, I do."
2. "What! Do you believe in the Virgin Birth of Jesus as a real, historical fact?" I said, "Of course I do."

One of them slammed the book shut and said, "There is no use talking to you, Jackson." Later, they were openly dismayed that a famous visiting Roman Catholic theologian considered the New Testament to be historical rather than mythical.

Just as the Revised Standard Version tried to displace the KJV gradually, the New International Version took over later. The Lutheran Church in America loved every translation except the KJV, a reminder of the Roman Empire allowing the worship of every god except the One, True God – Jesus, the Son of God. WELS pivoted from boasting about their love of the KJV to excommunicating pastors who dared to critique the NIV.

One member of Trinity in Bridgeton, Missouri, asked me, "Why do you quote the NIV in your articles?" I

¹³ Ralph Underwager wrote a study of Lutherans and their beliefs, which was funded by an insurance company. That book has disappeared from the Net.

said, "That is my only Biblical program, so it saves time." He said, "Would you use the KJV if I gave the program for you?" I was happy to make the change, because the predatory attitude of modern translations meant a lot of dubious quotations. I also had restrictions or costs involved in quoting their precious wording. Various people pointed out the value of the precise language of the KJV as new paraphrases began diluting and harming the text with a combination of text corruption, dogmatic insertions, and leaden prose.

Some of the tiny Lutheran sects use the New KJV, which is far better than the NIV and ESV. But - I noticed something when reading from two different NKJV Bibles the same Sunday - that this relatively new version was already constantly changing, just like the NIV, whose betrayal of accurate translation was fully revealed in the latest major revision, the 2011. WELS danced around the issue but made the 2011 NIV its official Bible for publishing church materials and its latest hymnal.



The Bible has been improved in so many ways in the last 70 years that many of the readers can hardly find their way back to the source. One revision was not enough, so the new versions have multiplied faster than diet books and Church Growth manuals, with similar failing results. I remember getting a four version New Testament in the 1960s, in parallel columns, which provided as much clarity as a family argument.

The Bible is one unified Truth, the Book of the Holy Spirit. The spirit of rationalism, under the banner of improvement, is bound to move from one imagined contradiction to another. However, faith in Jesus, the Son of God, leads us from one priceless passage to another.

The Bible is inerrant and infallible. The established denominations claim that *inerrant* is a new description

for the Bible. But Luther used the Latin words for *inerrant* and *infallible* in his Large Catechism, On Baptism. *Infallible* has been the prevailing definition but the term was watered down so much that the word suggested fallible. The tepid, tentative, liberal theologians began saying, “Infallible in doctrine, but not in history or geography.” That was like saying, “Your essay is perfect, except in spelling and grammar.” Likewise, the inspiration of the Scriptures was watered down by many similar qualifications and amendments, so *plenary* was added by some to the inspiration of the Word of God.¹⁴

Denominational mergers of the 20th century hid their internal conflicts, so they supposedly removed the friction with this solemn and rather angry declaration – “The Bible did not float down from heaven. It was written by men.” Some added, to ease the pain of serious study, “We could have 30 books in the Bible or 100. Various people decided the number.” I have never discovered a believer who thought the Bible floated down, whether as a first draft or in finished form, from heaven. Nor did I find an expert naming another 34

¹⁴ The transition apostates said the Bible was infallible in doctrine, but not in history or geography. That commendation was no better than Billy Graham saying the original texts were inerrant, which actually meant all Biblical texts had errors, even the Majority Text. Inerrant is used now, but the history of terms should be explained and watered-down milk-toast teaching refuted.

books for the canon. The Apocrypha, heavily promoted by the Church of Rome and liberal Lutherans, never qualified for the canon. The marketing of the Apocrypha did little more than make people wonder what those books were.

The greatest detour in understanding the Bible began with Medieval philosophy and theology – they were really the same at that time. Augustine began by spoiling the Egyptians, combining his universal grasp of secular knowledge with the Scriptures. Toward the end of the Middle Ages, Aquinas embalmed this method, which was embraced by Rome. Reading Augustine and Aquinas in Latin means moving from the peak of erudition to the denominational script.

Unfortunately for today's dream-weaving theologians, Luther was urged to earn a doctorate in the Scriptures, which brought him into constant and daily contact with the Bible. The Erasmus edition of the Greek New Testament gave the Reformer the original text of the New Testament *versus* the accepted, corrupt, and misleading Latin version. There is a reason the Holy Spirit chose to speak to us in Greek. This language was made universal by Alexander the Great's conquests, his promotion of Greek culture, and the Greek merchants and managers set up by Alexander to do business with the world markets. Centuries before the Nativity, Greek

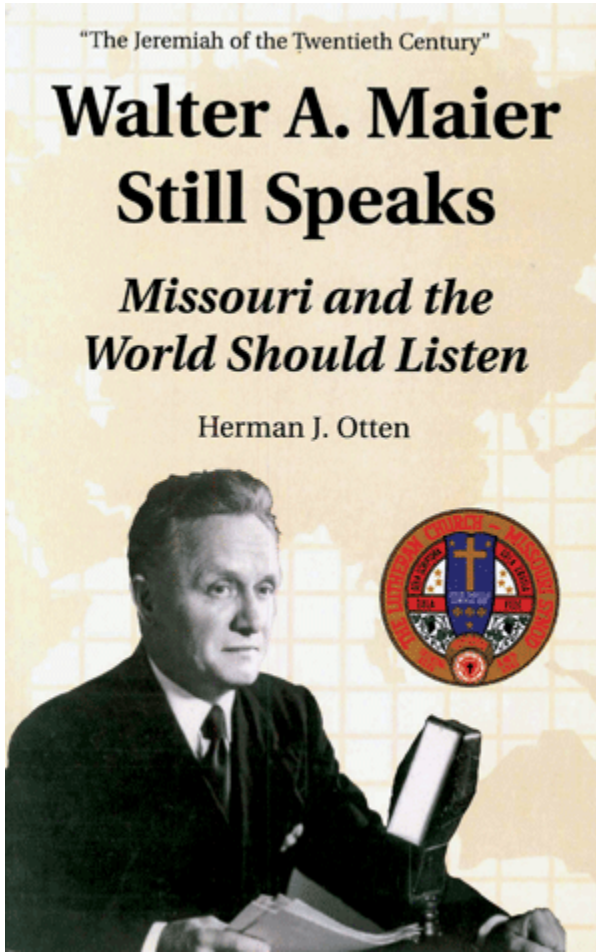
was established as the natural route for the Gospel to move about in the Eastern and Western Roman Empires, centered in Constantinople (East) and Rome (West). The mighty Roman Empire, which grew after Alexander's, saw Greek as the language of culture, and proved its admiration for everything Greek by borrowing its architecture, law, literature, drama, comedy, sculpture, government, and pagan theology. "Rome had the drains, but the Greeks had the brains."

Besides Greek, Luther also learned Hebrew and used his verbal skills, with a team of scholars, to translate the Old Testament into German. The Old Testament completed the Bible he began when he translated the New Testament from Greek into German at the Wartburg Castle. Luther's Bible established the German language, just as Shakespeare and the King James Version established the English language.¹⁵

We now have endless methods and resources for learning the Biblical languages of Hebrew and Greek, which caused so much interest during the Reformation and after. But few seminary students currently learn more than the ancient alphabets, bypassing Latin as well, due to its expulsion from public education. The

¹⁵ The German Shakespeare is as foundational in Germany as Shakespeare is in English-speaking countries.

put down of Shakespeare, the actor, having “little Latin and less Greek,” is now true of the ministry, having little Greek, less Hebrew, and no Latin at all.



Christina News has been instrumental in the LCMS-WELS quashing of Justification by Faith and the promotion of anything-goes translation.¹⁶ But Otten

¹⁶ “Good authors, too, who once knew better words now only use four-letter words writing prose... anything goes.” Cole Porter, *Anything Goes*

chose this Maier statement for the back cover of his book about Maier, *Walter Maier Still Speaks*.

"Walter A. Maier is best known as the fiery Lutheran Hour speaker of another generation. Not as well known is the fact that he was an outstanding Old Testament scholar . . ." -- *Professor John C. Jeske*

". . . entire denominations, the great majority of their leaders, and in some cases most of their preachers, refuse to exalt Christ as their Redeemer. We have divinity schools in the United States in which not one teacher believes Scripture's inerrancy or the Savior's atonement." -- *Dr. Walter A. Maier*

"Justification by faith in Christ together with its twin truth, the inerrancy of Holy Scripture, are the keystone and the cornerstone of Protestantism. Neglect one or both and the whole structure will fall into ruin." -- *Dr. Walter A. Maier*



The Cornerstone Is the Beginning

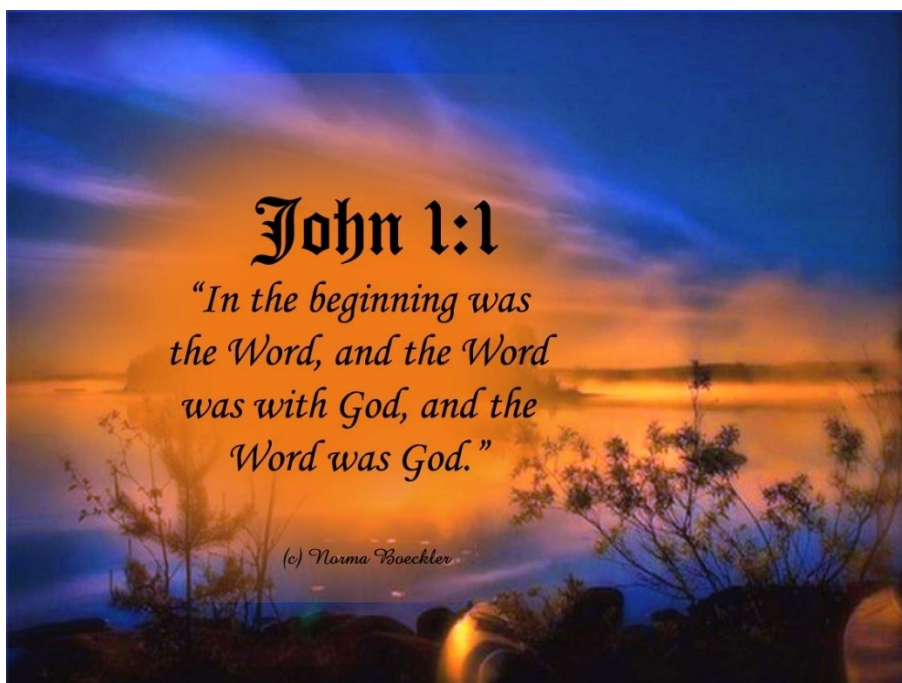
The great Dr. Walter Maier, who earned a PhD in Semitics at Harvard University, identified Biblical inerrancy and Justification by Faith as the cornerstone and the keystone of the Scriptures.

Justification by faith in Christ together with its twin truth, the inerrancy of Holy Scripture, are the keystone and cornerstone of Protestantism. Neglect one or both and the whole structure will fall into ruin.¹⁷

The beginning of the universe - and the Bible - is an excellent litmus test to see whether an individual is using ministerial reason or magisterial reason in

¹⁷ Thus Maier is quoted on the back cover of Herman Otten's book about him – *Walter A. Maier Still Speaks: Missouri and the World Should Listen*. Missouri, the world. And *Christian News* do not listen.

interpreting the Bible. Ministerial reason means subordinating our own understanding to the clear, plain language of the Bible. An example is Luther stating that the Bible judges all books and is not judged by any book. Magisterial reason places human reason above the teaching of the Bible. This magisterial reason is on constant display in the modern commentaries, most denominations, and the Church of Rome.



Genesis 1 teaches us inerrancy, the cornerstone of the Bible, not simply inerrancy but the power, majesty, clarity, and efficacy of the Word of God. Without this knowledge, taught by the Holy Spirit in the Word, we can make little progress in Scriptural knowledge. We may know about the Bible, as with many other subjects,

whether nuclear fission or calculus, but we do not know the Bible - and become confused, indifferent, or hostile to its message.

KJV Genesis 1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

God's creation of the universe is taught or mocked many different ways, but this is the only true account. These two verses take chance and evolution out of the picture, and place God's will, wisdom, intent, and purpose at the center of our lives. In the first two verses we find God the Father creating and God the Holy Spirit witnessing. The third member of the Trinity is revealed in the next verses.

KJV Genesis 1:3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The skeptic wonders, "Where is the Son of God in Creation?" – which is answered in John, the Fourth

Gospel and God's own commentary on the Five Books of Moses.¹⁸

KJV John 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.

The Son of God existed in the beginning. He is the Logos, and through this Logos, God's Word, all creatures and elements, stars and planets, were fashioned. To make this very certain, the double negative is used – not one single thing was made apart from Him. Moreover, He is the life and the light of men.

The opening of the Fourth Gospel begins with the three-fold use of the Word, which indicates the Trinity, as taught throughout John and throughout the entire Bible. The link to Genesis is difficult to miss, since only Genesis and John start with the same phrase – in the beginning. Another lesson hidden in plain view – is light being created in Genesis - before the sun and

¹⁸ The Gospel of John is perhaps the least-read commentary about the Five Books of Moses. A careful study of John will put to shame a century of rationalistic Biblical works.

planets. The true Light of man is the Son of God, not the sun, planets, and moon, so often worshiped by pagans.

These comparisons are not slight or accidental, but essential to the entire Bible and our understanding of Jesus Christ, the Son of God, our Savior. They show how much of the Old Testament is essential to the New Testament, so knowledge of one without the other is slighted.

The link between Genesis and John is attacked from two positions. One is to dismiss the Creation in Genesis because every religion has some kind of Creation story, from the absurd to the disgusting. The other is to remove the apostolic authority of John by saying it is a philosophical or Gnostic work written centuries after Christ. Thus, with so much time spent outside of Christian sources, they find no DNA match between John and Genesis, but an astounding array of invented matches between paganism and the Biblical books. “The Bible is dependent upon pagan religion” will place a clever lad or lass in the best world religion faculties, at elite divinity schools, and at tenure-protected denominational seminaries.

One Truth, One Harmonious Doctrine

The fatal trigger for many is the promiscuous use of brief portions of Scripture to prove a point, apart from obvious dissonance with the Bible as a whole. The

trigger word is spelled *skandalon* in Greek, and it means the part which sets off the trap and captures the prey. The Word of God is not so confused that it reveals one truth here and a conflicting truth somewhere else. The only way to read the Bible is seeing it as the Book of the Holy Spirit, Luther's term, and not as a series of possible debating points.

Teaching the Bible as a unified Truth is a powerful weapon against false doctrine because the contradictions are so easily identified. Laity and ministers should arm themselves in advance, but that is often not sufficient. Fortunately, attacks against the truth force us into returning to the sources, the Scriptures, and faithful books, to support the strength of the Gospel and the weakness of error.

One Teacher – The Holy Spirit

The final sermons of Jesus in the Fourth Gospel are beautiful lessons on the work of the Holy Spirit. If people studied them, they would not be gaping with wonder at the gaseous marketing lectures of Fuller Seminary graduates. If the Bible were simply a work of man, it would then be just as full of contradictions as any novel. Even the classic work of Homer has errors that made the ancients say about the *Iliad* – “Even good Homer snores.” But the power of the Holy Spirit throughout the Bible reveals a miraculous unity on one

hand and an ability to teach us on the other. The youngest child, even a baby, can comprehend the Bible's message. However, one must believe as a child, or the Kingdom of God remains a mystery and even an enemy for those too refined to subordinate themselves to the truth.

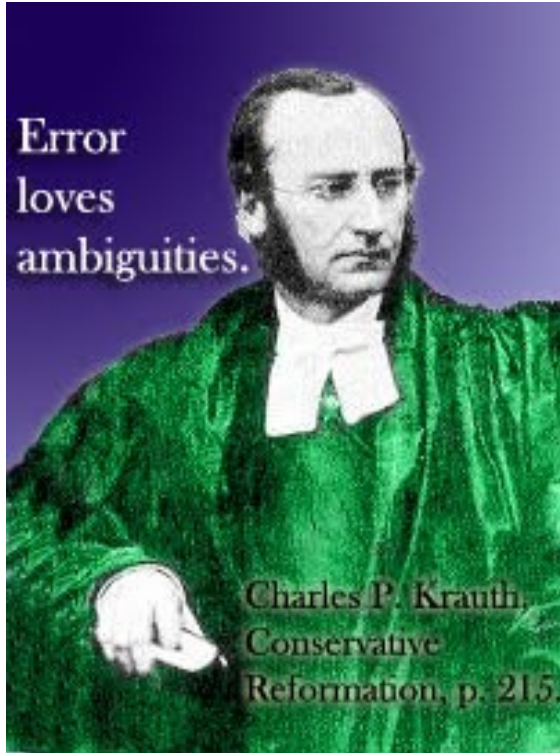


Figure 6 This warning from Krauth should be heeded by everyone.

The Efficacy of the Word



The snake oil salesmen of the world want to sell us, at a high price, various notions and potions that are effective. They avoid and berate the one thing effective, the Word of God. The Spirit was so far ahead of us that the idea of the effectiveness of the Word was written into the Scriptures, wisely foreshadowing those days

when people desired and pursued everything but the Bible – as effective.

Outside on March 13th, 2021, the rains are pouring down on our garden, trees, and weeds. North of us, the city of Denver is promised one of the biggest snowstorms of history. No one would dare claim that the soil and plants will be the same after rain falls and the snow melts. The rain will feed the fungi, bacteria, and earthworms that tend and feed the flowers and crops. The snow will protect the plants against the freezing, dry winds of destruction. Underneath this blanket, creatures will be relatively warm and comfortable, the ice crystals locked together to form a blanket ideal for recycling, warmth for now, moisture for later. In the snow and rain is something no city or well can offer – usable nitrogen, the building-block of life, the green of the Green Old Deal.

The best definition of effective is something that always works, unlike anything made by man. The bridge over the Mississippi River in Moline was once an object of awe, but now it is being demolished because it no longer works. Effective would also mean – never fails us, unlike our cars that fail to start on the coldest days or smolder and burn without warning. No one has ever created an effective plan that does exactly what the leaders projected and hoped. If a general in the army

said, "This plan will work exactly as we have hoped, with no change or disasters or mishaps," the soldiers would laugh, and the officer would be replaced.

God's definition of effective is clearly revealed in Isaiah 55 – and sadly, this all-encompassing passage is almost universally ignored.

KJV Isaiah 55: 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

This reminds us that no one can discern the thoughts and plans of God. Besides that, His manner of working is far superior to anything we can grasp, so we have to start with humility and subordination to Him.

KJV Isaiah 55: 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Verses 10 and 11 point out what we should know, without questions, about the rain and snow, their cycle

of coming down from heaven (a familiar motif in John) and returning. Nor can we dispute that rain and snow have a peculiar trait far more productive than anything man can produce – the power to make things grow. Farmers say, “Irrigation keeps the crops alive. Only rain can make them grow.” God’s Word is just like the rain and snow- it never returns without results. This double negative makes it impossible to find an exception to the effectiveness of God’s Word. One retiring minister said he was a failure, so I questioned him:

- Did you preach and teach the Word faithfully?
“Yes, I tried.”
- Did you baptize and give Holy Communion?
“Yes.”
- Did you visit people with the Word and Sacrament? “Yes.”
- Are you saying God’s Word was not effective? Using their own standards, the Church Growth fanatics would have admit that their words are not effective.

The second Promise is that God will accomplish what He pleases. The truth is – money, members, and buildings do not prove a thing, and we cannot judge now or in the future where God’s Word will flourish. We can predict that replacing God’s Word with raffles, prizes for attendance, entertainment, soft drinks and

snacks, and warmed-over bar music will accomplish nothing in God's plan. The third Promise is that God will prosper His Word, which means the results will be so great – such as the Reformation – that no one can dispute the results are from Him.

In short, the effectiveness of God's Word is guaranteed in Isaiah 55 three ways:

1. God's Word always works and is never a failure.
2. God's Word always does exactly what He wills.
3. God's Word will prosper all His plans.

Reading this passage gives us confidence (confidence, literally "with faith"). Teaching this passage turns people away from the false gods of the marketplace to the Holy Trinity revealed in the Scriptures.

The Clarity of the Scriptures

God revealed His will in the Scriptures so that everyone could understand the basic teaching of Christianity. This has been called the perspicuity of the Scriptures.¹⁹ Because of the unity and harmony of the Bible, readers can use the brightest portions of the Word to shed light on those passages they find difficult at first.

No one should think that a Biblical scholar or theologian guards the door to understanding the Bible.

¹⁹ Five-syllable words cloud the intent of the original.

Invoking human authority is a classic logical fallacy – that something is true because a highly rated person claims it. Often that fallacy is elevated to a denominational level or a matter of family pride – “Are you saying my church body is wrong” or “My Uncle Fritz always taught this.” We should test the spirits, by comparing what is claimed to the plain language of the Word. Those who teach error are vexing, but they encourage us to study more and gain a better understanding. Hunger is the best sauce when eating food, and hunger for spiritual truth is stirred up by those who would starve us of the Word.

KJV Isaiah 55: 1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. 3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

The Spirit Never Exhausts Our Knowledge

The Vatican got most of the Protestant denominations to switch to Rome’s patented three-year lectionary, which gave ministers more variety to ignore. The value

of the historic lectionary comes from the repetition of the basic lessons in the Epistles and Gospels. If a minister studies the same passages every year, using Luther and Lenski and other faithful authors, he will grow in comprehension and knowledge.²⁰ The Spirit's work is such that the deeper we go into the Bible, the more we appreciate and understand. Some passages, so mysterious to the pastor at first – especially those difficult ones like the Canaanite woman²¹– hit us like thunderclaps with their truth and clarity, once studied and considered.

²⁰ [The Lutheran Library](#) has a wealth of faithful sermon books and sources to use, all as free PDFs. [The Lutheran Library](#) has many of those books available as inexpensive print books.

²¹ The Canaanite woman keeps pleading for her daughter, and Jesus' silence and responses are used falsely to show a shocking hardness of heart. The miracle shows she kept her trust in Jesus when all evidence of hope seemed to be missing – so great was her faith – the essence of this remarkable story. This miracle teaches us the patience of faith which could only be revealed by a long, vexing challenge to the woman's faith.

Old Testament - The Torah, Prophets, and Writings



In Judaism, the Old Testament (*tanakh*) is divided into three sections:

1. The Torah consists of the Five Books of Moses
2. The Prophets are all the prophetic books

3. The Writings include the rest of the 39 books of the Old Testament.

Many consider the Old Testament to be exclusively law, condemning sin, and the New Testament to be Gospel, showing us the Savior.²² The Hebrew word *torah* does not mean law, but teaching, so it includes not only law, but God's blessings and Gospel Promises. If we think of that meaning in Psalm 1, the message is one of daily guidance for all Christians. Luther practiced it, considering the meaning of passages and words for days.

KJV Psalm 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the teaching (torah) of the Lord; and in his teaching (torah) doth he meditate day and night.

Equally important, the Old Testament holds Christ the way a cradle holds a baby. We may not see the baby in its cradle, but we hear the voice and see the movement of the child's blanket. The Five Books of Moses contain

²² Jesus taught the greatest sin, the foundational sin, is not believing in Him. John 16:8ff. Therefore, the primary and essential work of the Christian Church is to teach faith in Jesus Christ, the Son of God, the Savior.

the gold ore from which the divinity of Christ is fashioned in the New Testament, as Luther wrote.



When Adam and Eve were expelled from the Garden for disobedience, God promised the Savior, the First Gospel – KJV Genesis 3:15 – “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” And so the Savior would be harmed, but Satan would be vanquished, forever injured by the power of the Gospel.

Eve believed the Promise and thought her newborn boy was the Savior. The Hebrew clearly states in Genesis 4:1 – “I have gotten a man, the Lord.”

Abraham believed that he would begin a line leading to the Son of David establishing an ever-growing and eternal kingdom – he was justified by faith in Jesus Christ. KJV Genesis 15:6 “And he believed in the Lord; and he counted it to him for righteousness.” The Apostle Paul argued repeatedly that Abraham was justified by faith.

Exodus

The Exodus is more about the Son of God than spoiling the Egyptians.²³ When Moses saw the Burning Bush in Exodus 3:2, two natures were united – the fire and the bush, and yet the fire did not consume the bush. “Behold, the bush burned with fire, and the bush was not consumed.” Likewise, the Two Natures of Christ, human and divine, are united in One Person.

- God called from the Bush and identified in a three-fold manner, the God of Abraham, Isaac, and Jacob.²⁴ When Moses asked for the Name of God, He said, “Tell them I AM sent me to you.” (KJV Exodus 3:14)

²³ Fuller Seminary devotees use Augustine’s “spoiling the Egyptians” phrase to justify themselves for copying the Enthusiasm of Gospel salesmen, marketing marvels, and hocus-pocus professionals.

²⁴ With the help of a Lutheran teacher, I gathered the Trinitarian passages in the Bible – [*The Holy Trinity Revealed in the Scriptures*](#). It is great to have assistants when I need them.

- When the religious opponents claimed Abraham as their father, Jesus said, “Before Abraham was, I AM,” which only God could declare. (John 8:58) The I AM passages in the Fourth Gospel are God’s Name. That is why the opponents picked up rocks to stone Him.
- A lamb without blemish provided the blood for the doorposts, so the Angel of Death would pass over the homes and spare the first-born sons, establishing the Passover Meal, foreshadowing the Lord’s Supper. KJV Exodus 12. This also began the custom of “What does this mean?” for Lutheran catechism.
- The Son of God led them out of Egypt, as a pillar of cloud by day and as a pillar of fire by night. KJV 1 Corinthians 10:4.
- Water miraculously came from a rock, John 4.
- God provided bread from heaven, John 6.

One of the strangest stories in the Exodus was the command to place a brass serpent on a pole to cure the poisonous bite of the serpents, KJV Numbers 21:9. “And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” But the meticulous calendar of Promises is solved by Jesus Himself –

KJV John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.



Scholars Are Divided - The Prophets



“Scholars are divided” is an ideal way to deflect controversy and back away from it. The Rationalists, who place human reason over the Scriptures, will claim something like “There are two different Isaiahs, the second one starting at Isaiah 40.” If they are challenged for asserting that in church or seminary, they will say, “Scholars are divided.” Every topic in the Bible has been discussed and debated from the earliest days. A German journal, *Theologische Rundschau*, summarizes one topic at a time - in articles that are often 100 pages long. Many so-called *problems in the Scriptures* were

addressed and answered centuries ago, but they are often brought up again. “Scholars are divided” is a true statement, but the claim is not honest when used to cloud a concept.²⁵

The Two Natures of Christ – Divine and Human

Many consider the Book of Isaiah the grandest and most glorious of the four major prophets, which include Jeremiah, Ezekiel, and Daniel. The Two Natures of Christ are taught with great clarity in this book, and the importance of John as the forerunner to the Messiah is also predicted.

Messianic Promises often leap out of the Biblical texts, going from an ordinary setting to the distant future, from current events to God’s far-seeing plan. That is why Luther found the Bible like the mines his father developed. In mining, veins are followed for their enormous value, especially precious metals. However, the Bible is a mine where the spiritual treasures are never depleted and increase over time as the sources are explored.

²⁵ One liberal pastor tried to tell an adult class that the Gospel of John was written centuries after Christ. When a class member objected, citing the conservative denomination’s commentary, the visitor said, “Scholars are divided.” Why be evasive? - that does not answer whether the Apostle John wrote the Gospel.

The Virgin Birth is a perfect example of the mundane being turned into a future miracle beyond and above human reason. The prophet with King Ahaz with a command from God. He must ask for a miracle, either in sky above or the depth below.

KJV Isaiah 7:11 Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above.

King Ahaz is a doubter, so he covers that up with his arrogant, holier-than-thou reply –

KJV Isaiah 7:12 But Ahaz said, I will not ask, neither will I tempt the Lord.

This was not a divine suggestion, something to debate, but a direct command from God. The response expresses the wrath of God from having His gracious offer refused piously.

KJV Isaiah 7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

God's response is pivotal for modern theologians and clergy, who reduce the Biblical message to their shrunken view of God's power in the Word. The initial modernist triumph was changing the Revised Standard Version of verse 14 to something like this –

Isaiah 7:14



“Therefore the Lord
himself shall
give you a sign;
Behold, a virgin
shall conceive,
and bear a son,
and shall
call his name
Immanuel.”

(c) Norma Boeckler

RSV Isaiah 7:14 Therefore the Lord himself will give you a sign. Behold, a young woman[b] shall conceive and bear[c] a son, and shall call his name Imman'u-el.[d]

The current RSV notes are –

- a. RSV Isaiah 7:14 Or virgin
- b. RSV Isaiah 7:14 Or is with child and shall bear
- c. RSV Isaiah 7:14 That is God is with us

When the RSV first came out, a product of the Left-wing National Council of Churches, as noted earlier, Isaiah 7:14 translated the Hebrew word *almah* as “young woman.” Blowback from all over the US led them to replace young woman with virgin, and the change was footnoted “or young woman,” a clever trick to reduce their claim and to come back later with the original mistranslation. This method is quite popular in all the modern translations. The notes usually have no explanation, so the reader is supposed to trust these Bible-makers. Denial of the Virgin Birth in the RSV of the 1950s, was a major scandal in the US. Everyone talked about it and spoke against it. I remember the topic being discussed when I was young. Unfortunately, there was no repentance, only a smokescreen, replacing the Virgin Birth in the main text but footnoting – “or a young woman.”²⁶ The New RSV

²⁶ The erosion was gradual and helped by the intellectuals’ adoration of Karl Barth and his mistress Charlotte Kirschbaum. The two were adept at doctrinal double-talk, too. I knew about their blatant adultery in Frank Fiorenza’s ND class, in the 1970’s. Members of the Barth society figured she wrote most of the *Dogmatics* – while Karl wrote online the outline.

and current RSV have “young woman” in the main text and “or virgin” in the footnote, showing how text and footnotes are easily switched a few decades later.



No one needs an education in Greek and Hebrew or an elaborate explanation to see that the RSV and its clones created a clumsy contradiction. God offered King Ahaz the greatest possible miracle while assuring him of future peace. However, Ahaz haughtily refused. Are we to assume that an even greater miracle, a direct sign from God, would be a young woman having a baby? As

winsome as that image might be, it clashes with the context of the original command – Ask for a miracle. And then the modernists assume, in the future, the New Testament would quote and reference Isaiah 7 in error, we must imagine, turning a young woman’s pregnancy into the Virgin Birth of Christ! Although the Virgin Birth in Isaiah was not under fire until recently, not even in the latest Greek New Testament today or the latest hip paraphrases question the wording. But - the switch did take place in the Unitarian-style teaching of the first Evangelical Lutheran Church in America presiding bishop in America, Herb Chilstrom, a former professor, and bishop. He denied the Virgin Birth and therefore the Two Natures in Christ and called the event a baby born out of wedlock. Doubts about the Bible have consequences, and doubts turn into anti-Christian dogma.²⁷

Isaiah 9 confirms the divinity of the Messiah. The critics work over Isaiah 7 with their opposition to the Virgin Birth, passing by “God with us” – Immanuel – as if insignificant. However, there is method in their mad pursuit of *almah* – they distract people from the contradictions of their traditional birth advocacy. Even

²⁷ The false claim that the Virgin Birth is only found in Matthew and Luke is explored in this book. The Two Natures are another expression for the same truth, the Word became flesh.

better, they do not argue both points, *almah*, and Immanuel, but the trigger on the death trap - those who doubt the harmony of God's Word and God's will.

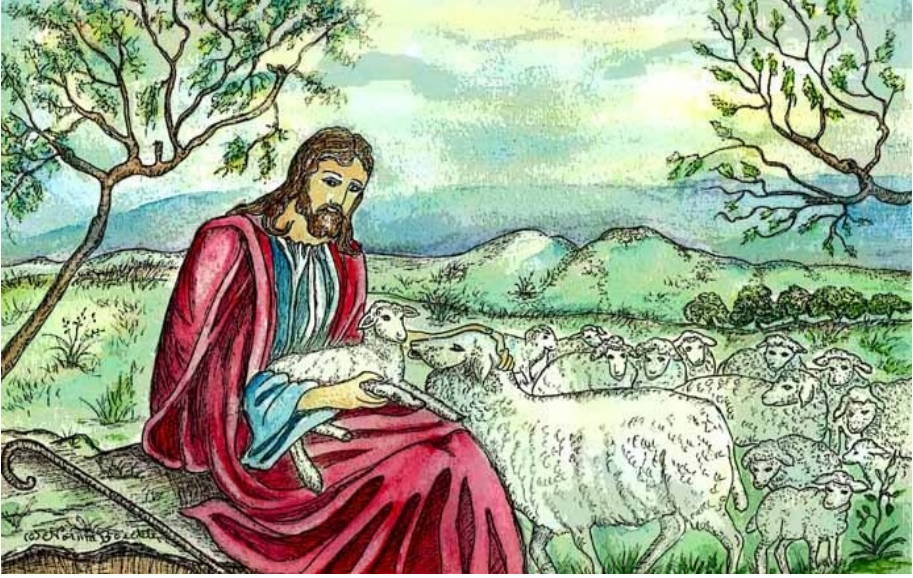
KJV Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

So much can be said about these grand titles; the first one parallels the Virgin Birth of Isaiah 7:14 and the Immanuel name. In Isaiah 9:6-7, a child is to be born, a son. He is human but the Mighty God, the Prince of Peace. Jesus said in John's Gospel, "I give you peace, but not the peace the world gives you." The apostles moved out into the world's wrath with the peace of forgiveness and salvation, leading people into the peace Christ established with His resurrection. Thus, He is both human and divine, as the two passages so clearly show.

But there is more. God promised Abraham an everlasting and ever-growing kingdom, greater than the stars in the sky. But no earthly kingdom has fit that

description. Portugal owned the maps and ruled the seas. Hardly anyone could name its capital today. Imperial Rome withered down and finally became Italy, only after the city-states were united in 1861 by Victor Emmanuel II. The Byzantine Empire, 1100 years in existence, dwindled to become Turkey and Constantinople became Istanbul. The present proves the past was true in KJV Isaiah 9 – “Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.” there is no end to the government and peace of the Kingdom of God, governed with the righteousness of faith, the Gospel of Jesus Christ. “The zeal of the Lord of hosts will perform this.”

The Forerunner and the Biblical Shepherd Theme



The first part of Isaiah has 39 chapters and the second part 27, which parallel the numbers of Old Testament books (39) and the New Testament books (27). The Bible has a total of 66 books, the same as the number of Isaiah chapters, 66. The second part of Isaiah begins at chapter 40, and the rest of the book is consistently joyous and triumphant. Given this decided change of tone, the beginning of Isaiah 40 has always been significant, a warning or blessing, the announcement of one who would serve as the forerunner of the Messiah promised in Isaiah 7 and 9.

The first 10 verses should give us goosebumps, an involuntary reaction to the truth of the news being

announced, a truth so powerful that no nation, no ecclesiastical power can dampen, shade, or hide it –

KJV Isaiah 40 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. **3 The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.** 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. 6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: 7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. 8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever. 9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! 10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

When John the Baptist identified with this passage, it meant he was announcing the immediate advent of the Messiah. This alerted the entire region to the upcoming event, which had been discussed since the miraculous appearance of the Star of Bethlehem. From the Star appearing before them all, to the boy Jesus talking to the elders at the Temple, which was a second presentation after His circumcision, people hoped. The nation, captive to Rome, felt the divine energy of the Tanakh coming true – the arrival of the Virgin’s son, the Son of David, the Messiah, the Prince of Peace!

This event is not condensed into verses on war, slaughter, strength, and victory, but shepherding.

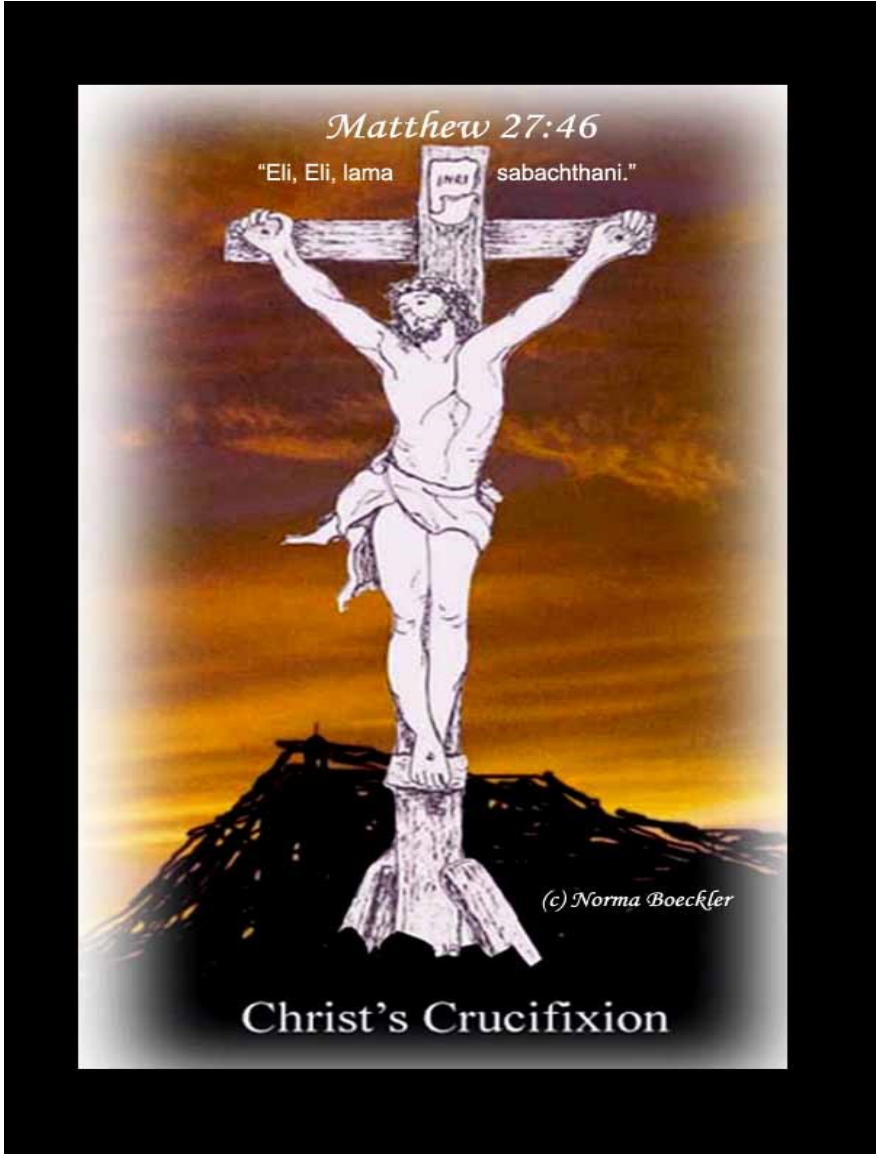
KJV Isaiah 40:10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

This continues the Two Natures of Christ theme. The Almighty God will come, as promised, His work before Him, as the Good Shepherd. Parallel to Psalm 23 and John 10, He will feed His flock, the way a shepherd does, providing protection from enemies, food, and pure water. He will watch over the lambs, carry the newborns close to Him, and gently lead those still

nursing. Jesus Christ will reveal His Messianic role by attacking the enemies of the Gospel with His Word and by protecting, with His Word, those who trust in Him and need His guidance, nurture, and safety.

The Writings

The Psalms – All Things Must Be Fulfilled Concerning Me



In the Law of Moses, the Prophets, and the Psalms

KJV Luke 24: 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures.

People usually see Jesus Christ in the Torah, the Books of Moses, though many of my graduate students in Old Testament are surprised at how much Gospel is there, how many ways the Son of God is revealed before His Incarnation. One senior pastor said he never realized this, and he preached on the Old Testament all the time. The Gospel revelations come from God's intent and Luther's unified teaching of the Bible as the Book of the Holy Spirit, all parts in one unified Truth.

The prophets are filled with many Gospel Promises, but some readers become obsessed with Law and condemnation without giving a place for God's mercy and grace. Unfortunately, the Psalms are another battle ground for the unbelieving scholars, who ply their trade as if it is their duty to teach the threadbare rationalistic theme of the Old Testament being on its own and not relating to the New Testament – except as the New Testament writers chose to quote it. One “conservative”

cleverly downplayed Jesus in the Messianic Psalms, in a one-volume NIV commentary from Concordia Publishing House, so it is important to deal with them. Nothing is clearer than Psalm 22 beginning with the cry of Jesus from the cross, which was mocked by the crowd. The entire Psalm is a direct prophesy of His Atoning death.

Concordia Publishing House also featured *Reading the Psalms with Luther*, 1993. Luther wrote, p. 56:

The 22nd psalm is a prophecy of the suffering and resurrection of Christ and a prophecy of the Gospel, which the entire world shall hear and receive. Beyond all other texts, it clearly shows Christ's torment on the cross, that He was pieced hand and foot and His limbs stretched out so that His bones could have been counted. Nowhere in the other prophets can one find so clear a description. It is indeed one of the chief psalms.

KJV Psalm 22

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be not far from me; for trouble is near; for there is none to help.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17 I may tell all my bones: they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O Lord: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever.

27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the Lord's: and he is the governor among the nations.29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Psalm 2 is another one of many Messianic psalms. Luther wrote about its prediction that the Savior would suffer:

Psalm 2 is a prophecy of Christ, that He would suffer, and through His suffering become King and Lord of the

whole world. Within this psalm stands a warning against the kings and lords of this world: If, instead of honoring and serving this King, they seek to persecute and blot Him out, they shall perish. This psalm also contains the promise that those who believe in the true King will be blessed.²⁸

Those Jewish believers who have been converted by the Gospel to the Christian Faith recognize that many passages that seemed obscure and strange were the Scriptures preparing them for the New Testament. What else could “Kiss the Son” mean in verse 12, but to stop raging against the Truth and follow Him?

Psalm 2

1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

²⁸ Reading the Psalms with Luther, p. 17.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

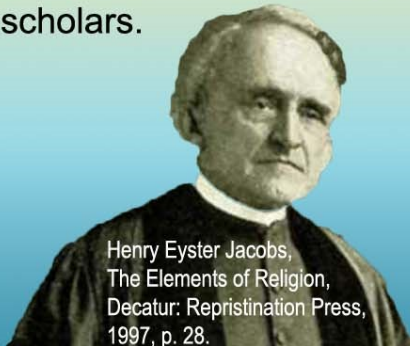
9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 **Kiss the Son**, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

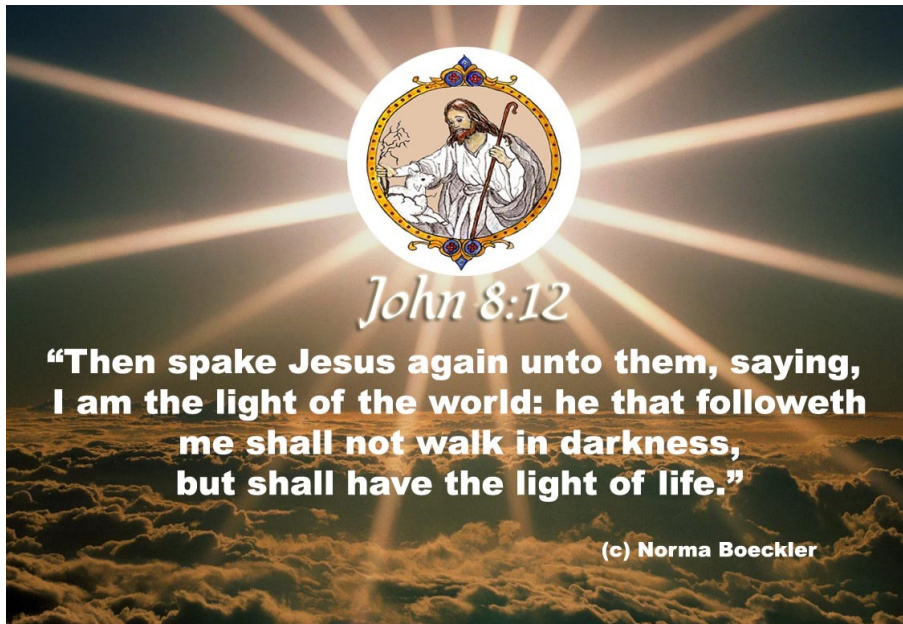
Holy Scripture carries with it its own evidence of its divine source and authority. While the historical evidence of its claims is to be gratefully cherished, and affords the proof of highest probability, Holy Scripture speaks with absolute certainty to those to whom it portrays the deepest secrets of their hearts, and whose felt wants it completely supplies. The inner testimony of the Spirit is the strongest and most convincing of all arguments. The fact that this is always at hand and universally applicable, raises it above all arguments that depend upon the researches of the learned. Here is an argument that the humblest and most unlettered apprehend with no less force than the profoundest of scholars.



Henry Eyster Jacobs,
The Elements of Religion,
Decatur: Repristination Press,
1997, p. 28.

Figure 7 Henry Eyster Jacobs wrote this brilliant explanation of how we should view the Scriptures.

Abraham in the New Testament



John 8

Nothing demonstrates the unity of the Testaments – and the clarity of the Gospel – more than Abraham in the New Testament. Readers should ask why this is so and why so many who wear the academic gown ignore this truth.

One example alone sets the stage while the other citations show the strength of this connection between the Genesis patriarch and the divinity of Christ. The Gospel of John is a good place to start, because the Fourth Gospel assumes knowledge of Matthew, Mark, and Luke, giving us additional knowledge of the three-year public ministry of Christ and His message.

In John 8, Jesus spoke of His relationship with His Father, and the importance of faith in Him as the will and the voice of His Father above.

KJV John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

This created a division, because Jesus spoke of faith in Him while His opponents taught the virtue of descent from Abraham.

KJV John 8: 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

The Apostle Paul made much of this distinction in Galatians and Romans, so the earlier division needs to be kept in mind.

39 They answered and said unto him, Abraham is our father.

Jesus is teaching faith in Him while they speak of works. Today the works are the teachings of the synod's patriarchs, opposing the Scriptures, not faith in Jesus Christ but obedience to the current yet always-changing local dogmas.

39b Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

As Jesus and the Jewish leaders debate, it is clear that He is directing them to God the Father through Him, but that only upsets them more.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

This remarkable statement teaches the Two Natures of Christ and His pre-existence as the Son of God before His incarnation. Jesus' response is humanly impossible,

and can only come from God Himself. He is the divine Voice from the Burning Bush, existing before Abraham and yet speaking of Abraham believing in Him as the future Messiah, the foundation of the descendants more numerous than the stars in the sky.²⁹

Genesis 15:5b God brought Abraham outside and said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 6 And he believed in the Lord; and he counted it to him for righteousness."

Abraham did not believe in his own empire, because no empire has lasted forever and had countless inhabitants. He believed in God's Promise of the future Messiah, whose Kingdom of God would grow forever until the end of time.

Matthew

The modern scholars pick up heavy volumes to cast at the Gospel of John, because they do not know or fear God. They have Tischendorf, Hort, Barth, Bultmann, and Nida for their fathers, so they despise the simple, inspired Scriptures – and ignore Abraham the father of faith, who is named in Matthew 1:1 –

²⁹ Timothy Ferris, in his classic book *Galaxies*, has photos of one area of the sky where countless galaxies swirl, each one containing millions of stars. Genesis 15.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

This is summed up in Matthew 1:17 –

KJV So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. 18 Now the birth of Jesus Christ was on this wise:

The reference to Abraham as the father is found in Matthew 3, so we can see how this concept was elaborated in John 8

KJV Matthew 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore, every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

This is another expression of John 8 – God’s Word can raise up children of Abraham from stones, and we can rejoice that the Gospel created children of God from the tattooed and naked pagans of Europe, the Picts and Celts, the ancestors of many of us. Already during Jesus’ ministry, the Word converted pagans into

believers, children of Abraham, Isaac, and Jacob, but many blood descendants would be cast into outer darkness, Mathew 8:10-12.

Luke

Zacharias – “His name is John.”

Luke reveals many truths in a few verses. The holy prophets have existed since the world began. These prophets taught the ancient Gospel Promises of protection for those who trust in the covenant of Abraham. God swore He would deliver us from our enemies so we could serve Him without fear – in holiness and the righteousness of faith – all our days.

KJV Luke 1: 70 As he spake by the mouth of his holy prophets, which have been since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy promised to our fathers, and to remember his holy covenant; 73 The oath which he sware to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

The central figure is not Adam or Moses but the patriarch Abraham, who believed God’s Promise of an everlasting and ever-growing Kingdom, and that was counted as righteousness. This happened before

Abraham was circumcised, forgiveness without any form of Law, civic or religious.

Children from Stones

As Luther wrote, the Holy Spirit is very stingy with words, so when we see them repeated in the Gospels, those words and verses are especially important. John the Baptist taught this, as quoted above in Matthew. The concept of children from stones is repeated in Luke's Gospel. The last of all the prophets, more than a prophet – John the Baptist thundered -

KJV Luke 3: 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Nothing is more lifeless and inert than a stone, so this metaphor is a clear reminder of the efficacy of God's Word, since we are no more tuned to God's Promises than stones are – until the Gospel is preached to us, as babies at baptism and later in life when the Promises come to us and give us a new life. The reference of John the Baptist to Abraham is related to the patriarch's faith, not his blood.

Daughter of Abraham - Luke 13:16

The woman healed in Luke 13 is a “daughter of Abraham,” so the synagogue ruler raged that she was healed on the Sabbath, when everyone must rest and not work. Jesus shamed the ruler, and the people rejoiced. The distinction is made again, about faith in Him versus the works of the Law.

KJV Luke 13: 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

On Judgment Day, the patriarchs of faith and all prophets will be in the Kingdom of God, but the works saints (Luther’s term) will be tossed out.³⁰

³⁰ Bunyan’s *The Pilgrim’s Progress* is full of examples of faith versus the false notions of works. He obtained a copy of Luther’s *Galatians Lectures* and read the book more than any other book except the Bible. Those two books are found in the Lutheran Library, as printed books and PDFs, and as *Understanding The Pilgrim’s Progress* and *Understanding Luther’s Galatians* as my contributions.

Luke 16 – Jesus Parable of Lazarus, the Rich Man, and Father Abraham



Two great contrasts teach us the Gospel in Luke 16:19-31. The rich man is clothed in rich fabrics and eats a banquet of delicacies daily. Poor Lazarus is a dying cripple laid at the rich man's gate, so he might beg some food from the rich man. But all Lazarus got, day after day, was the attention of scavenger dogs licking his open sores. The poor beggar died and was carried by the angels to Abraham's bosom. But the rich man was carried into Hell, and he saw Lazarus far away, in the bosom of Abraham. His debate with *Father* Abraham, a noble title, is especially noteworthy because this is the Son of God teaching clearly about forgiveness and eternal salvation.

The rich man, who had everything in life and banquets daily, pleaded “Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”

Father Abraham said, “Son, you had everything in life, he only had evil; now he is comforted, and you are tormented.”

The rich man tried another approach, sending Lazarus to his five brothers, who were in need of this warning and his advice. The dying beggar is now a professor or preacher who might command the attention of the brothers who were so much like the rich man. Abraham countered, “They have Moses and the prophets. Let your brothers hear them.” This is a thunderbolt from heaven, meant to shake up everyone neutral or against the faith of Jesus. Moses and the prophets are sufficient for teaching people about the Savior, forgiveness of sin, and eternal life. The Old Testament alone is enough Gospel and is in fact an abundance of Gospel Promises and Blessings.

The rich man had a flawless final counteroffer – “But if someone would rise from the dead, everyone would listen.”

The final response, spoken by the Savior, is weighted down with meaning – “If they do not pay attention to Moses and the prophets, neither will they listen to One if He rose from the dead.” Two doctoral students in theology at Notre Dame were furious with me for saying, “Of course I believe Jesus actually rose from the dead.” They said, “There is no talking with you about anything.” Rejection of the Old Testament Gospel blinds people to the simple, obvious truths of the New Testament.

Abraham’s name appears six times in this parable, because Father Abraham is the Father of Faith in the Savior.³¹

Luke 19 – Little Zacchaeus

Zacchaeus was short, but he was rich from extorting taxes from his countrymen to support the Roman occupation. He received a percentage, so he was motivated to harvest tax money in abundance. His rush to see Jesus suggests that he had heard much, felt deeply troubled by his greed, and raced to get a view from a sycamore tree. The Word of Jesus was certainly effective, so he slid down the tree, bark flying, to host Jesus.

³¹ Abraham is named eleven times in John 8.

KJV Luke 19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.

The people, who were sinners, murmured against Jesus going to the house of Zacchaeus, an open sinner. As a sign of his contrition, he offered to give money to the poor and pay back his overcharges.

KJV Luke 19:9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

Zacchaeus is a son of Abraham by faith in Jesus Christ.

Abraham in Galatians and Romans

If Abraham is a major figure in John and Luke, then he is dominant in Galatians and Romans. Galatians is first in composition, and Romans is first as the doctrinal statement. Paul wrote Galatians with great energy to refute the false claims of needing the Jewish law to be real Christians. The argument is clear in both books – we are justified by faith in Jesus Christ, which is impossible through the Law.

The teaching of Justification by Faith is so clear in Galatians that only the apostates can miss what it means. Abraham was not circumcised when he was

promised a son who would begin a line leading to the Savior. How could the false teachers entice the Galatians to engage in a practice that Abraham did not need?

KJV Galatians 3: 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain.5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham.

The mainstream, liberal, apostate mainline denominations – including ELCA, WELS, LCMS, and the ELS – teach universalism by claiming that the entire world is absolved from sin and forgiven, without faith. This is clearly contrary to the Scriptures from Genesis onward. What ties the two Testaments together is the faith of Abraham in Christ, his example of trusting God's Promises.

KJV Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.

Dr. Walter A. Maier (PhD, Semitics, Harvard) created a radio ministry by teaching the inerrancy of the Bible and Justification by Faith³². His LCMS academic heirs teach the opposite of both – Biblical errors and justification without faith. The example of Abraham, so often repeated in the Bible, has no impact on their dogmatics. Nevertheless, the Scriptures connect Abraham to faith in every possible example.

KJV Galatians 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

³² Galatians 2: 16 Knowing that a man is not justified by the works of the law, but **by the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by **the faith of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified. The first bolded - δια πιστεως ιησου χριστου – not faith in Christ but the faith of Christ. The second bolded - ινα δικαιωθωμεν εκ πιστεως χριστου – the faith of Jesus. Neither one is faith in Jesus, a fact skipped by modern translators. The KJV is correct with “faith of Christ.” Yes, He was both man and God, and He had faith in God the Father. Salvation comes to all believers from the faith of Christ to our faith, from faith to faith.

The example of Abraham's two sons is another way of defining salvation through faith or the Law.

Abraham in Romans – Faith Is Access to Grace

The Apostle Paul, in the early part of Romans, chapters 1 and 2, eliminated all the forms of righteousness which do not enable forgiveness. Many sentimental funerals emphasize what Paul renounced – “He was a good man. He had a kind heart. He loved his children and the Cubs.” One funeral director grew alarmed when a mobster was preached into heaven by a fill-in minister. The relatives could not connect the praise with his violent history.

Chapter 3

Just like Galatians, Paul argued for Justification by Faith - followed by Abraham as the irrefutable example – Abraham believed the Promise and it was counted by God as righteousness. This righteousness is without the Law and comes by faith of Jesus Christ to all who believe. The Chief Article of the Christian Faith is so clear in this passage that people must insert words and distort the meaning to have it come out the opposite.

KJV Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all

have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Those who deny the faith of Jesus are blasphemers and no amount of text distortion and added words can change that sin. Yet Paul has already filled up those bolt holes that are intended by ignorant interpreters to cinch their dogma against the Chief Article. “3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

Justification and faith go together. So Paul uses Abraham to show that grace and faith are together, not opposed to each other. The KJV preserves the truth of the Greek text – the faith of Jesus – even to the point of confounding those who only know “faith in Christ,” which is also in the New Testament.

Chapter 4

Nothing shows the ignorance of false teachers more than pruning a half-sentence from verse 25 and declaring victory. But what did Paul write?

KJV Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

The various Justification by Faith phrases are repetitive because the Chief Article is based upon one verse – and its consequences – in the Old Testament. Sin begins with Adam, but forgiveness starts with Abraham, Genesis 15:6.

Paul wrote these verses, aimed at all the congregations, because of the temptation to make Christianity faith plus works to earn salvation. Abraham is key because of his justification preceding his circumcision.

KJV Romans 4:8 Blessed is the man to whom the Lord will not impute sin. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

This was a major conflict in the Apostolic Age, and seem odd today, but forms of it repeat and flourish today, so it must be understood with child-like faith, not with

Barthian-Kirschbaum theology tomes. Imagine an entire volume from Barth and his mistress that starts with "The gift is a demand."

KJV Romans 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

This chapter is only 25 verses long and has so much to say about Abraham and Justification by Faith, naming him seven times.

Everything comes down to the historical fact, that God chose this elderly couple, longing for a son, to have a son when no one could imagine. While this alone was a great miracle for them, the greater miracle was the ultimate blessing for all mankind in providing the Savior in the future by God's grace and power.

KJV Romans 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.¹⁸ Who against hope believed in hope, that he might become the

father of many nations, according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness.

Thus, the future of Israel and the Gentile nations depended on the faith of one elderly man and his supposedly infertile wife. God works His miracles among the most unlikely people.

The following verses cannot be adequately understood apart from the entire chapter and the preceding three chapters. Snipping and clipping verses and half-verses is an ideal way to twist the truth but not to explain it.

KJV Romans 4:23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

We are all beneficiaries of this faith, which gave us, through God's guidance the Savior, but also the key to understanding the Word of God. We are declared righteous through faith in Him.

Romans 5, The Summary of Romans 4

KJV Romans 5: Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Abraham in Hebrews

Hebrews is the most eloquent book of the New Testament, constantly referencing the Old Testament. Genesis 15:6 is fulfilled in this unique way –

KJV Hebrews 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Centuries before King David, the Promise was given to Abraham. Centuries after David, the Promise was fulfilled by the Son of David, the Messiah. The Two Natures of Christ are clearly taught, and the Virgin Birth implied in this passage. From a purely human standpoint, the entire New Testament was not based upon Adam, Moses, or the prophets, but upon Abraham – because he was promised to be the forerunner of the Kingdom of Christ and believed that Promise could miraculously overcome the frailties and infertility of old age. He believed and was counted forgiven by God.

Melchizedek

Hebrews gives more space to Melchizedek than the rest of the Bible put together. This caused all kinds of speculation about Melchizedek throughout the ages.

KJV Hebrews 7 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Lenski's concise summary is excellent:

The genealogies of Jesus, that of his legal father in Matthew, that of his physical mother in Luke, extend back to royal David and back of that, the former to Abraham, the latter to Adam, and nowhere are there any priestly ancestors; his tribe is that of Judah and not of Levi. The sudden way in which the Scriptures draw back and close the curtain on Melchizedek is the divine way of making him a type of Jesus, the King-Priest, who, like Melchizedek, stands alone and unique in his priesthood and is absolutely distinct from the long Aaronitic succession of priests. *Hebrews*, p. 213.

Briefly, the lesson in Hebrews 7 is that Christianity does not depend on the Levitical priesthood of the Jews, so the believers should not depend upon or look to Jewish traditions making them the true Christians. In fact, sects and splinter groups still go back to what was left behind, adding required works to guarantee salvation, as Paul feared would happen. Abraham's unique gift to Melchizedek is a foreshadowing of Jesus as the Great High Priest. Lenski:

The Jews as well as any other readers of this epistle were mistaken if they believed that the laws regarding the Aaronitic priesthood were unalterable and thus also made that priesthood unalterable. These laws rested only on the priesthood. When this priesthood was set

aside, the laws of necessity went with it. "Completion" had to be attained; God could not permit inadequate means and laws concerning such means to stand in the way. These means and these laws served their temporary purpose; and when the time came, they had to be changed for something that would be permanent, complete, eternal. *Hebrews*, p. 224.

Lenski is very much like Luther in his unified approach to all of Scripture, as distinct from the use and abuse of isolated verses and half-verses to argue a point opposed to the Chief Article of Christianity.³³

The Faith Chapter, Hebrews 11

Hebrews 11 is properly called the Faith Chapter for its emphasis upon faith, and Abraham is given a paragraph to emphasize his trust in God, against all human reason:

KJV Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receiving for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which

³³ Almost anything can be proven with the careful selection of verses and wrongful selection of topics. As Luther wrote, the Bible is a book for heretics.

hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

Whatever Abraham accomplished came by faith in God, so he established an earthly estate - and with Sarah, the future of believers, too numerous to count. And yet he also took, by God's command, his only son to be sacrificed, to teach all those who followed what it can mean for God to give His only begotten Son. The ram which replaced Isaac on the altar was like Christ on the altar as the substitute for our sins, both the victim and the priest.

KJV Hebrews 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Abraham in James

James 2 contains a passage which the works saints try to kidnap for their benefit. This is good for the logical fallacy of emphasis, so often exploited by false teachers.

KJV James 2:20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only.

The author was not presenting an argument against Paul, but showing that as a believer, Abraham obeyed the command of God. We could alternately write that faith without works is not genuine faith.

Silencing the Mouths of Rationalists and Apostates

The safest way to talk about the Bible in public is to assume a rationalistic stance and to allow for that, rather than countering it. Worth remembering too are the opponents of Jesus Christ – religious leaders, leaders of His own religion. Between the rationalists and the apostates within, a lifetime of debate is ahead of us.

The Bible Dropping Down from Heaven

A popular beginning is to say, “The Bible is not a book that dropped down from heaven. It is a human book, written down by men.” No one has ever claimed that the Bible floated down from heaven, so this is a straw man logical fallacy – erect a straw man, knock it down, declare victory. The answer is relatively simple – “Yes, it was written by men. I agree with what the Pope said, The Bible has two natures, like Christ, human in being written by men, divine in having no sin or error.”

The Bible Could Have 100 Books or Only Forty

Columbus, Ohio once boasted a Lutheran seminary with exceptional Biblical scholars – Loy, Leupold, and Lenski. The ALC replaced Lenski with an apostate and the seminary went downhill fast and furious. I visited the seminary bookstore to see if they sold Lenski’s New Testament commentaries. No, they did not, they said -

as if that would pollute the students. The store sold books on Romans 1 being fulfilled and volumes on death and dying.

The ALC seminary graduates in the Columbus area liked to preach that the Bible could have 100 books in it or only 40. They never explained which ones they would add – *Blessed Rage for Order? The Documents of Vatican II?* – or subtract. The clergy used the old arguments from rationalists to prove shocking claims that were already refuted with ease. One of the best counter arguments is to bring up Simon Greentree, the legal scholar who specialized in evidence at Harvard. He began by trying to prove all the contradictions in the resurrections of Christ, but the powerful Word of God defeated him, converted him to the Christian Faith, and made him an example of direct confrontation with the Scriptures.

I Agree with Paul and John about the Virgin Birth

One of the old rationalist responses to the Virgin Birth of Christ is to claim agreement with the Apostles Paul and John about this great miracle, hinting that no such language can be found in either author. This argument would be powerful if it were not so outrageously false. Of course, the skeptics always say that the facts must be in harmony with their way of thinking. Although the

Virgin Birth is clearly and unequivocally taught in two Gospels and predicted in Isaiah 7 and 9, a third and fourth match in similar language is demanded.

Paul and the Virgin Birth

Romans 1 begins with the apostolic greeting for his most important doctrinal letter, so the wording is especially clear and universal in scope.

KJV Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

This description of Christ includes His humanity and descent from King David, but also His divinity as the Son of God. His resurrection from the dead proved His sinless state since death is inevitable for us mortals. Thus, the parallel claim - that Jesus is just a man in the same way the Bible is just a book – fails entirely.

The worst theology comes from the dogmatics books, which are weak on Scriptural knowledge and inclined to soar off into various philosophies rather than sticking with the text itself. Paul's letter to the Philippians clearly teaches the Two Natures of Christ, and the Virgin Birth is necessarily associated with Jesus being both God and Man –

KJV Philippians 2:5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Some ancient heretics denied the humanity of Christ. Our modern genius dogmatics professors deny the divinity of Christ. Paul teaches both the humanity and the divinity, which can only mean the Virgin Birth. God's Word addresses our need to see the same lessons from different perspectives. Those who deny the obvious are not content with four Gospels in perfect harmony but want their imaginary dissonance to be praised as beautiful, soothing, and the answer to all questions.

John and the Virgin Birth

The rationalists want to date the Gospel of John as a philosophical book written hundreds of years later. Unfortunately for them, the earliest fragment of the New Testament is dated around 100 AD, and that is a scrap of the Gospel of John. Skeptics are uneasy about the emphasis upon faith in Jesus in the Fourth Gospel. Naturally they would like to remove the divine from the

nature of Christ, so they happily declare that John's Gospel lacks the Virgin Birth narrative.

But how does the Gospel start? The first verse echoes the Trinity, with the Word being used three times, like the ringing of great cathedral bells – The Word, the Word, the Word.³⁴ Jesus is the Word of God, the Logos, as defined in that first verse.

KJV John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Jesus is both man and God, and the Logos (Word) pre-existed the Incarnation. Moreover, this Word – as the Command of God – created everything. Nothing was made apart from Him. To remove the Virgin Birth from the two natures of Christ is bad enough, but this superficial and errant claim is a rejection of the Scriptures and Creation, not a help in understanding anything.

The Holy Trinity

Early in higher education, I heard the Trinity denied as Scriptural, perhaps in college. Two claims are popular –

³⁴ Lenski, The Gospel of John.

1) the word Trinity is not in the Bible (true!) and 2) the concept did not become universal until the Council of Chalcedon (false!). I found these assertions so annoying that I included them in some books and devoted one book, *The Holy Trinity*, to examples from the Scriptures. For the book we used the formula of including the mention of the Father, the Son, and the Holy Spirit within two verses of each other. The Trinity is found throughout the Bible starting with Genesis

KJV Genesis 1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 3 And God said, Let there be light: and there was light.

When God the Father commanded, the Logos or Son executed the command (John 1:3) and the Spirit bore witness to this Six Day Creation.



KJV Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Albrecht Duerer - All Saints' Day

The History of the Bible

Most of History Is Lost

C. S. Lewis described our knowledge of history as if all the libraries in the world were destroyed, except one, and that was also burned up, except for one book, and that book had only one sentence left visible, and it could hardly be read. We read histories without assuming that the effort in each case is to condense facts and perspectives as much as can be known at that time. The first to uncover something new is often able to own that story when published, accepted, and promoted.

Yale professor Paul L. Holmer discussed this in a lecture we attended. He said, "There is a new idea every 50 years, with everyone writing about that idea until something else comes up. However, the subordinate writers between eras are always stuck in producing *about* books. They are writing *about* that new or creative discovery."³⁵ The temptation with ancient documents is to invent something worthy of universal publicity while controlling the information. Rewards are great for the person who discovers or uncovers something new and ancient. The temptation to commit fraud is great because the supposed facts become established truths in

³⁵ These words are paraphrased from memory, summer school at Yale Divinity, about 1980.

spite of contrary evidence. A good example is the promotion of Roman Catholic dogma, with the claim, “We have always taught this” – Purgatory, the Assumption of Mary, the Immaculate Conception of Mary, the power of the scapular, the infallibility of the Pope, and the ability of the Pope to forgive all sins or retain all sins.

Old Testament

The Old Testament is written in Hebrew and Aramaic. The sentences read from right to left, which seems impossible for the uninitiated, but the style is not difficult to learn. The Hebrew language is quite different from our Greek, Latin, and English, but learning it opens up the meaning to Biblical students, young and old. One professor described Hebrew as “easy to learn, easy to forget,” but easily remembered again. Greek is difficult to learn but also difficult to forget, because so many Greek words transliterate into English – lamp, sandal, photo, graph, phone, and hydro.

The original Old Testament has not been trashed and cut up the way the New Testament has in the Westcott-Hort-Aland era, doubtless because Old Testament copies remained within the Jewish community and particular care was given to each copy. The letters and words were counted to make sure the copy was the same as the original being reproduced.

The Old Testament books accepted by the Jews, excluding the Apocrypha, are also accepted by Christians.

Alexander the Great's Universal Language

One man changed our world and gave his language and culture to generations following – Alexander the Great. When his father King Philip was murdered in 336 BC, Alexander took over the professional army of Macedonia, which was always kept in training, not called up part-time as other armies were. Alexander first united Greece and then sailed across the Mediterranean Sea to conquer Persia, a constant enemy and threat to the Greek cities.

Alexander turned the largest empire in the world, Persia, into his empire, and exported his language and culture to the lands he conquered.³⁶ The Romans eventually took over that territory and more, but Greek remained the international language of culture and commerce, much like English is today. Baby Boomers were told they needed Latin to get into a good college, but the Roman Empire always saw Greek as the language of culture. From Greece they borrowed the gods, engineering, math, architecture, sculpture,

³⁶ His favorite item was a copy of Homer's *Iliad*, which he kept in a special box near his bed.

architecture, poetry, drama, comedy, and republican government. Washington DC is a collection of Greek temples with Roman touches. Rome's unique accomplishments are perhaps overstated, so there is a saying – "The Romans had the drains, but the Greeks had the brains."³⁷

The Septuagint and the Subsequent Loss of Greek

One of the greatest achievements of Biblical versions came from the need of Jews to have the Old Testament studied a common language. The name Septuagint is often represented by the Roman numeral LXX for 70. No one knows exactly when it was translated or the exact dates. The translation probably began around 285 BC, so it was available not only to Jews but to those who knew Greek.

The glory of Greece was far gone when the Son was born of the Virgin Mary. However, the language remained in all territories conquered by Alexander and ruled by his generals afterwards. Rome got into peace-making, often called occupation, when they were called in to settle the constant fighting in the Holy Land,

³⁷ Ignore the San Francisco song. The original words of the poem are – "The glory that was Greece, the grandeur that was Rome." Poe, 1845, "Helen". Compare that to Tony Bennett singing, "The glory that was Rome is of another day."

around 60 BC. For a time, people teaching the Bible claimed the New Testament was written in Aramaic, that Jesus taught in Aramaic. No one has found this proposed Aramaic New Testament, a theory which ignores how useless a local idiom might be contrasted to the language used around the civilized world, Koine Greek, or common Greek. They did not use the same style of Greek as Homer did centuries earlier but the simplified Greek of conversation, letters, and commerce.

Jesus was born in the pagan Roman Empire, seemingly at the peak of its size, power, and grandeur. But the decline had started and rushed to a conclusion a few centuries later, the Western Roman empire conquered by outsiders. However, the Eastern Roman Empire began with the Emperor Constantine Christianizing its lands, which lasted a more than 1100 years, 306 – 1453 AD. The Fall of Rome led to the fragments of the Western Roman Empire – Europe – adopting Latin Bibles while the Eastern Roman Empire - called Byzantium after its capital city - preserved Greek, Greek literature, and Greek culture with Christianity the main religious force.

Constantine became Emperor of Rome in 306. He was enough of a Christian to create a new capital at Byzantium, a small town ideally placed for trade

between the West and Asia.³⁸ He wanted a Christian capital and enticed Roman families to move to his new home, which he dubbed the New Rome.³⁹ As a trading city for jade and silk, the city became known as Constantinople. Vast wealth accumulated and enemies were defeated in their attacks on the city. In spite of a long and glorious history, from growth to decline and defeat, historians have given little thought to the Byzantine Empire. As a result, most people think the Roman Empire collapsed around 400 AD, but that was only the European part. While Europe seemed divided into little fiefdoms and duchies, developing new languages, Byzantium preserved the Greek language, Greek art, and the Greek manuscripts. The tragedy of Constantinople's fall is directly connected to the Renaissance in Europe when Greek scholars and manuscripts made their way into Europe as they escaped.

The Ottoman Empire

After the prophet Mohammed died, in 632 AD, his enemies rose up to remove his influence from Arabia.

³⁸ Scholars are divided about how sincere his faith was. He named himself Equal to the Apostles, but his actions did not always reflect that title.

³⁹ Empires after Rome have sought to be the New Rome, first the Byzantine, then the Holy Roman Empire, Russia with its Caesars or Tsars, and Germany as the Third Empire – Rome, Holy Roman, and Nazi. However, the Byzantine was the longest surviving and remains the most ignored by historians.

Instead, his followers countered and wiped out all active opposition.

The Byzantine Empire was protected against invasion until the growth of the Ottoman Empire in the 1300s. Byzantium did not have a warlike culture, but the Muslims were active in conquest. By 1453, the Byzantine Empire had been whittled down to Constantinople alone, and it fell on May 29th. The last emperor of Constantinople, who died fighting, was named Constantine, just as the last emperor of Rome was named Romulus and died fighting in 476, which was considered the end of the Roman Empire.

Constantinople became Istanbul by combining the Greek words for “into the city.”⁴⁰ The great and golden metropolis was simply called “The City,” just as New York City is today. A lawyer who worked in New York said to us, “I can do my work in the suburbs, so I seldom have to go into The City.” He added, “That is how we tell newcomers from old hands. New York is simply The City.”

The fall of Constantinople was preceded and followed by Greek scholars and artists fleeing to Europe with their treasures, which initiated the Renaissance. Ancient Greek culture was admired and copied in many ways,

⁴⁰ εις την Πόλιν

and the Greek New Testament came to replace the Vulgate. Thus, the end of the two empires, Rome and Byzantine, mark the beginning and end of the Middle Ages.

The fall of Rome facilitated the Church in governing Europe, with its common language – Latin – and its network of bishops and priests. The greater struggle began, not with the first Rome to fall, but with the second – Constantinople - the Renaissance and Reformation, the Gospel versus the Antichrist.

The Old Latin Version and Jerome's Vulgate - Apocrypha

The Latin version of the New Testament seems to come to life in the fifth century after Christ, with Jerome creating the Vulgate. However, that is far off, because the Old Latin version was actually translated around 150 AD. The difference is that the Old Latin and the Vulgate have different sources. The Old Latin uses the Traditional Text, the other is the Vaticanus, the opposing minority version Tischendorf and Hort adored and exalted. This fact introduces the concept that there are two basic traditions for the New Testament. One was copied voluminously and left behind thousands of examples – the Traditional or Majority Text. The second is the corrupted Vatican and Sinaiticus, deviously promoted by Tischendorf, who “discovered” both, then made the Standard Text by Westcott, Hort, Nestle, and Aland.

The Traditional Text in its many variations and translations became important for the independent Waldenses, who in turn influenced Luther's translation. The story of these people is one of extreme persecution and hardship.

The Waldensians – Pre-Reformation Gospel

Most of us think of New Testament development as Greek – Latin – Erasmus - Luther – KJV, omitting the Waldenses and many others. The path is not so simple, as the Old Latin and Vulgate show. The Waldenses persecution is taught in church history classes, but the story does not get the lasting recognition it deserves. Wylie argues that the original idea came from a poem, *Nobla Leycon*.⁴¹ An opponent of the movement, Rorencio, declared the movement was ancient.⁴² The name of the group comes from Peter Waldo, a merchant who sold his business and gave the money to the poor toward the end of the 1100s. Others followed him, which contributed to a tradition of voluntary poverty, lay preaching, and evangelism. They did not agree with the Roman pope and already had a tradition of independence from Rome. The Waldenses were discussed at the Third and Fourth Lateran Councils. They were prevented from preaching without

⁴¹ The *Nobla Leycon* though a poem, is in reality a confession of faith, and could have been composed only after some considerable study of the system of Christianity, in contradistinction to the errors of Rome. Wylie, J.A. . *The History of the Waldenses* (p. 8). Kindle Edition.

⁴² Yet he states that "they were not a new sect in the ninth and tenth centuries, and that Claude of Turin must have detached them from the Church in the ninth century." Wylie, J.A. *The History of the Waldenses* (p. 8). Kindle Edition.

permission from Rome. Persecution arose and they escaped to the mountains of Northern Italy.

John Milton penned the sonnet, which touches upon the violence against the Waldenses

Sonnet 18

On the Late Massacre in Piedmont (1655)

Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold,
Ev'n them who kept thy truth so pure of old,
When all our fathers worship'd stocks and stones;
Forget not: in thy book record their groans
Who were thy sheep and in their ancient fold
Slain by the bloody Piemontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubl'd to the hills, and they
To Heav'n. Their martyr'd blood and ashes sow
O'er all th' Italian fields where still doth sway
The triple tyrant; that from these may grow
A hundred-fold, who having learnt thy way
Early may fly the Babylonian woe.⁴³

⁴³ <https://www.poetryfoundation.org/poems/44747/sonnet-18-avenge-o-lord-thy-slaughterd-saints-whose-bones>. The actual slaughters are too horrible to print. They are haunting, focused on the innocent, and impossible to forget.

Waldenses Bible

The Waldenses endured horrific persecution from the Church of Rome, which made them the forerunner of the Reformation.⁴⁴ Studying one book on the long history of the Waldensians will show that the Vatican did not control all of Europe, and people stood up to the false claims and teachings of the pope. They had Bibles translated into their languages, and these Bibles influenced Luther and the King James editors in the language and Greek manuscripts used. They followed the Majority Text tradition and not minority Vaticanus.

Erasmus – The Reformer Who Stayed in the Church

Roman Catholic priests and nuns remember Erasmus, and not always with fondness. One priest visited Notre Dame University, wearing a Hawaiian shirt, to promote the social activism goals of his group. A nun confronted him. “There you go, just like Erasmus, turning Protestant and going secular.” Erasmus received a dispensation to wear secular clothes, and he enjoyed the friendship of many powerful people. That remains the paradox of Erasmus, because he starting the wagon

⁴⁴ Jack Moorman, *Forever Settled*, pp. 227ff.

going downhill to start the Reformation – then he jumped off. Or – he laid the egg that Luther hatched.

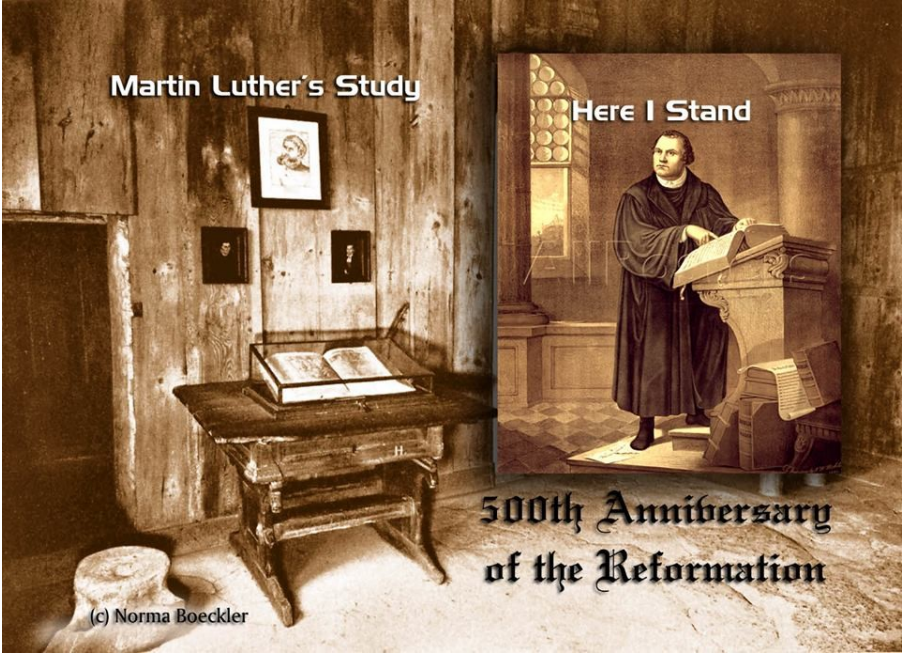
Those analogies overlook the slow and bloody build-up of the Reformation, a seeming series of defeats by papal armies and allies. By accident, or God's design, one man decided to make a lot of money by producing fake hand-made Bibles, extremely valuable. To do so they had to use a new invention and design the fonts and fancy-work. When expensive volumes looked identical, impossible with hand-drawn work, the scheme blew up. The outcome made printed Bibles and religious books far less expensive, because Gutenberg turned a wine press into a printing press. This was so simple that everyone copied the design and created their own publishing companies. Thus, the budding reform movements against the Vatican - which had been impeded by exile, execution, slavery, torture, and warfare – were given protection and speed by the printed Word of God.

Erasmus gathered the Majority Text, which fueled the Reformation, but he stayed in the Church of Rome.



Figure 8 Erasmus edited the first Greek New Testament and rejected Vaticanus. The liberals are still pouting.

The Luther Bible and the Printing Press Established the Reformation



One Reformation, One Evangelical and Protestant Church

The historians are fond of speaking about many reformations – Swiss, English, Scottish, Radical, Dutch, Romani. In truth, one Reformation changed the course of Christianity, when Martin Luther and his associates referred to themselves as the Evangelicals within the Church. Later, the term Protestant was associated with their positive witness to the truth (the meaning of Pro and Test) at the Second Speier Conference. Subsequent movements were not part of, but breaks from the Reformation, chiefly from Zwingli and Calvin - and from the Swiss radicals - called Anabaptists, Mennonites, Hutterites. Zwingli and Calvin sought to be associated with Luther but furtively broke from his leadership and established the sect (eventually called Calvinist or Reformed) from which the radicals rebelled.

The Reformation revived the Apostolic Church because of one man – Luther – and one invention, the printing press, proclaiming the Gospel Word in the midst of darkness, superstition, corruption, and slavery. The Word of God had more power than the armies of the Pope and his allies.

Luther was the son of a man who owned and managed mines, with training that promised an honorable and prosperous future. When a violent storm threatened his life, he prayed to the saint of miners that he would become a priest and a monk. Once inside the Augustinian order, he was trained in the Latin philosophies of the Middle Ages – Augustine, Aquinas, and many more. Like many denominations today, which honor the Scriptures with their lips, the Medieval theologians honored their own traditions and fortified them with centuries of tradition and Vatican support.

Luther determined to make himself into the best possible monk and priest, but circumstances molded him into a Doctor of the Bible. His supervisors saw in him the ability to become a professor in the Scriptures, and that meant extra study of the Bible, where his exceptional mind found endless contradictions. If the Bible was indeed the Word of God, then it was at war with the visible Church. If Holy Mother Church in Rome was the ultimate authority, then the Scriptures had to be ignored when enforcing edicts against the Gospel. He was as perfect a monk as any man could be, obsessively so, but that did not change the anguish he felt for his sins. Pleasing God with works only increased the pain. Looking for a way to perfect himself by works, he found forgiveness through faith in Jesus Christ alone.

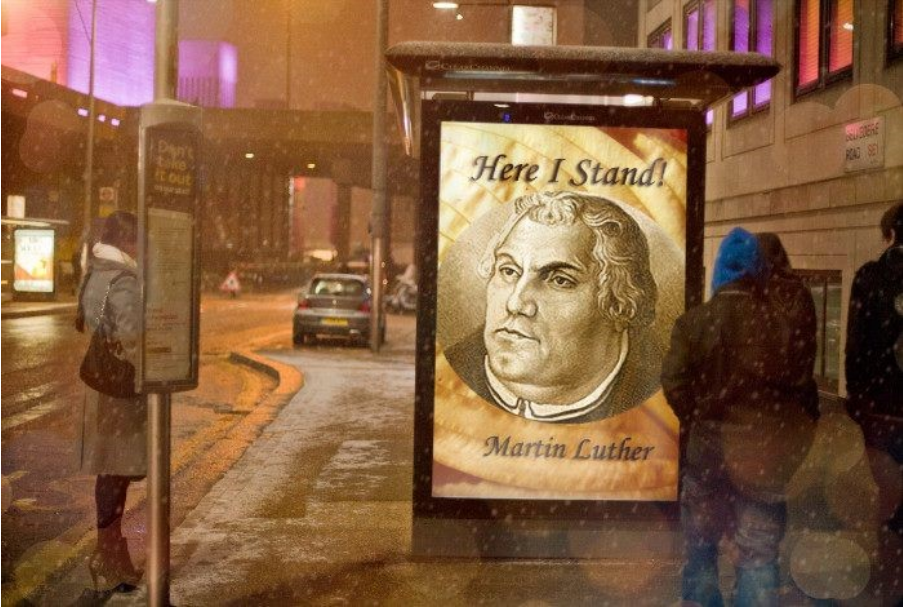
Most authorities fill many pages about Luther's conversion to Justification by Faith, but they give little attention to his Biblical approach to the Scriptures. The reason for this lack of foundational work is the weak doctrinal backgrounds of the Pietists, Rationalists, and Calvinists. Given this weak foundation, their conclusions often skirt the boundaries of mockery, caricature, and unbelief. One can argue, with plenty of support, that Luther's view of the Bible was expressed in the Luther Bible, the Tyndale Bible, and the King James Version. The absence of this perspective has led the greedy printing establishments, denominations, and Bible societies into a nightmare of bad compromised translations based on a corrupt New Testament Greek text.⁴⁵

⁴⁵ The Old Testament has suffered from similar translating abuse, but the original text is protected by the Masoretic tradition instead of the established monopolies of Hort, Westcott, Nestle, and Aland.



The Gutenberg Press dropped the price of Bibles and Christian literature, so no army could stop the Gospel, because everyone had enough money to learn from the Good News.

Luther: The Holy Spirit and the Word



Luther had the ability to see the content of the entire Bible as a whole, which is the only proper way to read God's Word. That perspective is in harmony with traditional Judaism, which is inherently Christian. This view can be discerned in two ways:

1. The Word is never without the Spirit.
2. The Spirit is never without the Word.⁴⁶

The denominations have fallen far away from #1. Nothing proves that more than the multiplication of programs, gimmicks, and sociological analysis

⁴⁶ Adolph Hoenecke expressed this in his *Dogmatics*, largely ignored by WELS. He included, after those two statements a third – "That is sound doctrine."

employed by the blind, faithless, and confused leaders, whatever their label might be. The proof is easy to find, in the most powerful and Gospel-centered book of the Old Testament – Isaiah.

Isaiah 55: 8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Verse 8 defeats the sociological statements of leaders, such as “All organizations are aging, changing, and losing members.” Verse 9 confirms that this passage is beyond our comprehension and only understood by the faith created in us by God. This introduces the Spirit/Word connection found throughout the Scriptures.

No one can dispute that the rain and snow come down and invariably change the soil on which they land. The effects are undebatable – rain and snowmelt make the

earth come alive, everything budding and growing. The inevitable results of rain and snow are seed for the sower and food for those who hunger.

This parable from God Himself, as Creator and Teacher, cannot be refuted. His Word goes forth from Him, not something to play with, a pointed phrase lifted simply as a secular lesson from an unbelieving speaker. This divine Word has three effects or Promises:

- A. The Word will always have a divine effect.
- B. The Word will never return to God without a divine effect.
- C. The Word will prosper everything God intended.

Thus, the Holy Spirit always works with the Word, since the Word always has an effect, and that effect is always accomplished and prospered by God. These three promises are in complete harmony with God's Word always being efficacious. These promises also confirm that the Spirit works only through the Word.

Although the Pentecostals and charismatics can be understood for leaving their mainline churches for churches that taught faith in Jesus Christ and His miracles, the emphasis of the Holy Spirit working apart from the Word has been harmful and abusive. Someone can claim that the Spirit spoke in a dream and Brother

Johnson has to leave to start a mission in Guatemala. If dreams count as revelations from God, the turmoil will never end and the damage done can be worse than the corpse-cold rationalism of the liberal, rationalistic denominations. Are we to believe that a program sold for profit is “anointed by the Holy Spirit?” Are other programs “very anointed” in a similar sales pitch?

All false doctrine comes from separating the Spirit from the Word. For example, the pope simply declares something to be true and that becomes an infallible revelation of God, because “the Holy Spirit will not let him err.” Roman Catholic visions are often cited as proof for their dogma, even when they come from visions of dead saints. Chemnitz observed that meant expanding the Bible and enrolling vast numbers of the dead into the teaching office of the Church.

Luther called all false doctrine Enthusiasm, a term not often used or defined. However, it gathers everything into two categories – either in harmony with the Scriptures or declared apart from and against the Bible. World religions may be interesting to study from a historical or cultural viewpoint, but they do not have the standing and credibility of the Scriptures. That is the historic view of the Scriptures.

The inerrancy of the Scriptures has been targeted by the hot-headed apostates who formed the Evangelical

Lutheran Church in America (ELCA). They claimed inerrancy was a new word and not appropriate for the Bible. Luther used the Latin words for inerrant and infallible in his Large Catechism, Holy Baptism.⁴⁷ The actual reason for inerrant replacing infallible for God's Word was the slithering of the compromisers who said the Bible was infallible, except for its historical and geographical passages. That is like saying the limousine is perfect, except for the smoking engine and the clanking transmission.

A professor at Concordia Seminary, Ft. Wayne, asked the class for a description of Karl Barth's perspective. As a visitor, I said, "According to Barth, we should study with the Bible in one hand and a newspaper in the other." The seminary professor smiled in agreement. I added, "Others would say Barth was more like – a newspaper in one hand and a Kalashnikov in the other, while standing on the Bible." He frowned at the truth of those words.⁴⁸ Barth is now known to be a Marxist, a flagrant adulterer, and a mentor who used his live-in

⁴⁷ The Latin words for inerrant and infallible are found in Luther's Large Catechism, Baptism.

⁴⁸ The future Objective Justification advocate, Jay Webber, was furious with me for upsetting the apostate seminary professor.

mistress to write most of his *Dogmatics* without giving her credit.⁴⁹



Figure 9 Karl Barth moved the younger, unmarried Charlotte Kirschbaum into his house, in spite of his wife and children.



Figure 10 Karl Barth's writing stopped when Charlotte died.

⁴⁹ Barth's living and traveling accommodations are well known – they included his mistress Charlotte Kirschbaum. *Karl Barth and Radical Politics* uncovers his early and late Marxism.

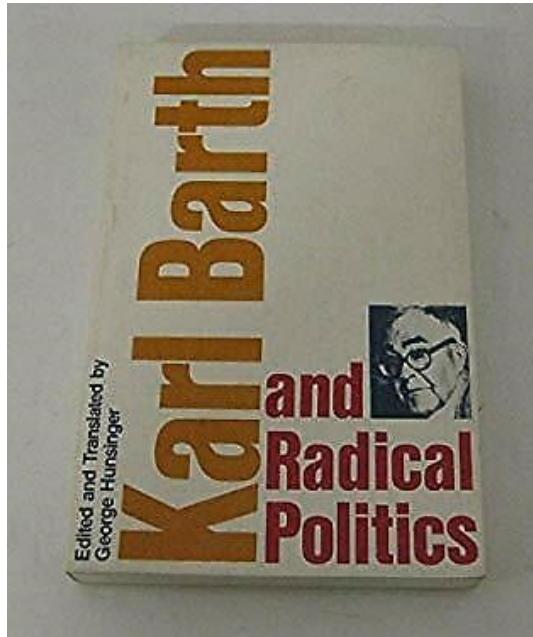


Figure 11 I met the author and his first wife at Yale. This book reveals how Karl and Charlotte were Marxist activists. Hunsinger was the head of the Barth Institute at Princeton University.

The work of the Spirit and Word together - and never apart from one another – is Biblical and therefore basic to all of Luther’s efforts in writing and preaching. The visible Word of Holy Communion and Holy Baptism have the same divine power as the invisible Word of preaching and teaching. If the spoken Word has power to bestow God’s grace upon an entire congregation, how much more does the visible Word help the individual to understand and appreciate faith in Jesus Christ as the meeting place for His forgiveness and salvation.

Denying the efficacy of the Word has made people turn to plagiarized sermons, purchased programs, and spiritual lethargy from the clergy down to the synod administrators. Luther – trusting in God’s Word – changed Germany, Europe, and the world.

Luther’s Publications Mortally Wounded the Church of Rome

Luther and the printing press arrived so powerfully that the Church of Rome could not kill, torture, imprison, and enslave Evangelicals fast enough to stop the Reformation. The Beast of Revelation⁵⁰ was mortally wounded and never recovered its full strength in promoting error in the name of Mary, Purgatory, the Mass, and the infallibility of the pope. One part of the Reformation miracle was the built-up hunger of people for God’s love, grace, and forgiveness through the Savior. The instrument of communication was the printing press, but the energy came from Luther’s writing. An expert in early publishing stated:

Gutenberg had produced an orthodox Latin Bible and he had taken advantage of a large market of printed indulgences. Luther launched the Reformation by an attack on indulgences and he dethroned the Latin Bible

⁵⁰ Revelation 13: 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

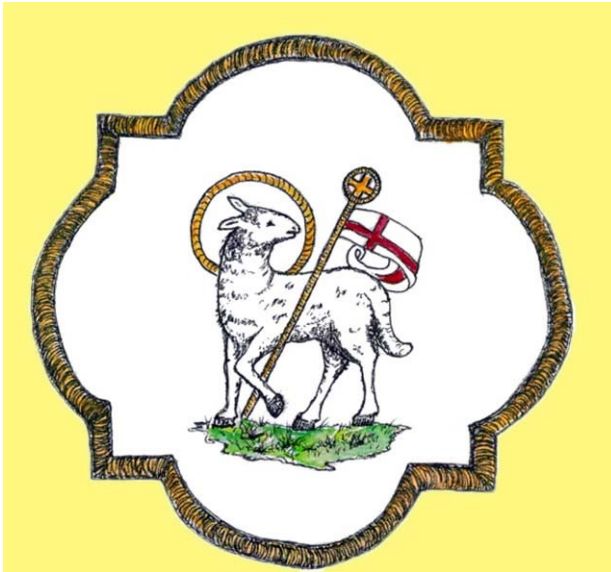
from the heart of Western Christendom, but he used the printing press as no one had ever done before. Over 3,700 separate editions of books and pamphlets by Martin Luther were published in his lifetime, not including Bible translations. This is an immense number for any one author, even by today's standards. It is an average of almost two publications a week for most of his adult life. In his time, Luther was by far the most extensively published author who had ever lived.⁵¹

Luther, Melanchthon, and the Concordists

Luther attracted and worked with brilliant men who wrote in harmony with him. Melanchthon was his younger associate from the beginning, an acclaimed scholar and editor/author of the Augsburg Confession and its defense – The Apology. Fifty years after Augsburg Confession, Martin Chemnitz and others collected doctrinal confessions in the Book of Concord, which included the Formula of Concord, 1580. Chemnitz was a student of Luther and Melanchthon, with the best qualities of most men. This second Reformation generation of Biblical scholars dealt with issues about false doctrine and defended clearly the Scriptural truths of the Reformation – Justification by Faith, the efficacy of the Word and Sacraments, and the

⁵¹ Christopher De Hamel, *The Book, A History of the Bible*, p 236, 2001.

inerrancy of the Scriptures. They began with the Three Ecumenical Creeds, included vital statements by Luther and Melanchthon, and created harmony (*concordia* in Latin) with a variety of issues in the 1580 Formula of Concord. However, the Reformation and the Book of Concord era have been neglected and supplanted by the insights of Zwingli, Calvin, and Robert Schuller.



We have two propositions: To live unto the Law, is to die unto God. To die unto the Law, is to live unto God. These two propositions go against reason. No law-worker can ever understand them. But see to it that you understand them. The Law can never justify and save a sinner. The Law can only accuse, terrify, and kill him. Therefore to live unto the Law is to die unto God. Vice versa, to die unto the Law is to live unto God. If you want to live unto God, bury the Law, and find life through faith in Christ Jesus.

We have enough arguments right here to conclude that justification is by faith alone.

Luther's Commentary, Galatians 2:18

Zwingli and Calvin, Alienation from the Word/Spirit Connection

Zwingli first - and Calvin later - appeared to agree with Luther, but they were not charter members of the Reformation, as many imagine. Chemnitz, in his *Apology of the Book of Concord*, compared the Calvinists humorously to tenants who claimed everything would be fine if only the landlords would agree to their demands. The Zwinglians and Calvinists eventually conceded their departure from the efficacy of the Word in the Means of Grace. Although they became bold in their disagreement with Luther, they became uncertain about forgiveness and salvation. For Calvin, God being sovereign meant that no one knew if the Spirit would be active in a given sermon, baptism, or Lord's Supper. The emphasis shifted from the certainty of God's Word in preaching, teaching, and the Sacraments (the Means of Grace) to hoping for results, shifting the responsibility to man.

Their dogma can be summed up as the rejection of the Holy Spirit and Word always at work together, not a small matter, but a breach. For instance, Zwingli mockingly stated that the Holy Spirit did not need a vehicle, like an oxcart, as his response to the Real Presence of Christ in Holy Communion. His rejection of

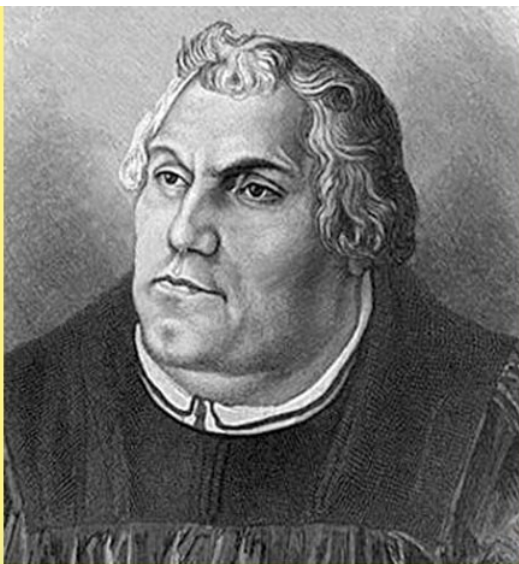
the Sacraments of Holy Baptism and Holy Communion, making them merely symbolic, caused the Anabaptists to leave and become persecuted and drowned by the Zwinglians. Calvin openly mocked the presence of Christ in both natures in Holy Communion, and he placed human reason above the Scriptures. That magisterial use of human reason was employed to judge, explain, and make the Word of God appealing. The magisterial use of reason made it man's job to get the work done, a tragic departure from "I planted, Apollos watered, but God gave the growth."

1 Corinthians 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

As *The Other Side of Calvinism* has shown so abundantly, all five categories of the five-points of Calvinism are disputed by its theologians, either one point or another. Ironically, when Lutherans abandon Scriptural

certainty and clarity, they inevitably move toward Calvinism or allegiance to Rome.

The effect upon translations is immense and difficult to correct, once adopted and deployed in millions of Bibles, church textbooks, and devotional booklets.



And what need is there of many words? If I were to recount all the profit and fruit which God's Word produces, whence would I get enough paper and time? The devil is called the master of a thousand arts. But what shall we call God's Word, which drives away and brings to naught this master of a thousand arts with all his arts and power? It must indeed be the master of more than a hundred thousand arts. And shall we frivolously despise such power, profit, strength, and fruit- we, especially, who claim to be pastors and preachers?

If so, we should not only have nothing given us to eat, but be driven out, being baited with dogs, and pelted with dung, because we not only need all this every day as we need our daily bread, but must also daily use it against the daily and unabated attacks and lurking of the devil, the master of a thousand arts.

Luther, Large Catechism, Introduction, #12-13

Tyndale Perfected in English What Luther Created in German



Figure 12 William Tyndale died for translating the Bible into English, creating the forerunner of the KJV.

The Wycliffe Bible was an early translation of the Bible from a group of Oxford scholars connected with John Wycliffe. He translated part of the Bible from the Latin Vulgate to English, and his associates translated the Old Testament – it is thought. This began the early stages of English reform, which often teetered back and forth between Protestantism and Romanism, depending on the actual faith of the monarch. The criticized and glamorized Ann Boleyn moved Henry VIII toward Protestantism. Edward VI followed his father Henry VIII but only reigned as a Protestant for six years. Queen Mary, following her mother’s Catholic convictions, reversed King Edward’s gains and prosecuted Protestants. Queen Elizabeth I favored the Protestants but always kept everyone off-balance. A pope said, “She only controls part of an island, and yet all of Europe is afraid of her.” England supposedly chose a Protestant in King James I, but that began an era where the Stuart kings left an indelible bad impression on England.⁵²

William Tyndale is the pivotal figure in the history of the English Bible, because he translated from Greek and

⁵² The monarchs between Henry VIII and James I provide a fascinating look at the time when the Bible was becoming the Book of the people, which really started with Wycliffe. The rumors and facts are abundant about the rulers involved, narratives mixed together in Biblical dramas and romances.

Hebrew – and Henry VIII had him killed and then burned at the stake. Tyndale was born in 1494, between the births of Luther (1486) and Melancthon (1497). He shared the excitement of the Bible being available in Hebrew (with help from Reuchlin, Melancthon's uncle) and Greek (thanks to Erasmus). Tyndale was an exceptional scholar in many languages. He earned his first degree from Oxford in 1512 and his master's degree in 1515. He was fluent in Hebrew, Greek, German, Latin, and more – beyond the requirements of a PhD in theology today. But he found the same ossified principles that plagued Luther and caused the Reformer to learn directly from the Scriptures. Tyndale wrote:

They have ordained that no man shall look on the Scripture, until he be noselled in heathen learning eight or nine years and armed with false principles, with which he is clean shut out of the understanding of the Scripture.

Tyndale also studied at Cambridge, where Erasmus had previously taught, another step in giving the linguist the best of language training. This is another telling anecdote about Tyndale:

It was not long after this, that in disputing with a divine reputed to be quite learned, Tyndale utterly confounded him with certain texts of Scripture; upon which the irritated papist exclaimed, — “It were better

for us to be without God's laws, than without the Pope's!" This was a little too much for Tyndale, who boldly replied, "I defy the Pope, and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plow to know more of the Scripture than you do!" A noble boast; and nobly redeemed at the cost of his life!⁵³

Tyndale could get no support for translating the Bible in England, so he traveled to Germany and enrolled at Wittenberg University. He translated the New Testament into English by 1525. He also stayed at Worms for a year, according to Spalatin. Since Tyndale was fluent in German, Luther's Bible was a great help, but as every language student knows, having another translation in a different language is an aid in many ways, but the path to clarity in another language is still laborious. However, this safe haven in Germany brought together Tyndale and the Luther circle; their concentration of genius and faithfulness to the Word of God channeled the Reformation into Tyndale, and through Tyndale, the King James Version, and the British Empire.

The way of the cross means persecution. England resisted freelance publishing of the Bible, which was

⁵³ Alexander McClure, *The Translators Revived*, p. 14.

illegal. Moreover, the English bishops were prone to strike out against Tyndale because he openly despised their lordly power, perks, and use of force. Lazy and overpaid ecclesiastics do not tolerate disruption of their realm. Cardinal Woolsey and Thomas Moore opposed Tyndale, so he stayed in Europe.

In 1535, Tyndale was betrayed by a friend, seized in Antwerp, strangled, and then burned at the stake. His dying words were, "Lord, open the king's eyes," but it was another king – James – who had the Tyndale fashioned as the official, royal, and only Bible for English-speaking people. The English Bible translations were all derived from Tyndale's, some of them being –

1. The Coverdale Bible, 1535, Antwerp, used Tyndale and other sources.
2. Coverdale revised this as the Great Bible in 1539.
3. The Bishop's Bible
4. The King James or Authorised Version, 1611

Tyndale in Print

The first decided steps, however, toward giving to the English nation a Bible printed in their own tongue, were the translations of the Gospels of Matthew and Mark, made by William Tyndale, and by him printed at Hamburg, in the year 1524; – and a translation of the whole of the New Testament, printed by him partly at Cologne, and partly at Worms, in 1525. After six

editions of the Testament had been issued, he published Genesis and Deuteronomy, in 1530; and next year the Pentateuch. In the year 1535 was printed the entire Bible, under the auspices of Miles Coverdale, who mostly followed Tyndale as far as he had gone; but without any other connection with him. Of Coverdale, further mention will be made. But in the year 1537 appeared a folio Bible, printed in some city of Germany, with the following title, — “The Byble, which is the Holy Scripture; in which are contayned the Olde and Newe Testament, truely and purely translated into Englysh —by Thomas Matthew.— MDXXXVII.” This is substantially the basis of all the other versions of the Bible into English, including that which is now in such extensive use. It contains Tyndale’s labors as far as he had gone previous to his martyrdom by fire about a year before its publication. That is to say, the whole of the New Testament, and of the Old, as far as the end of the Second Book of Chronicles, or exactly two-thirds of the entire Scriptures, were Tyndale’s work. The other third, comprising the remainder of the Old Testament, was made by his friend and co-laborer, Thomas Matthew, who was no other than John Rogers, the famous martyr, after wards burnt in the days of “bloody

Mary;” and who, at the time of his immortal publication, went by the name of Matthew.⁵⁴

Those who criticize the KJV for its Shakespearean eloquence only pave the way for more Surfer Dude Bibles, where the English language is so debased that only a resemblance to the original text remains. There are amplified and living Bibles, which add many more words to the concise text. But we have to concede – based on actual history and experience – that Eugene Nida has produced the era of where all the translations are really paraphrases based on the corrupted and imaginary New Testament text they now call Standard.

Whether people believe it or not, the King James and Shakespeare are the foundation of our English language. Both have remained foundational, even if modern education condemns what is good and elevates what is infantile and evil.

The King James Version was ordered by the monarch because all previous English Bibles were either inadequate or Tyndale’s. Each previous English translation certainly had its influence on the final version, but Tyndale had greatest influence of all. That should make all modern Lutheran leaders consider that the Bible they despise and avoid the most is also the one

⁵⁴ The Translators Revived, p. 16.

most directly linked to Luther's method and language. Tyndale saw his brave efforts burned by savage prelates and commented, "They may burn me one day." They did.

How ironic that the modern scholars have tried to replace the reliable Majority New Testament text with a bad one they conjured from Vaticanus – a dubious source unimproved by the accolades of Romanizing Protestants and rationalists. The modern scholars, publishing companies, and denominations have filled their pockets by corrupting the Gospel and telling the people – "You are not smart enough or educated enough to understand our great work of emancipation." As the text scholar - Kurt Aland - said, "The Majority Text is dead." But Tyndale had the exact opposite attitude toward the Bible –

"Which thing only" he says, "moved me to translate the New Testament. Because I had perceived by experience, how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in the mother tongue."⁵⁵

⁵⁵ The Translators Revived, p. 16.

The KJV Editors and Translators – Seven Year Miracle

If the Bible is just another book written by man, the faith of the translators and editors does not matter. But if the Bible is the one and only revelation of God, unique and inerrant, the Book that judges all books, as Luther said, then the editors and translators should be devout, faithful Christians, devoid of papal inclinations. Tragically, the norms of the King James Version were reversed by the Revision of 1880. Westcott and Hort - who hated the Majority Text and favored “Mary religion” over Jesus religion - were allowed to create their own Greek New Testament, using no explanatory notes, secretly handing them to the committees as they produced the epic flop – The Revision. The public in Britain and America repudiated this imaginary Greek New Testament, which I own, and disliked the so-called Revision of the KJV. However, German rationalism and other factors led to the adoption of Westcott-Hort, Protestant views of the Antichrist in Rome softened over the years through Catholic participation in the Bible societies. From 1930 on, Bible editing and translating became the equivalent of Archer-Daniel-Mitchell taking over *Organic Gardening* because “we

know so much more about chemical farming now.”⁵⁶ Ecumenical efforts camouflaged doctrinal issues and second-rate professors were flattered as advisors for each new Bible.

The creation of the King James Version was quite different from the shameful Revision. There was no effort to jettison the Majority Text, which Westcott and Hort did dishonestly and secretly over a period of 10 years. Bumptious Westcott and Hort, longtime friends and colleagues, created their own Greek New Testament over that decade of revision, then published their Greek volume immediately when the Revision came out in English, one boondoggle supporting the other. Nothing really compares to the audacity of two men engaging in a hostile takeover of the New Testament and the translators tolerating the shell game. But now, there is no international opposition, so error moves forward in peace and harmony with Rome.

The KJV Teams

Queen Elizabeth was a genius at keeping people guessing, stymied by imagining her next move. Her

⁵⁶ The irony of modern agriculture is that man-made chemicals can be enormously damaging and expensive, while using and appreciating the engineering of Creation can work miracles for almost no cost. Cardboard and newsprint handle weed control, rain and snow fertilize with usable nitrogen. Beneficial insects grow in numbers by letting their newborns digest damaging pests. *O tempora, O mores.* (Shame on our era! shame on our principles!)

very threatening half-sister Queen Mary (Bloody Mary) wanted her at the Mass, and Elizabeth attended – but slipped out during service. When King James I ascended to the throne, he was met with a petition to sort out the many contradictions in English Christianity. He called for a conference at Hampton Court in 1603, where his dislike of Puritans was expressed in various forms. However, a Puritan, Dr. Reynolds, suggested a unifying Bible:

“That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and, Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England, in time of divine service.”⁵⁷

The work began in 1604 and finished in seven years, a remarkable accomplishment which built upon the various editions of Tyndale (all the English Bibles after him) -combining the eloquence of editing with their scholarship of ancient languages.

Skeptics, grasping for excuses, claim that many people continue to use the King James because of tradition, nostalgia, superstition, and obstinance. The strength of

⁵⁷ *The Translators Revived*, p. 35. Dr. Reynolds is a good example for those who think standing up to the monarch (district or synod president) is a mistake, bound to accomplish nothing. We need many more Reynolds and far fewer Wormtongues.

this Bible comes from its excellence, which is so apparent that current revisions begin with the original rather than trying to invent their own.

Thus, it came to pass that the English Bible received its present form, after a fivefold revision of the translation as it was left in 1537 by Tyndale and Rogers. During this interval of seventy-four years, it had been slowly ripening, till this last, most elaborate, and thorough revision under King James matured the work for coming centuries. It is a very great advantage, that the work, which was well done at first, had the benefit of this accumulated labor and pious care bestowed upon it by so many zealous and erudite scholars in long succession. To this is to be ascribed much of its intrinsic excellence and lasting popularity. Its origin and history so strongly commended it, that it speedily came into general use as the standard version, by the common consent of the English people; and required no act of parliament nor royal proclamation to establish its authority. Some of the older versions continued to be reprinted for forty years; but no long time elapsed ere the common version quietly and exclusively occupied the field.⁵⁸

⁵⁸ Reviving the Translators, p. 35.

From Luther to Tyndale to the King James Version

Anyone who learns German or another language realizes that Tyndale did far more than use Luther's style and expression. Tyndale adopted the true translator's style of precision. Below are comparisons with Luther and the Tyndale KJV, compared to the new approach from Nida – dynamic corruption based on a personal agenda.

Teach All Nations, Matthew 28:19-20

Stephanus, Majority Text.

¹⁹ πορευθεντες [Go] ουν μαθητευσατε [teach all nations] παντα τα εθνη βαπτιζοντες [baptizing] αυτους εις το ονομα του πατρος και του υιου και του αγιου πνευματος

²⁰ διδασκοντες [teaching] αυτους τηρειν παντα οσα ενετειλαμην υμιν και ιδου εγω μεθ υμων ειμι πασας τας ημερας εως της συντελειας του αιωνος αμην – Stephanus, Majority Text.

Luther, 1545 Bible

19 Darum gehet hin [Go] und lehret alle Völker [teach all nations] und taufet sie [baptizing] im Namen des Vaters und des Sohnes und des heiligen Geistes,

20 und lehret [teach] sie halten alles, was ich euch befohlen habe. Und siehe, ich bin bei euch alle Tage bis an der Welt Ende. – Luther, 1545 Bible

KJV, 1611

Matthew 28: 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

NIV 2011

¹⁹Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

“Make disciples” is also in the modern German paraphrase. The common cause for this is the Church Growth agenda for “making disciples” through Pietistic cell groups. Nida should receive condemnation for distorting the text to make it man-centered, man’s work for God. The New KJV agrees with the NIV on this passage.

1 Corinthians 10:16

Stephanus Majority Text

¹⁶το ποτηριον της ευλογιας ο ευλογουμεν ουχι κοινωνια του αιματος του χριστου εστιν τον αρτον ον κλωμεν ουχι κοινωνια του σωματος του χριστου εστιν

Luther Bible 1545

¹⁶Der gesegnete Kelch, welchen wir segnen, ist der nicht die Gemeinschaft [communion with the blood of Christ] des Blutes Christi? Das Brot, das wir brechen, ist das nicht die Gemeinschaft [communion of the body of Christ] des Leibes Christi?

KJV, 1611

¹⁶The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

NIV 2011

Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? [Participation is a vague word used for denying the Real Presence, the validity of the Visible Word. The New KJV agrees with the Greek, Luther, and KJV.]

Romans 3: 22-23

Stephanus Majority Text

²² δικαιοσυνη δε θεου δια πιστεως ιησου χριστου εις παντας και επι παντας τους πιστευοντας ου γαρ εστιν διαστολη

²³ **παντες** γαρ ημαρτον και υστερουνται της δοξης του θεου

One “all.”

King James, 1611

KJV Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:

One “all.”

The Old NIV, 1984

1984 NIV (and earlier) Romans 3:23 for all have sinned and fall short of the glory of God...and are justified freely by his grace...

One “all”

NIV 2011-The Extra Word Inserted - All

2011 NIV Romans 3:23 for all have sinned and fall short of the glory of God, 24 and *all* are justified freely by his grace through the redemption that came by Christ Jesus.

This new paraphrase teaches that every single person is justified, forgiven, saved, without faith. That dogma is also called **Objective Justification, General Justification, Universal Objective Justification, and Universalism.**

Chief Article of Faith

Article 1: Of God



The Trinity

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; yet there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself. They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil: also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

PART TWO – The Greek New Testament Fraud



Constantin Tischendorf dropped out of his university when his father died.

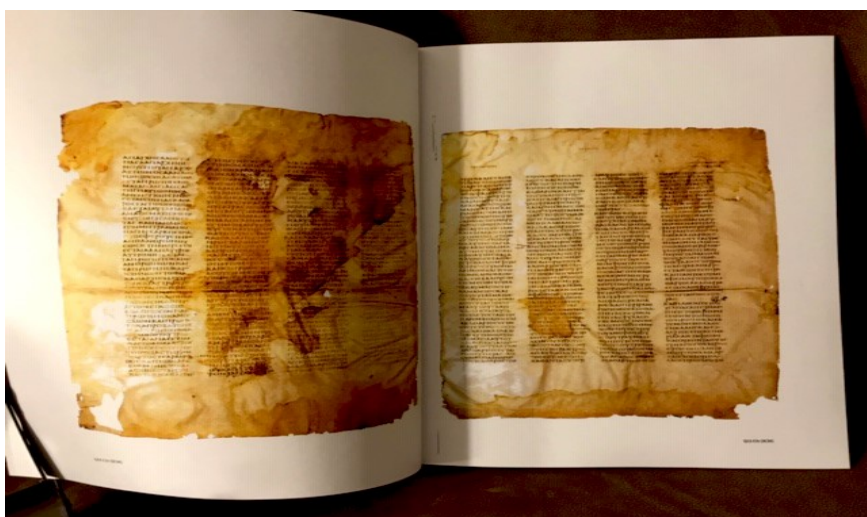


Figure 13 How did Sinaiticus get there? Aleph had no history before Tieschendorf “found” it.

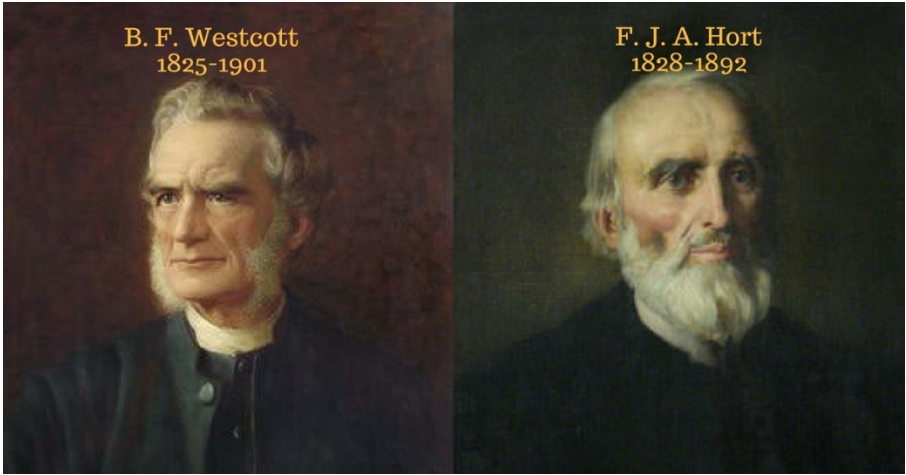


Figure 14 Bishop Westcott combined Hinduism and Christianity. Hort preferred a Mary religion to a Jesus religion.



Figure 15 Erasmus rejected using Vaticanus, a codex without much of a history and lacked descendants.

Brief Summary

The second part of this book is more like a hastily produced crime drama, not at all elegant or certain, because the narrative involves the attempted murder – of the Bible. The evidence abounds but the facts are

disputed, the heroes defamed, and the criminals deified. A young man had a great future, but his parents died while he was in the university. He had to drop out. His name was Constantine Tischendorf. He was able to work his way back into the school by lecturing, and that only served to renew his ambition. As a young professor, he managed to lay claim on Ephraim Rescriptus, a manuscript of the Bible overwritten, after being erased, by the little-known Ephraim. Tischendorf claimed to have unusual eyesight which enabled him to produce the original. His fame rested on his own boasts, so a Columbo might doubt most of it. The future events developed slowly, but they were pivotal for the attempt on the Bible from underneath the Ephraim layer of writing. If Ephraim was the first stage in launching his career, Sinaiticus was second stage, followed much later by Vaticanus. Tischendorf had a papal audience, very unusual for a German Lutheran, and saw his ability to travel and make pronouncements increase. He seemed drawn to a particular location, a monastery called “St. Catherine’s on Mt. Sinai,” but really a Disney Mt. Sinai, with an enormous history but with fake Biblical sights to see.

The first evidence of Tischendorf’s criminal attempt is the fable of his discovery of Codex Sinaiticus. Codex Sinaiticus means a bound book – codex – found there – Sinaiticus, at the ancient monastery of St Catherine’s, at

a fake Mt. Sinai in Egypt). He and his family told the same lie, time after time, and the lie was told to me.⁵⁹ He claimed to have found sheets of parchment loose in a basket, ready to be burned, as many sheets had before, but he intervened to save these remaining ones. The monks saved, repaired, and preserved ancient documents there, so using them as fuel was absurd. The oldest and most obscure works were valuable to the monks – and most importantly – to collectors. This was parchment – leather – and would stink in a fire and not heat anything. Constantine did not save but stole pages from the bound codex and presented the pages to a Roman Catholic ruler. He eventually stole the entire volume by promising to have it set in print in Russia, calling it Aleph, for the first letter in the Hebrew alphabet. He claimed it was 15 centuries old and promoted it as the greatest find in Biblical history.

This codex and his look at Codex Vaticanus made him the hero of 19th century text criticism, a role which he carefully crafted for the Church of Rome and a sophisticated audience of rationalists, world-religionists, and Unitarians.

⁵⁹ The professor neglected to say that no one would burn leather to warm a library, and none of us thought to ask. Parchment is animal skin while papyrus is paper. Do libraries burn 1500-year-old Bibles? We preserve ordinary books that old and carefully trace their ancestry and influence.

Scholars, clergy, and laity may debate the histories and origins of Sinaiticus (Aleph) and Vaticanus (B). One thing is clear – both books are barren and have no descendants. Such books would have been read and copied to death, producing new ones to be used by the faithful. Worn-out parchment (leather) copies would have been burned and the deluxe, costly leather copies used to produce accurate papyrus (paper) copies.

The Apostolic, Majority, Byzantine Tradition

The apostolic witness of the New Testament was preserved by the Christian Church. The thousands of manuscripts prove that to be true. The late copies from the Byzantine (Greek Christian) Empire simply show that the earlier copies were gone, used up, and burned to keep them from heretics. The term Received Text comes from a phrase by Erasmus when he first edited a Greek New Testament. The 1100 years-old Byzantine Roman Empire - Greek-speaking, Christian, almost forgotten by historians - preserved the Majority Text, which is also called the Ecclesiastical Text and the Traditional Text.⁶⁰

⁶⁰ Stephens edited the Byzantine Text, so that edition is called the Stephanus, the edition which I use for all Greek New Testament citations in sermons, articles, and books.

Simple Math

Which is more likely the correct, apostolic text? On one side we have 5,000 or more witnesses in general agreement, given the slight variation from routine errors. We also know that early theologians quoted those Majority readings, and early translations used the faithful text. False teachers – heretics – erase what they do not like or believe, just as the RSV erased the Virgin Birth in Isaiah 7:10, moved it back, then erased it again in the latest version. Inserting false teaching is much harder than erasing sound material, because no one can run around adding the latest fad into hundreds if not thousands of ancient works.

Those who would erase the Woman Caught in Adultery (John 7) or the ending of Mark 16 (verses 9 and following) cry out, “Those verses do not fit what we expect them to say!” That is subjective and ridiculous. So, we have 5,000 witnesses in the Majority Texts, in as much agreement as humanly possible.⁶¹ On the opposite side is the fraud of promoting Sinaiticus as the “World’s Oldest Bible” and Vaticanus as another treasure, as if Rome ever cared about the Scriptures, the Gospel, or the truth. The two great codices do not agree with each

⁶¹ Anyone who has published knows how repeated efforts still yield mistakes, in spite of our computers pointing out the most obvious errors, omissions, and additions.

other, and the new, modern, scientific Greek New Testaments continue to have thousands of changes but still end up in bed with Westcott and Hort.

A Simple Comparison – The First Gospel, Genesis 3:15

KJV Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Roman Catholic Reims-Douai Genesis 3:15 - I will put enmities between thee and the woman, and thy seed and **her seed: she** shall crush thy head, and thou shalt lie in wait for her heel.

We can also find a Roman Catholic version where this obvious error is smoothed over, but that does not mean Rome's dogma has changed. Nevertheless, the craven heirs of the Reformation are happy to work jointly with Roman Catholic leaders at the highest levels of text criticism, translation, and publishing.

Westcott and Hort Took the Text Frauds to the Next Level

Tischendorf promoted his heroics, which appealed to those who wanted the oldest witnesses to be quite different from the traditional text. Westcott and Hort took over the job of promotion and printed their own Greek New Testament in secret for use in the 19th

century revision of the KJV. They pushed it upon the groups of KJV revision scholars but did not openly publish their Greek text until the new Bible came out. Many were horrified by the liberties and unvarnished egos of Westcott and Hort, but their unhinged approach took over by the 1930s and now controls all new Bible translations. Their “modern, scientific, precise” translations are nothing more than cobbled-together, copy and paste jobs edited by the authority of the Bible book sellers.



Figure 16 Barbara and Kurt Aland canonized the Tischendorf-Westcott-Hort efforts and baptized them "The Standard Text."

Authors and Books - Good and Bad – On the Greek New Testament

This list is very important, necessary for a better grasp of these issues concerning the Bible and its accurate translation. They are in order of importance, so the top ones are best to start. I buy used copies most of the time, from Alibris. Other used sources are Amazon used books, Biblio, and eBay. Watch and wait, because some very expensive books are offered for a fraction of the price later. I got a \$300+ book for \$25 later.

Greek New Testaments

- Stephanus – Majority – Good, also found on Biblegateway.com
- Westcott and Hort – Horrible, with no explanations at all
- United Bible Societies – Horrible but they include lots of critical apparatus at the bottom of each page, to explain their conclusions.

Bad Text Criticism – Acolytes of Tischendorf, Westcott and Hort

- Bruce Metzger – The Text of the New Testament, Its Transmission, Corruption, and Restoration, 1964. Note – “corruption” refers to the Majority Text.
- Metzger, Reminiscences of an Octogenarian, 1997

- J. Harold Greenlee, *Introduction to New Testament Textual Criticism*, 1995. Traditionalists are wrong because they disagree with the bogus and fantastical Westcott-Hort theories! - circular reasoning.
- Kurt and Barbara Aland, *The Text of the New Testament*, 1981. He continued the Westcott-Hort argumentation, via Nestle, his mentor. The Nestle-Aland United Bible Society edition has become the favorite of liberals, apostates, and Lutherans. The New KJV constantly references NU in footnotes – for this Nestle-Aland-UBS edition – and M for the Majority Text. Is this citing of NU any different from the RSV footnoting Isaiah 7:10 – “or virgin?” RSV Isaiah 7:10 now reads – “a young woman will conceive and bear a son.”

Good Text Criticism

1. Edward Freer Hills – *The King James Version Defended*, 1988. Hills was a top Latin student at Yale, studied for a doctorate at Chicago and was blocked by Metzger, then finished his doctorate at Harvard. He tutored Theodore Letis, who is best appreciated through his videos.
2. Wilbur N. Pickering, *The Identity of the New Testament Text*, 2014. A layman pointed out Pickering to me. As one person wrote, Pickering

destroyed the entire modern argument against the modernist, eclectic (invented) Greek text.

3. About Tischendorf

4. James Bentley, *Secrets of Mt. Sinai. The Story of the World's Oldest Bible – Codex Sinaiticus*, 1986. This is so hilariously worshipful that its thesis self-destructs. "Tischendorf was obsessed..." Yes.
5. J. A. Moorman, *Was Codex Sinaiticus Written in 1840?* 2018. Moorman is a KJV defender and the author of many comparison books on the KJV.
6. Dr. Constantine Tischendorf, *Codex Sinaiticus*. 1934.
7. YouTube - History Education for KJB Believers - lecture by Chris Pinto, <https://www.youtube.com/watch?v=f4sx2WM-nsM>
8. David W. Daniels, *Who Faked the "World's Oldest Bible"?* 2021. This book goes over the details of Tischendorf's life and travels, with an emphasis on explaining how a gift book was turned into the oldest Bible, even though there are no traces of it, no record of Sinaiticus until the mid-19th century.

Apologetic Books – In Defense of the Christian Faith



Figure 17 David Otis Fuller has reliable books answering the modernists.

1. David Otis Fuller – He has at good books that address key issues:
2. *Which Bible?* – Essays on the KJV translators – learned men; Dean Burdon – by Edward F. Hills, Modern criticism, Codex Vaticanus, the problems of Westcott-Hort theories.
3. *True or False?* – Various Greek texts explained (Stephens, Tischendorf, etc), Burdon on The Revision Revised. Pickering (above) on the contributions of Dean Burgon.
4. *Counterfeit or Genuine?* - The Ending of Mark by Dean Burdon, Woman Caught in Adultery – Burdon, Preservation of the Scriptures.

5. Gregory Jackson – *Liberalism, Its Cause and Cure. The Poisoning of American Christianity and Its Cure.*
This is a review of how the 20th century Christian Church became apostate, fallen from faith.

This Is How the Text Fraud Expanded, From Tischendorf to the KJV Revision

Older books, considered classics, are reprinted using the best possible original text of the author. The issue is not whether people can compare and edit the Bible texts, but how they approach their task. In the past, the Biblical text editors were men who considered the Bible the Word of God, the infallible and inerrant revelation of the Holy Trinity. However, the 19th century was greatly influenced by rationalism, so various experts treated the Bible, not as the work of God for man, but another book by man about God. The British-American revision of the King James Version of the Bible was a perfect, but not a unique, example. Given the goal of a modest revision of the KJV language (using the same Traditional Text as before), the team of Westcott and Hort secretly provided their own text of the New Testament. The language of the KJV had been modestly revised before – and we use that revision today – but the new, eclectic or pasted together Greek text emboldened academics to treat the Bible as just another book, no different from Homer’s *Odyssey* or Marco Polo’s *Travels*.

Perhaps I was influenced by my father's name – Homer – and an uncle's name – Horace – to dabble in classical culture, the so-called dead languages of Latin and Greek, the histories of Greece and Rome. People thought it was odd to waste my college years on Latin and Greek, even more so later. When I told the dean of our tiny seminary that I was also taking Hebrew, he said, "Why, Greg? You will not get academic credit for it." I wanted to read the original, and I earned the prize at seminary for "best Hebrew scholar" by being the only one. I won a Hebrew Old Testament. I did more language study at Yale, taking Hebrew exegesis of Genesis, Greek exegesis of Thessalonians, and a doctoral seminar that assumed knowledge of the Biblical languages. Besides that, my wife Christina earlier encouraged me to take German 1, 2, and modern German literature – and she took two years of Greek in college. She shocked the Greek exegesis of Thessalonians professor by taking notes for me when I took a course at Yale Medical School.

Although I dreamed of traveling the world on someone else's budget, the study of languages more than satisfied that longing - by including ancient histories, pivotal battles on land and at sea, against great armies and against Herman the German. I am only listing these language adventures to point out the obvious – the typical pastor no longer knows Greek or Hebrew,

because the courses have been dropped or watered down to a summer session. The language of the Old Testament is considered too difficult for the snowflakes of today. Language requirements for future ELCA ministers have slipped down to a summer term in Greek, \$3,000 cash payment in advance, to fulfill the requirement. If Biblical languages are almost lost among the clergy, how much discernment can they have with the new Bibles? They are going to aim at the popular preferences, just as they decide on popcorn or peanuts, Coke or Pepsi, for their Sunday Seeker Services.

What will the pastor or lay leader say when the experts declare, “The woman caught in adultery passage does not fit in the Gospel of John and is obviously a late addition to the Gospel of John”? How will they respond to their own New Testament teachers dropping Mark 16:9-20? There must be a connection between selling *Here I Stand* socks for the Reformation’s 500th Anniversary and promoting a butchered Gospel of Mark at an inflated price, as Concordia Publishing House has done. That commentary is based on the fraudulent Codex Vaticanus!⁶²

⁶² James Voelz, *Mark*, Concordia Publishing House, LCMS, 2013.

This book is aimed at laity and clergy who want to know the issues and how to have reason for the hope within them.



The Holy Spirit teaches man better than all the books; He teaches him to understand the Scriptures better than he can understand them from the teaching of any other; and of his own accord he does everything God wills he should, so the Law dare make no demands upon him.



Sermons of M. Luther, III, p. 280. Pentecost.

II. Christian Faith and the Greek Text

Problem

The sole purpose of the Bible is to teach faith in Jesus Christ, the Son of God, the Word Incarnate. Long ago, Yale University taught the Scriptural revelation Creation, Adam and Eve, the Virgin Birth of Christ and His Resurrection. However, rationalism grew in Europe in the 19th century, and American academics trained in Germany brought back these ideas as the new intellectual leaders of their denominations. A good example is Walter Rauschenbusch, whose 1917 *Social Gospel* lectures at Yale re-interpreted the ministry and message of Jesus. The lectures changed the eternal Gospel into political and social activism. Every miracle had a rationalistic explanation, and Jesus was divine only in the way people could see God through Him.

Two Biblical Views

There are only two basic views of the Bible. One holds that the Spirit reveals God's will, from the Creation to the end of time. The Scriptures are infallible and inerrant, the inerrancy term used recently because infallible was re-interpreted to mean "fallible in Biblical history and geography," thanks to the influence of rationalism. This divide became more apparent as

people were promoted or shunned for their views on the Bible. R. C. H. Lenski was silenced, shunned, and replaced as the New Testament Professor at Capital University Seminary, for teaching inerrancy and insisting on it before the 1930 merger. Although Lenski remains one of the most respected New Testament scholars in print, he was followed by a professor who taught the opposite to the seminarians. Thus, inerrancy was retired with Professor Lenski although the ALC/TALC retained an illusion of conservatism until it merged with the AELC and LCA in 1987 to form ELCA nicknamed “Every Left-wing Cause in America.”

As the Lutheran Library Publishing Ministry has shown, the Lutheran authors of the 19th century were believers who taught faith in Christ and maintained an unequivocal trust in the truth of the Scriptures. That is what makes the books of Krauth, Jacobs, Schmauk, and many others so valuable today.⁶³ They explain the Scriptures rather than substituting their ideas for the truths revealed.

This change in Biblical views, so easily seen in all denominations today, is directly involved in replacing

⁶³ The classic Lutheran works of the General Council are available and free at the Lutheran Library Publishing Ministry – lutheranlibrary.org. Many are also inexpensively published in print through Amazon.com.

the faithful Greek text – the Majority Text or Traditional Text of the KJV– for a constantly changing version of the Westcott-Hort version. Westcott-Hort, under the management of Nestle-Aland, is now accepted as universal for almost all denominations. The United Bible Society text was marshaled by appealing to cooperation among Protestants and Roman Catholics and creatively paraphrased by the Eugene Nida translation theories. Now they present many versions of the Bible God Would Have Revealed If He Were As Clever as Westcott-Hort, Aland, and Nida.

We are living in the Age of the Great Apostasy. The visible Church is ruled by officials who once believed the basics of the Christian Faith but their replacements now resent the blockheads who insist on the King James Version, the classic hymns, the historic liturgy. Apostasy is far more dangerous than atheism, because the liberated minds and consciences of apostasy bitterly resent the old ways and those who represent them. Guided by their Father Below, they have systematically destroyed church music, the sermon, the liturgy, the Creeds, and the gracious message of forgiveness and salvation through faith in Christ the Savior.

This fact should alarm all the faithful laity – those who attend seminary and college in their denomination are quietly guided to use every translation except one with

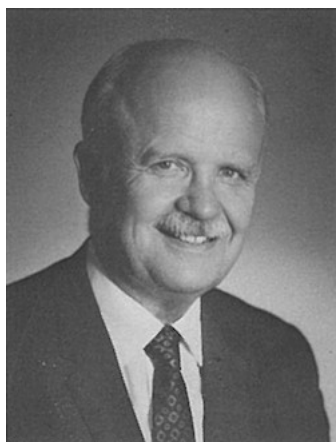
King James in the title. Divinity schools offering genuine PhDs are just as exacting. The publication houses, hymnals, and educational materials are established in the same Westcott-Hort world view, with monetary rewards and perks enjoyed by constantly replacing hymnals and other materials. The earlier NIV was replaced completely by the new version in 2011. No denomination was allowed to continue publishing their material with the “classic” NIV. The Biblegateway.com website – which they own – also dropped the “classic” NIV in favor of the new one, which was demonstrably worse.

Why do the denomination leaders go radical against those books that advocate for the King James Version? If they want to use guilt by association, a logical fallacy treasured by many today, do they dare look closely at their heroes of text and Biblical scholarship?



Figure 18 Yale's Nils Dahl asked his doctoral seminar what they knew for certain about the New Testament. We were all stymied. He said, "The text! The text! We have the text!" That is how he moved away from 19th century apostate theories.

III. Books and Authors for Text and Translation Research, Laity and Pastors Alike



Edward Freer Hills (1912-1981) graduated in Latin from Yale University, Phi Beta Kappa.

He earned several seminary degrees, did graduate work at the University of Chicago, and completed a PhD in text criticism at Harvard University. His *King James Version Defended* is one of the best and most readable books on the topic. His style is plain, so his discussions of the following issues are easily comprehended by ministers and laity alike:

- The Johannine Comma, 1 John 5:7-8
- The ending of Mark, Mark 16:9-20
- The woman caught in Adultery, John 7:53-8:11
- The doxology of the Lord's Prayer.

His *King James Version Defended* contains a wealth of information about all the issues, including background

about the individuals, though Tyndale has been overlooked. The book can be obtained on Amazon and also found as a \$5 Kindle in the original title *Text and Time*.



Wilbur N. Pickering's *The Identity of the New Testament Text* is ideal for reading after being daunted and confused by the goofy, unwarranted theories of Westcott-Hort and their acolytes. As someone wrote, Pickering simply destroys their arguments with a careful analysis of the facts. Some basics for the Pickering approach are:

There are no "text-types" among the manuscripts.

1. Contrary to Hort, early manuscripts were changed by heretics for dogmatic reasons. Early church fathers complained about this.
2. No manuscript is dated, and it is clear that most of them could not have survived outside the dry, Egyptian climate, so the late dates of the Majority (Byzantine) text come from the earlier copies being used up by reading and copying.
3. The history of text criticism shows that Westcott-Hort used their prestige to promote an alternative to the Majority Text that was – and remains – an invention based on unhinged speculation.

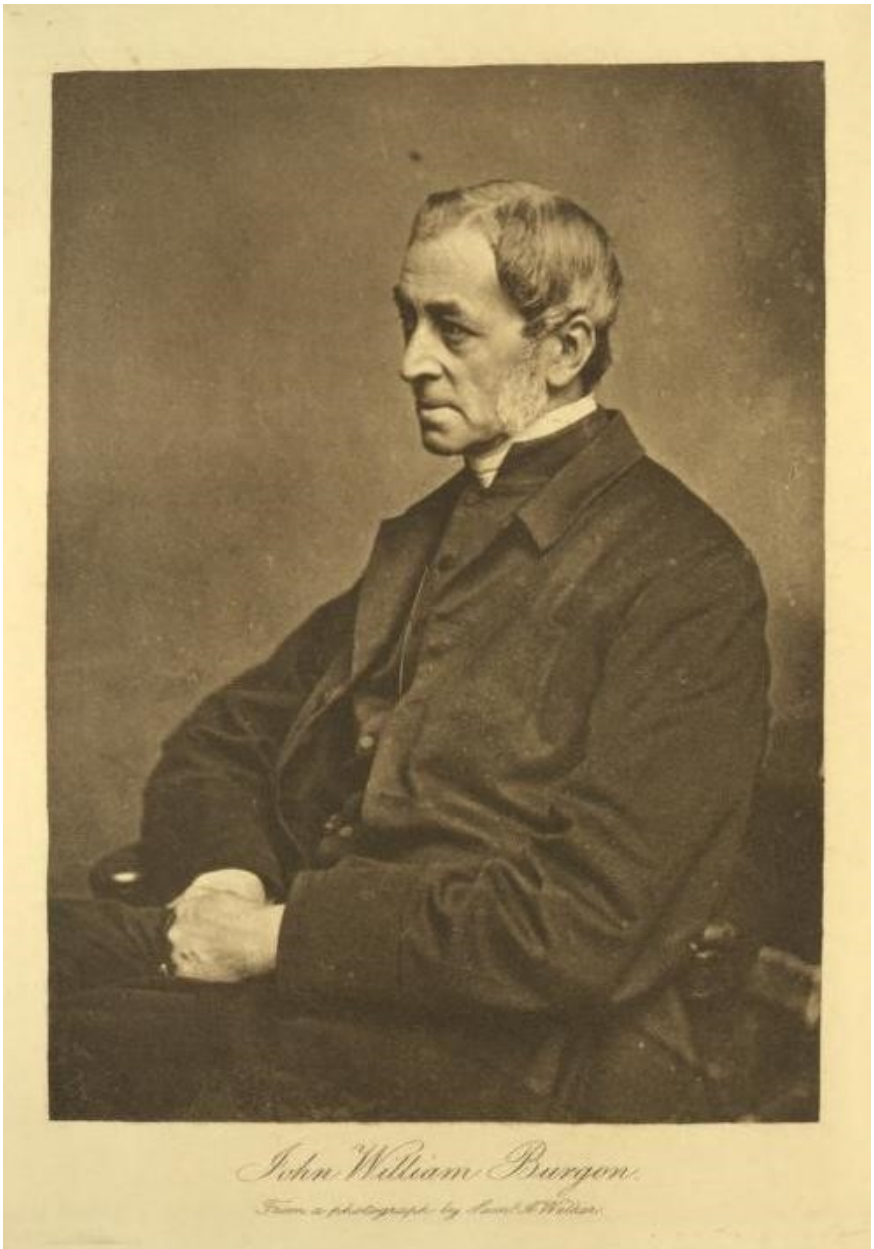


Figure 19 Dean Burgon was a scholar who attacked the obvious failings of Vaticanus and Sinaiticus, but the buzz favored the Tischendorf frauds and the jigsaw puzzle texts of Wescott-Hort.

Dean John William Burgon (1813-1888)

Burgon has a pugnacious society named after him, the Dean Burgon Society, which helps keep the flame alive for the King James Version. First of all, Burgon was a sworn and published enemy of German rationalism, which was promoted by the *Essays and Reviews* edited by John William Parker. Burgon was appreciated for his sermons against the book. His writing is heavy duty, not light work to read, but much clearer after reading Hill and Pickering. A good explanation of how Bibles became corrupted is detailed in his *The Revision Revised: A Refutation of Westcott and Hort's False Greek Text and Theory*. The basic argument is clear and very much like Hill's and Pickering's – the Bible is established for believers and must be studied and explained by believers. There is no middle ground or compromise, even though the denominations are feathering their nests with the constant flow of new, improved, but clearly dishonest translations.

Burgon thought Sinaiticus and Vaticanus were both forgeries, because any codex that old would have been read or copied to extinction. Neither one had an origin or history, with most likely births in the 1840s (Sinaiticus) and the 1500s (Vaticanus). Trusting these two mystery books goes against the basic rules of

evidence. The forgeries are a tiny minority of favored examples against 5,000 or more Majority Text witnesses.

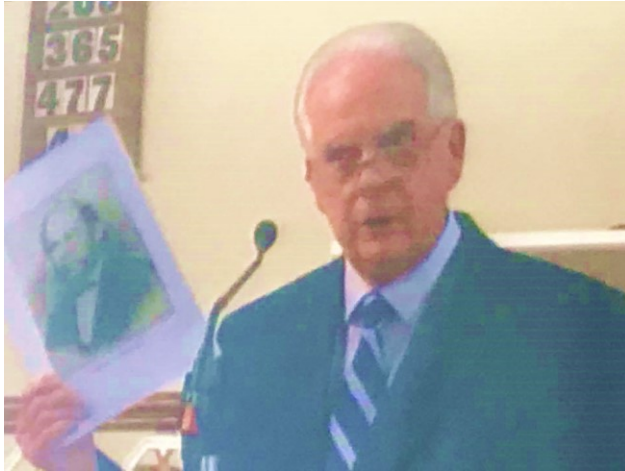


Figure 20 Jack Moorman made important contributions to the Sinaiticus fraud and other issues.

Jack Moorman is a member of the Dean Burgon Society, and he has written several books on the topic of manuscripts, including a good summary in

- Was Codex Sinaiticus Written in 1840?
- Early Manuscripts, Church Fathers, and the Authorised Version.
- Forever Settled: A Survey of the Documents and History of the Bible.

Early Manuscripts has extensive charts of the Majority Text compared to sources favored by the modern text critics. For those who like to view the words missing from the NIV, ESV, RSV, this volume is handy and mostly visual.

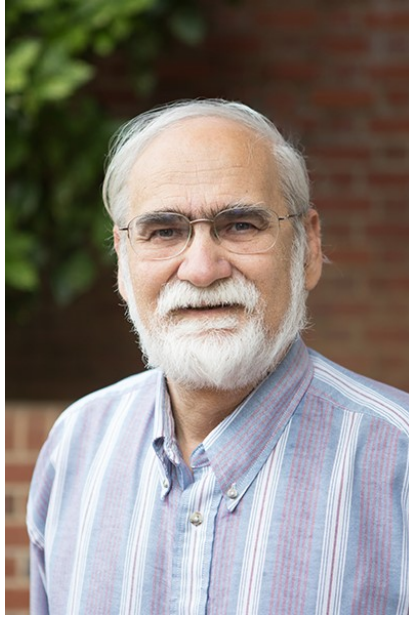
Forever Settled is a thorough history of versions, translators, and text criticism. The book is quite valuable for amount of time and material covered.



Kurt Aland and Barbara Aland, *The Text of the New Testament*

This is essential reading for understanding the perspective of modern text criticism, which has united previous text and translations efforts. The best way to find the weakness of an argument is to start with those who advocate it. More needs to be said about Eugene Nida, who accomplished as much against precise translation as Westcott-Hort, and Aland did against faithful manuscripts. Kurt Aland denied the apostolic origin of the Four Gospels early in his career, not to mention many other denials. He is no less bigoted

against the New Testament as Rev. Hort, who preferred a “Mary religion” to a “Jesus religion.” Hort, as many people recall, “loathed the Textus Receptus” (Majority Text).



Maurice A. Robinson and William G. Pierpont came together to show the statistical value of examining the Greek text and found the Byzantine Text the original going back to the apostolic authors, the eclectic (pasted together) text of Westcott-Hort and their followers to be in the wrong.

Imagine the entire radical Westcott-Hort-Nestle-Aland-Nida coming undone as people realize they built their new “scientific” dynamic equivalence Bibles on union with Rome and two fraudulent sources – Vaticanus and Sinaiticus.

See and hear the Byzantine Text here - <https://byzantinetext.com/>

Alexander McClure

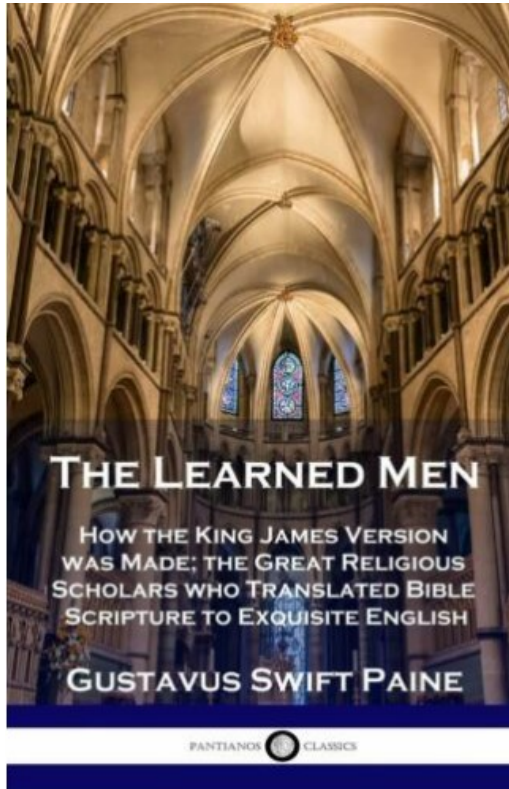
The Translators Revived



LutheranLibrary.org ● 618

Alexander McClure, The Translators Revived

Our Lutheran Librarian, Alec Satin, provided this print book (and free PDF) about the King James translators. This book comes from years of research about the origin of the King James Version through the editors and translators who worked with Biblical texts and the William Tyndale heritage of English Bibles. Tyndale, persecuted, betrayed, strangled, and burnt at the stake, is the essential connection between the Luther Bible and the KJV.



The Learned Men is a brilliant book about the KJV translators, their personalities, quirks, and intellectual abilities. This book is published as a “forgotten book,” which does not diminish the light shed on the people who worked over all previous versions of the Tyndale Bible, dealt with translation issues, and perfected a majestic prose that was – and is – precise, musical, and memorable.



The Lutheran Library Publishing Ministry has made hundreds of classic books available free as PDFs, etc, but also many of them in inexpensive print volumes.

IV. Unbelievable Biblical Text Rules

The Greek text behind the modern New Testaments does not exist anywhere except in the ever-changing minds of the text experts. The modern Greek New Testament is a jigsaw puzzle, not a uniform document. This approach goes back to text criticism in general and the Westcott Hort approach in particular. They kept their invented text a secret to all but the KJV Revision Committee, against the established rule for an unchanging text and modest editing of the English translation. They did not invite the world of Greek scholarship to see their work - until the moment the Revision was published in English. They published

their new text the same year, and we are expected to think this was happenstance rather than a carefully constructed plan.

However, we should look at the text editing rules, which are far more compelling than biographical information. When I was in seminary, I found a number of books on the topic in the clearance section of a Christian bookstore. I was intrigued by these rules at first, but soon I realized how self-serving and irrational they were. The apostates like to say, “The Bible did not float down from heaven. It is a man-made book.” There is no better description of the artificial, modern, man-made English text and its editors.

The Text Editing Rules – in English⁶⁴

The shorter text is better.

Sinaiticus (Aleph) and Vaticanus (B) are the two manuscripts loved by Westcott and Hort, and they tend to drop words or shorten verses. If the shorter text is better, then we should drop words, phrases, and sections from the new Bibles. That facilitates the removal of the ending of Mark, the Johannine Comma, and the Fourth Gosple woman caught in adultery.

⁶⁴ Canons of Criticism,

<https://www.skypoint.com/members/waltzmn/CanonsOfCrit.html>

Dropping of individual words is far more frequent than most people imagine, because we soon become used to what is missing or placed in a footnote. The favorite sources of Westcott Hort were Sinaiticus and Vaticanus.

This example may help. If I write a revealing letter to the editor of a magazine or newspaper, based on the facts, what is more likely to happen? They may add words to my version, but the added words could be spotted, because they did not fit my tone or subject matter. Or – they may simply delete words and sentences they do not like. Many heresies had their hands on the earliest manuscripts. A few deletions enhanced their views.

The best reading comes from the best source.

This issue was already decided, because the Minority Text with the fewest copies – now conveniently called The Standard Text – is constantly promoted by text critics, so the results are the best. This is circular reasoning, to say that readings that agree in Sinaiticus and Vaticanus are the best because those two sources are known as the best. All the scholars agree! – no they do not.

The earliest -oldest - source is the best.

Sinaiticus and Vaticanus are falsely dated earlier than the Majority Text, but that is most likely the result of the

two celebrity sources being described as earliest – without proof – to enhance the reputation of Tischendorf. The Majority Text being much later would be from the worn-out copies being replaced by new ones. The modernists overlook the support for the Majority Text in lectionaries, quotes from the earliest Fathers, and early versions (translations) of the Majority Text.

The more difficult reading is preferred.

Difficult is defined as difficult for the traditional Christian, the believer. That makes any heretical text preferred because Christians have not taught that doctrinal lesson. Here we must draw aside the wizard's curtain and expose him for pulling levers, blowing smoke, and shouting through loudspeakers. The activist Hort despised the Majority Text and loved finding samples that did not agree with traditional Christianity. This rule of difficulty also assumes that Christianity was invented after a good teacher, a nice man, was killed by Roman soldiers and buried for good. His disciples and Paul turned this into an ancient religion of miracles because Jesus rose from the dead "in their hearts." That perfectly explains – for them - the ending of Mark at 16:8 – "for they were afraid."

Manuscripts are weighed, not counted.

Does anyone see what they did with this? The vast majority of all New Testament texts belong to the Majority Text for a reason. Since “the best readings come from the best texts,” every modernist knows where to look and what to avoid. Thus the Majority Text is rejected by Westcott-Hort and their disciples for being the most accepted, the most used, the most familiar.

The Nestle-Aland Greek New Testament

This edition changes constantly, something Aland took pride in, perhaps because it is the toy of a few, and no one can stop its influence now. I learned New Testament Greek with the dark red edition. Now I have the Stephanus, the Majority Text version, and use that for all writing and research.

I treasure the Westcott-Hort edition I bought for the second time, because it is the marker for the transition from precise accurate Bibles to rationalistic paraphrases. The first one was purchased in Davenport, Iowa, when I knew next to nothing about Greek editions. I bought it again this year, used, for \$5 – to see how it influenced the English-speaking world of scholars. The arrogance and dishonesty of Westcott are astonishing. For example, the Gospel of Mark begins –

“The beginning of the Gospel of Jesus Christ.” “The Son of God” is omitted with no notes to support this omission. Traditionally, footnotes explain the inclusion or exclusion of the word, phrase, verse, or verses. But this earns the designation of arrogant and dishonest by hiding the reasons for exclusion and also - for assuming their secretive mission, which they shared with the KJV revision committee only, was justified.

V. Westcott and Hort, Their Publishing Dates and Attitude

1860s – Sinaiticus and Vaticanus, both promoted by Tischendorf, were made available to text scholars, including Westcott and Hort.

1871 – A committee of 50 British and American scholars was set up to create a modest revision of the KJV, without changing the Greek Majority Text, which is also called the Traditional Text, the Textus Receptus, and the Byzantine Text.

Westcott-Hort began to give the Revision Committee printed portions of their newly created Greek New Testament, which was kept from the public and other scholars during the decade of revision work.

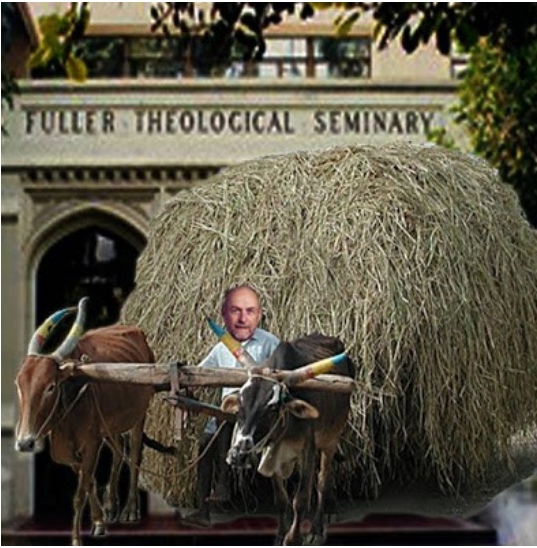
1881 – The English Revised Version was published at the same time as the Westcott-Hort Greek New Testament, based on Sinaiticus and Vaticanus. Many were horrified by the vast changes and the secretive influence of Westcott-Hort. The ERV was a failure, but the Westcott-Hort Greek New Testament began to dominate 50 years later.⁶⁵

⁶⁵

https://digitalcommons.cedarville.edu/kjv_revisions/#:~:text=In%20the%201870s%2C%20serious%20work,all%20of%20these%20new%20realities.&text=T

"It will not be out of place," Wescott-Hort wrote, "to add here a distinct expression of our belief that even among the numerous unquestionably spurious readings of the New Testament there are no signs of deliberate falsification of the text for dogmatic purposes." (27) Moorman *The KJV Defended*

Ironically, Westcott-Hort remain prime examples of editing with a dogmatic attitude against the Traditional Text and in favor of two works with few if any connections. Tischendorf made himself famous with them, and Westcott-Hort built upon his notoriety, proving once again that curiosity and satiety draw people through the gates, and the devil rides through in a hay wagon. (Luther)



The sects have two great advantages among the masses. The one is curiosity, the other is satiety. These are the two great gateways through which the devil drives with a hay wagon.

What Luther Says, III, p. 1269.

Westcott-Hort Quotations from Christian Forums

The following Westcott-Hort quotations are from Christian Forums⁶⁶ -

Concerning the Deity of Christ:

"He never speaks of Himself directly as God, but the aim of His revelation was to lead men to see God in Him." (Westcott, *The Gospel According to St. John*, p. 297).

⁶⁶ Interesting quotes from Westcott-Hort. Christian Forums. <https://www.christianforums.com/threads/interesting-quotes-from-westcott-and-hort.7307183/>

"(John) does not expressly affirm the identification of the Word with Jesus Christ." (Westcott, *Ibid.*, p. 16).

Concerning the Scriptures:

"I reject the infallibility of Holy Scriptures overwhelmingly." (Westcott, *The Life and Letters of Brook Foss Westcott*, Vol. I, p. 207).

"Our Bible as well as our Faith is a mere compromise." (Westcott, *On the Canon of the New Testament*, p. vii).

"Evangelicals seem to me perverted. . . There are, I fear, still more serious differences between us on the subject of authority, especially the authority of the Bible." (Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, p.400)

Concerning Hell:

"(Hell is) not the place of punishment of the guilty, (it is) the common abode of departed spirits. (Westcott, *Historic Faith*, pp.77-78).

"We have no sure knowledge of future punishment, and the word eternal has a far higher meaning." (Hort, *Life and Letters*, Vol. I, p.149).

Concerning Creation:

"No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history. I could never understand how anyone reading them with

open eyes could think they did." (Westcott, cited from *Which Bible?*, p. 191).

"But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with..... My feeling is strong that the theory is unanswerable." (Hort, cited from *Which Bible?*, p. 189)

Concerning the Atonement:

"I think I mentioned to you before Campbell's book on the Atonement, which is invaluable as far as it goes; but unluckily he knows nothing except Protestant theology." (Hort, *Life and Letters*, Vol. I, p. 322)

"The popular doctrine of substitution is an immoral and material counterfeit...nothing can be more unscriptural than the limiting of Christ's bearing our sins and sufferings to His death; but indeed that is only one aspect of an almost universal heresy." (Hort to Westcott, *Life and Letters*, Vol. I, p. 430)

"I confess I have no repugnance to the primitive doctrine of a ransom paid to Satan. I can see no other possible form in which the doctrine of a ransom is at all tenable; anything is better than the doctrine of a ransom to the father." (Hort, *The First Epistle of St. Peter* 1:1-2:17, p. 77).

Concerning Man:

"It is of course true that we can only know God through human forms, but then I think the whole Bible echoes the language of Genesis 1:27 and so assures us that human forms are divine forms." (Hort to Westcott, August 14, 1860). "Protestants (must) unlearn the crazy horror of the idea of Priesthood." (Hort, *Life and Letters*, Volume II, pp. 49-51)

Concerning Roman Catholicism:

"I wish I could see to what forgotten truth Mariolatry (the worship of the Virgin Mary) bears witness." (Westcott, *Ibid.*)

"I have been persuaded for many years that Mary-Worship and Jesus-Worship have very much in common." (Hort, *Life and Letters*, Volume II, pp. 49-51)

"The pure Romanish view seems to be nearer, and more likely to lead to the truth than the Evangelical." (Hort, *Life and Letters*, Vol. I, p. 77)

"I agree with you in thinking it a pity that Maurice verbally repudiates purgatory . . . the idea of purgation, cleansing by fire, seems to me inseparable from what the Bible teaches us of the Divine chastisements." (Hort, *Life and Letters*, Vol. II, pp. 336,337)

Concerning the Cumulative Effect of Multiple Changes to the Manuscripts:

"It is quite impossible to judge the value of what appear to be trifling alterations merely by reading them one after another. Taken together, they have often important bearings which few would think of at first. . . The difference between a picture, say of Raffaele, and a feeble copy of it is made up of a number of trivial differences. . . We have successfully resisted being warned off dangerous ground, where the needs of revision required that it should not be shirked. . . It is, one can hardly doubt, the beginning of a new period in Church history. So far the angry objectors have reason for their astonishment." (Hort, *Life and Letters*, Vol.I, pp. 138,139)

Additional quotations are from Alcorne:⁶⁷

"I reject the word infallibility of Holy Scriptures overwhelmingly." (Westcott, *The Life and Letters of Brook Foss Westcott*, Vol. I, p.207).

"Evangelicals seem to me perverted...There are, I fear, still more serious differences between us on the subject of authority, especially the authority of the Bible." (Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. I, p.400)

⁶⁷ http://www.alcorne.free-online.co.uk/w_and_hO.htm

Dr. Wilbur Pickering writes that, "Hort did not hold to a high view of inspiration." (*The Identity of the New Testament Text*, p.212)

Perhaps this is why both the RV (which Westcott and Hort helped to translate) and the American edition of it, the ASV, translated 2 Timothy 3:16 as, "Every scripture inspired of God" instead of "All scripture is given by inspiration of God," (KJV).

"He never speaks of Himself directly as God, but the aim of His revelation was to lead men to see God in Him." (Westcott, *The Gospel According to St. John*, p. 297).

"(John) does not expressly affirm the identification of the Word with Jesus Christ." (Westcott, *Ibid.*, p. 16).

"(Rev. 3:15) might no doubt bear the Arian meaning, the first thing created." (Hort, *Revelation*, p.36).

"The pure Romanish view seems to be nearer, and more likely to lead to the truth than the Evangelical." (Hort, *Life and Letters*, Vol. I, p. 77)

VI. Westcott-Hort's Use of Tischendorf Became Nestle-Aland's Standard Text

Three giant steps took us away from the Traditional Text of the King James Bible, Luther's German Bible, and the truth of the Holy Scriptures being the inspired Word of God, infallible and inerrant.⁶⁸ From the perspective of its discoveries and promotions, the new basis for the Greek New Testament had all the authority and supremacy of the Brontosaurus with the wrong head. The way in which people have become famous by finding and promoting new evidence should give us pause to consider its veracity. My Notre Dame professor in Judaism, Charles Primus, indelibly marked me with the habit of doubting all historical claims. We learn the so-called facts in neat little packages and then express alarm when someone challenges the man-made harmony. He often stated what we "knew" about ancient Judaism and offered examples that overturned the claim.

⁶⁸ For the longest time, *infallible* was enough to describe God's Word as without any error or contradiction, revealed by the Holy Spirit. In its birth year 1947, Fuller Seminary was already watering down infallible to mean "only in doctrine, not in geography or history." Later they withdrew that mild, compromising statement to state they did not have time to quarrel over terminology when so much mission work needed to be done. If only the Apostles had been so purpose-driven!

Yale's Peabody Museum, which we often visited with out-of-town company, had a scandal, now softened by years of joking and repairs. When a Brontosaurus skeleton was discovered in Utah in 1909, the head was missing. Marsh found one, miles away, and dubbed that the correct one – he often guessed. The Peabody Museum featured this Brontosaurus facelift until 1981.⁶⁹

Two contradictory views of the Bible are taught at the same time. One views the Bible as the Word of God, the product of Holy Spirit working through men to reveal God's will. The other is often called the natural view, which means the Bible is a man-made book, just like every other creation of man, and should be studied from that perspective. The 20th Century denominations replaced the traditional view and text with the natural view and new text.

The modern Bibles, with very few exceptions and only a fraction of the market, represent the rationalistic view. Their New Testaments eliminate words, verses, and interpretations with unholy glee. The omissions, when

⁶⁹ Yale Brontosaurus Gets Head on Right At Last, 1981.

<https://www.nytimes.com/1981/10/26/nyregion/yale-brontosaurus-gets-head-on-right-at-last.html>. And Yale says - <https://yaledailynews.com/blog/2015/04/16/with-rediscovery-of-dinosaur-species-peabody-renames-skeleton/>

too obvious, are given footnotes which deliberately confuse the matter. Changes in translation are footnoted with the same result.

The Evangelical Lutheran Church in America's first bishop, Herb Chilsrom, did not believe in the Virgin Birth and treated Mary as just another pregnant bride. The same is true of the Braaten-Jenson *Dogmatics*, so we should not assume that the Bible text, the Biblical translation, and the doctrinal statements are insulated from each other. Apostasy is not atheism – it is far worse, those who once believed the Christian Faith have turned back from the Truth and worshiped pagan idols, whether Marxist or Marist.

Lachmann

Karl Lachmann (1793-1851) declared his program in 1830 – “Down with the late text of the Textus Receptus, and back to the text of the early-fourth century church.”⁷⁰ Tischendorf devoted his work to accomplish this goal.

The next step was the Nestle Greek New Testament text, which replaced the Textus Receptus printings of the British and Foreign Bible Society, twenty years after the Westcott-Hort edition was published. Kurt Aland -

⁷⁰ Cited in Kurt Aland and Barbara Aland, *The Text of the New Testament*, 1981, p. 11.

“This marked the final defeat of the Textus Receptus, nearly four hundred years after it was first printed.”⁷¹ In the 1940s, Kurt Aland became associated with the work of Erwin Nestle, the son of the founder, Eberhard. Aland’s second wife, Barbara, was involved in this Nestle-Aland project and continued after Kurt’s death. Their institute is famous for the Nestle-Aland edition – *Novum Testamentum Graece* - and the United Bible Societies’ *Greek New Testament*. Significantly, Eugene Nida, who invented and promoted dynamic equivalence Biblical translating, worked with the Aland institute.

⁷¹ The Text of the New Testament, p. 19.

VII. Examples of Abandoning the Traditional Text of the King James Version

Edward Hills, *The KJV Defended*

As opaque as text criticism seems to be, many examples of their purifications come directly from blatant circular reasoning, not science – “This is the best because it comes from the best manuscripts, Sinaiticus and Vaticanus.” However, if we consider Hort’s attitude of loathing toward the Traditional Text, the governing approach seems to be, “If the reading omits essential words from the Traditional Text, it must be the original, best, and purest reading.” Therefore, *not Traditional* is the preferred reading and a triumph over the Dark Ages of Faith. Karl Barth and Charlotte Kirschbaum theorized – “The Bible contains God’s Word but is not God’s Word.” Oxford would say, “Like the clouds in the sky, the phrases of the Bible take on whatever meaning seems best for the viewer.”⁷²

Below are some examples of modern text criticism altering and removing the text itself. Both reflect the rationalistic era that grew from Pietism, at Halle

⁷² “Hamlet - Do you see yonder cloud that's almost in shape of a camel?
Polonius - By the mass, and 'tis like a camel, indeed. Hamlet - Methinks it is like a weasel. Polonius - It is backed like a weasel. Hamlet - Or like a whale?
Polonius - Very like a whale.”

University and other centers.⁷³ The assumption was that the New Testament is based upon an original kernel of truth with layers of miracles and superstition added, since (they claim) Jesus was just a man greatly admired and even worshiped by the disciples. The apostle Paul turned this local legend into the Redeemer of the world. This was the core of the Seminex movement in WELS-LCMS, which triumphed over Lutheran doctrine by making Justification without Faith and Fuller Seminary's Church Growth the twin themes of their denominations.⁷⁴ The advance of this dual agenda was greatly helped by replacing the KJV with the New International Version, the English Standard Version, and other atrocities.

The Ending of the Lord's Prayer, Matthew 6:13

"For thine is the kingdom, and the power, and the glory forever. Amen."

⁷³ Fortress Press, from the Lutheran Church in America, promoted the early scholars of the modern Biblical studies in a series of books. Later, when reading more about Halle University and Pietism, I realized the core of this group came from Halle University, a missionary school of Pietism that converted itself into the citadel of German Rationalism. Many Halle professors, like Friederich Schleiermacher, wrote a *Life of Jesus*, which were meant to contradict what was actually true about the Biblical accounts.

⁷⁴ Objective Justification dogma is kept secretly until it is exposed. The same is true of Church Growth, which is denied until it is defended against the rare dissenters who dare criticize its crafts and assaults.

Our New Testament professor in college said, “The ending of the Lord’s Prayer was added.” The anti-KJV academics ignore the early verifications of passages they would like removed from the Greek text. When they say the verse was added from another, early source, such as writings of the early Church Fathers, the reverse is just as likely – these fathers were quoting the Majority New Testament text they knew from first centuries.

Mark 1:1 – “the Son of God” removed

“The beginning of the Gospel of Jesus Christ, [the Son of God]” This is an example of a removed phrase (Westcott-Hort) that is not easily noticed. For example, a believer who reads “The beginning of the Gospel of Jesus Christ” will assume what is associated with that phrase, since He revealed Himself as the Son of God. However, those modern critics who reject the divinity of Jesus also believe (so ironic) that they can find the historical kernel of truth in the text we have, though it is encrusted with later traditions (they claim). Therefore, the manuscript without “the Son of God” must be the best one since it is the more difficult reading (for believers) and also is shorter. That reading is the best, they claim, because it is from the best source according to their assertions.

Claiming that a version of a story is later because of its greater length – that is absurd, but it remains part of the arsenal used against the Traditional Text. This also contributes to denying the Holy Trinity, Father, Son, and Holy Spirit.⁷⁵ Our college professor denied the Trinity was in the Bible. He was correct about the word itself, which developed later as a shortcut, but I objected in class with the Great Commission – “baptizing them in the Name of the Father and the Son and the Holy Spirit.” The Harvard PhD said, smiling, “Those words were added to the lips of Jesus.” Who added them and when? – that does not matter when one is convinced that the original documents or early teaching lacked those oppressive terms.

The Woman Taken in Adultery, John 7:53-8:11

KJV John 7:53 And every man went unto his own house.

8Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her

⁷⁵ The doorman for our apartment building in St. Louis wanted a copy of *Catholic, Lutheran, Protestant*. He said he appreciated the explanation of the Trinity because various people (perhaps Jehovah’s Witnesses) had left him confused when their “evangelism” included denying the divinity of Jesus Christ.

in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

Yes, some manuscripts omit this passage. Modern Bibles drop it below the main text as a footnote or explain in the main body that "many witnesses omit these verses" That alone opens the agenda of the Bible being an uncertain record. Some have said, "This story is clearly out of context and does not fit where *it is placed*." That is so subjective, the fitting and placing - resting in one's imagination. I taught the Gospel of John

in Greek, online, word by word, verse by verse. I failed to see a change in the text or some kind of missed placement – both rather obvious in my sideline of teaching and grading students' assignments, some of which suddenly become masterful discussions of a topic - and match a source verbatim, using Google. One explanation for the absence of the Woman Caught in Adultery is the possibility that some considered the story an encouragement or excuse for adultery.



Figure 21 Eugene Nida was the driving force in "dynamic equivalence" - creating paraphrases instead of translations.

VIII. Eugene Nida United the Roman Catholics and Protestants with Bad Paraphrases Called Dynamic Equivalence Translation

Pastors and laity will little note nor long remember the name of Eugene Nida, who was born in 1914 and captured the world of Bible translation because of poor health on his first trip to Mexico. Nevertheless, he lived to be 96 years old, and was hailed with his glorious but erroneous epitaph:

The promotion of professional expertise, the development of translation theory and of translation procedures based on such theory, began when Eugene A. Nida joined the American Bible Society staff in 1943. For more than fifty years, Gene Nida was the leader of the translation program of the American Bible Society, and subsequently the intellectual leader of the global program of the United Bible Societies, as well as consultant to that organization.⁷⁶

⁷⁶ Philip Stine, Eugene A. Nida: Theoretician of Translation, <http://www.internationalbulletin.org/issues/2012-01/2012-01-038-stine.html>, quoting William A. Smalley, *Translation as Mission: Bible Translation in the Modern Missionary Movement* (Macon, Ga.: Mercer Univ. Press, 1991), p. 28.

In the Biblical field, Nida's name is often spoken with the enthusiasm of a sports fan or gambler on a winning streak. Left unspoken is the abrupt change from the precise translation of the Biblical text to the barbaric paraphrasing and mistranslation of God's Word. Nida was not a quiet translator bent over the text, praying for guidance in giving the revelation of God to a new audience. He was a manager of translations everywhere and an activist uniting everyone under one umbrella, his new style of playing with the words of the Bible. Naturally, he involved himself with Nestle-Aland text as well.

The history of New Testament text editing brought forth a completely new text, one which never saw the light of day in earlier times. The current Nestle-Aland Greek New Testament is a deliberate rejection of Traditional Text, which is called the Majority Text for its overwhelming dominance. Note this simple fact -

The New Testament has been preserved in more manuscripts than any other ancient work of literature, with over

5,800 complete or fragmented Greek manuscripts catalogued,

10,000 Latin manuscripts and 9,300 manuscripts in various other ancient languages including Syriac,

Slavic, Gothic, Ethiopic, Coptic and Armenian. The dates of these manuscripts range from c. 125 (the P52 papyrus, oldest copy of John fragments)...⁷⁷

Following Westcott-Hort, Nestle-Aland buried the Traditional Text and replaced it with their own invention – the best, the purest, the most scientific Greek text ever, so perfect that individual Greek words are frequently voted on and off the Standard Text – as they call it, tongue in cheek. The Bible societies of the world no longer print the Traditional (Majority) Text of the King James Version, but publish the current Nestle-Aland. Thus the playful – or careless – attitude of the Nestle-Aland monopoly is echoed by the carnival approach of Nida’s offspring.

Nida’s Physical Collapse – The Beginning of Dynamic Paraphrasing Instead of Translating

Nida attended a summer camp for training Bible translators – Camp Wycliffe, run by Cameron Townsend. Nida had just finished bachelor’s degree *summa cum laude* at the University of California. He was

⁷⁷Biblical Manuscript, retrieved from - https://en.wikipedia.org/wiki/Biblical_manuscript#:~:text=The%20New%20Testament%20has%20been,%2C%20Ethiopic%2C%20Coptic%20and%20Armenian.

not sure what he wanted to do, so the invitation connected him to his childhood training in the Bible. However, when he joined others in a working trip to Northwestern Mexico, work and the climate contributed to a major breakdown in his health. Recovering back in the US, he enrolled in a master's program at the University of Southern California. In 1943, he completed a PhD at the University of Michigan. His doctrinal orientation was indicated by ordination in the liberal Northern Baptist Convention, in 1943, where Social Gospel leader Walther Rauschenbusch and the John D. Rockefeller Senior and Junior were members.

The rationalistic doctrine of Rauschenbusch is clearly revealed in his interpretation of the miraculous in the Gospels, his Yale lectures on the *Social Gospel* in 1917.⁷⁸ Human reason explains them away, so the basic words of the New Testament are used to claim their meaning was quite different. Jesus died on the cross "to show His solidarity with the poor." The miracles are not miracles at all, but somehow express something important. I attended an American Baptist camp in the 1960s, where we met in Rauschenbusch Hall, where the

⁷⁸ My Notre Dame dissertation was about A. D. Mattson, who was converted to the Social Gospel at Yale Divinity, and taught at Augustana Seminary for three decades. His inaugural address, after gaining tenure at the school, was on the Social Gospel.

Social Gospel leader's name was uttered with great reverence. That shows how different Northern (now American) Baptists are, compared to Southern Baptists, though the differences are fading. The same is happening with the Evangelical Lutheran Church in America, sharing so much in common with the LCMS, WELS, and ELS.

IX. The Joy and Fruit of Ecumenism – Nida's Acquired Doctrinal Indifference, Westcott-Hort's Bad Text, Roman Catholic Unequal Partners in Dynamic Equivalence

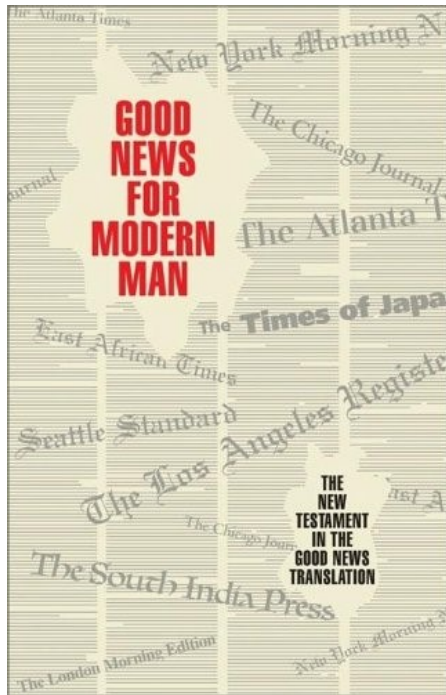


Figure 22 Good News caused a sensation when it came out, including its origin as a Spanish Bible, then translated again, all part of the Nida Scheme. Many were sold but it soon faded away, one more fad, but an especially dangerous one.

The next stage in translating came in 1942, adding a new entity, Wycliffe Bible Translators, which would send translators, and the original Summer Institute of Linguistics for training them. Cameron Townsend continued to manage the Summer Institute of Linguistics. Ken Pike, PhD, headed academics, and Eugene Nida was his associate. The SIL doctrinal statement included.

- The divine inspiration of the Bible
- The Trinity
- The fall of man
- The atonement of Christ
- Justification by faith
- Resurrection of the dead
- Eternal life of the saved
- Eternal punishment of the lost.

Townsend wanted to expand Wycliffe, so he pressed Pike and Nida to move beyond denominational and dogmatic boundaries.⁷⁹

⁷⁹ David Daniels, *Why They Changed the Bible*, p. 51.

Townsend, senior to Pike and Nida, resisted their emphasis on doctrinal unity, sensing instead that growth would mean taking down barriers.

1. We cooperate with missions, governments, scientific organizations, philanthropic organizations, always cooperate and serve, never compete.
2. We dare to follow even when God leads along strange paths.
3. We are not sectarian or ecclesiastical, not even dogmatic. We don't try to force people into any type of denominational or anti-denominational mold.⁸⁰

This provided a foundation familiar to many denominations, brilliantly described by John Michael Reu's lectures - *Unionism*. People can view the history of cooperation and merger, dropping significant doctrinal differences. The Methodists kept merging and conservatives kept leaving.⁸¹ The same thing happened with the Lutheran Church in American (1962 merger) and The American Lutheran Church (1960 merger). When they merged in 1987, an amount almost equal to

⁸⁰ Quoted in Daniels, *ibid.*, p. 52.

⁸¹ Nazarenes and Wesleyans left the Methodist Church, which had the effect similar to people jumping from a hot air balloon basket, which only rises faster and invites even more departures.

The ALC left over time. However, the liberals in each case ended up holding the property, the schools, the endowments, and the pension funds. Merger and cooperation suffocate doctrinal debate, because differences might offend someone and slow the process of unity. Each time conservatives leave a denomination headed by radicals, the apostates celebrate with glee that their opposition has decreased, their power has increased.

Nida's advantage was his inability to work in Mexico, so he was proposed by Townsend as a link to the American Bible Society, which was once so conservative, they made sure the KJV was not corrupted in its printings.⁸² Nida was perfectly comfortable with a creative paraphrase instead of the precision of the KJV model. The common critique of traditional translations – initiated by Nida was – “They are wooden,” an imprecise metric. His solution was the paraphrase, renamed “dynamic equivalence,” not the meaning of the words but moving beyond the words. This change was duplicated by Biblical scholarship, where creativity was no longer hampered by faithfulness to the text.

⁸² Nujahr, *An American Bible*

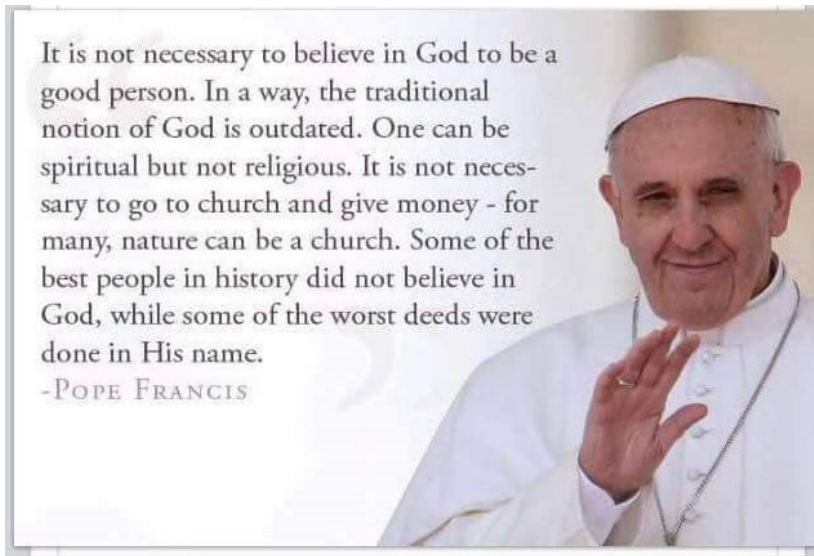


Figure 23 Pope Francis, SJ

The Union of Bible Societies and Roman Catholicism

The Jerusalem Bible, an English translation of a Catholic Bible, came out in 1966. My future wife and I began college that year, and the Augustana Book Concern sold that Bible. That was perhaps the beginning of quarterly releases of new Bibles, a profitable business. No matter what the initial cost of translating might be, the break-even point comes soon enough, much faster than hymnals. Every Bible after that break-even point is pure profit, minus the cost of paper and ink.

Leasing a popular Bible to denominations means even more money from that edition, which can be withdrawn – as the older, “classic,” NIV was – and replaced with a

new one, like the 2011 NIV. The denomination can no longer use the older version of the Bible, so their own educational books must be replaced, reprinted, and resold. Disdaining the KJV Bible made it possible to sell RSV Bibles to the liberal denominations in the 1950s and NIV translations to the more conservative groups later. The KJV Bible copies became war surplus and piled up in dark cupboards of churches and homes. One seminary professor said, "What translation is that? KJV? Who has an NIV?"

Eugene Nida had a major impact on this unified transition to new Bibles. His advantage was **not** being tied to one translation but by supervising and influencing many at once, through the American Bible Society. These changes were happening in the Biblical text market as well, through Westcott-Hort earlier, then Nestle, finally Nestle- Aland. The scattered Greek New Testament texts were gathered together into a unified group that replaced the KJV Majority Text and (they hoped) the King James Version itself.

One major step in upgrading the Summer Institute of Linguistics-Wycliffe effort was moving to a college campus in Oklahoma. Nida's membership in the American Bible Society was also upgraded – to a membership in the United Bible Societies, formed in

1946. Few people today know what kind of praise Nida earned for his work –

“Nida has made the one greatest contribution to Bible translation of recent times....” Pike added that Nida had “taken over literal word-for-word translation and ...smashed it.”⁸³

However, in 1953, Summer Institute of Linguistics - Wycliffe demanded translators agree to the original manuscripts being free from all error, and Nida resigned from both entities because of difficulties in presenting a missionary translation effort to donors. More likely, the SIL-Wycliffe leadership was not going along with Nida’s inventiveness.

Although people claim today that PhDs are a dime a dozen, that is hardly true. A scan of one university faculty list showed that about 25% had PhDs. The rest had a master’s degree or two. However, shortly after World War II, an individual with a PhD was especially rare and enjoyed mobility, status, and various rewards. Nida was already prominent, so he was an easy target for Roman Catholic scholars in 1953. For Chinese work, Nida saw the long-term potential of

⁸³ Ken Pike, “Report of the General Director’s Appointee on Linguistic Matters”, SIL board of directors, minutes, appendix I, 12-18 September, 1949, p. 8 (WBT-SIL Corporate Archives). Cited in *Why They Changed the Bible*, p. 61.

dropping the KJV tradition and partnering with the Roman Catholics who came to him. Bible societies printed Catholic Bibles separate from Protestant Bibles, but this move promised a union of Catholic and Protestant texts and Bibles. Nida did not like the Traditional Text or the English Revision of the KJV. They could unify the effort with Catholics, as Nida wrote -

It became evident that only jointly produced texts of the Greek New Testament and the Hebrew Bible could form the basis for broad collaboration in translating. But working out the implications of this would take a number of years.⁸⁴

Protestant academics helped this Protestant-Catholic union along by sniffing that our Bibles did not contain the Apocrypha, books which were never accepted as belonging to the Canon. Excitement waned and vanished as college students learned how dull the Apocrypha was.⁸⁵

The Roman Catholic Experience

Simply put, the ultimate and final authority for a Roman Catholic is the Pope, or the Jesuit General, while

⁸⁴ Nida, *Fascinated by Languages* (2003), p. 40. Cited in *Why They Changed the Bible*, p. 66.

⁸⁵ Some of us children in Moline found a Catholic Bible in an attic and told a mother or two about the strange names of new books in the Bible.

that authority for a faithful Protestant is the Scriptures. People try to claim that Lutherans are not Evangelicals or Protestants, but both terms come directly from the Lutheran Reformation. Luther called those who followed the Gospel – “Evangelicals.” When the Evangelicals offered their truthful testimony to the Roman Catholics at Speyer, they called it a “positive witness”, the real meaning of Protestant. The only weapon for a Protestant Evangelical is the Word of God.

It need hardly be said, that Papal infallibility is alike unscriptural and unfounded. Not to mention, that one Pope has again and again directly contradicted another Pope in matters of faith, and that, too, when speaking *ex cathedra*, their attempts to determine what is Scripture, have presented their pretensions in this respect in the most ridiculous point of view. If Papal infallibility was necessary in any case, it was surely most necessary to give a correct and authentic copy of the Scriptures; but here they have failed most egregiously. “Of all literary blunders,” says D’Israeli, in his *Curiosities of Literature*, “none equaled that of the Vulgate, by Sixtus V. His Holiness carefully superintended every sheet as it passed through the press; and to the amazement of the world, the work remained without a rival, — it swarmed with *errata*! A multitude of scraps were printed to paste over the erroneous passages, in order to give the true text. The book makes a whimsical

appearance with these patches, and the heretics exulted in this demonstration of papal infallibility! The copies were called in, and violent attempts made to suppress it; a few, however, still remain for the raptures of the Biblical collectors. Not long ago, the Bible of Sixtus V. fetched above sixty guineas, — not too much for a mere book of blunders!”

This Bible of Pope Sixtus had a bull prefixed to the first volume, in which the editorial Pontiff, “of his certain knowledge, and fullness of apostolical power,” decreed that “this was to be held as the only authentic edition of the Vulgate,” forbidding in all time coming the publication of any edition that should vary in any respect from his, under the penalty of incurring “The wrath of Almighty God, and his blessed apostles, Peter and Paul.” This was a sufficiently formidable anathema; nevertheless, Pope Clement VIII., who was not less infallible than his predecessor, only two years afterwards, published a new edition, differing from that of Sixtus, in no fewer than 2000 passages!⁸⁶

86 Hislop, Alexander. *The Light of Prophecy Let in on the dark places of the Papacy. Being an exposition of 2 Thessalonians 2:3-12 Showing its exact fulfillment in the Church of Rome, with special reference to the aspect of that Church in the present day.*

Today's English Version – Good News for Modern Man – Bad News for the Bible

Modern translations do not sprout on their own. Someone must decide a direction for them and find the money for the project and initial printing. When Robert Bratcher got in trouble, as a Southern Baptist missionary teacher, for arguing against the Trinity, Nida hired him.

O Jornal Batista, on July 9, 1953:

“Jesus Christ would not enjoy omniscience. That is an attribute of God.”

“...Jesus did not claim He and the Father to be one—which would be absurd.”⁸⁷

Bratcher got into so much trouble with the American Bible Society, for similar taunts that he resigned from the ABS while moving to the United Bible Societies. He is given credit for guiding the translation of Today's English Version, often called the Good News Bible.

Bratcher Obituary

Working for the American Bible Society, employing an approach to translation known as “dynamic equivalence,” and rendering the text in simple,

⁸⁷ *Why They Changed the Bible*, p. 105. Denial of the Holy Trinity is common among apostates, who dishonestly play the role of a Christian while undermining Biblical teaching.

everyday English, Bob Bratcher produced an English translation of the New Testament that was published in 1966 as *Good News for Modern Man: The New Testament in Today's English Version*; by 1971 it had sold 30 million copies, and by now over 100 million copies have been distributed. Bob went on to chair a team of scholars that translated the Old Testament in the same accessible style, leading to the publication of *The Good News Bible* in 1976. These translations have been deeply meaningful to many around the world; they also have been controversial among some fundamentalist Christians. Bob Bratcher's contributions to Biblical studies extended far beyond his initial translations. He made extensive contributions to a common-language Brazilian Portuguese translation of the Bible, published in 1988. Working with United Bible Societies, he wrote or co-wrote numerous "Helps for Translators," each one focusing in detail on issues involved in translating a particular book of the Bible, including Psalms, The Gospel of Matthew, and Revelation. He also wrote scholarly essays on translation issues, among other works, and lectured all over the world. Bob was a faithful and active member of Binkley Baptist Church in Chapel Hill since he moved to the area in 1975. He served the Binkley community as a teacher, preacher and wise elder, and will be dearly missed. He also was a strong proponent

of compassion for the less fortunate, justice for the oppressed, and world peace.⁸⁸

Those who object to hiring and honoring such infidels are given a story about “he no longer works here” or “has that damaged your faith?”

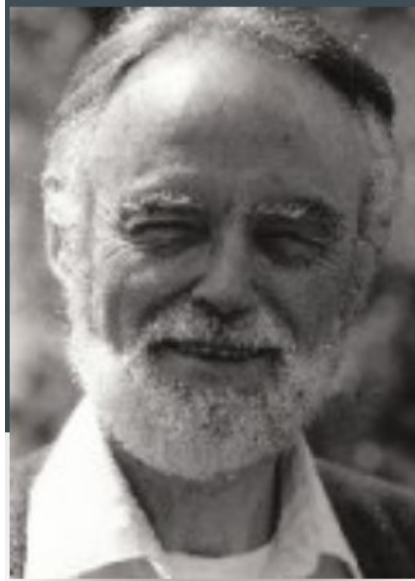


Figure 24 Robert Bratcher, *Today's English Version*

Eugene Nida United Protestants and Roman Catholics

The story of *Today's English Version* - also called *Good News for Modern Man*, and the *Good News Bible* - is wrapped up in Nida's efforts to combine all church

⁸⁸ Obituary, Dr. Robert Bratcher, 2010.

<https://www.legacy.com/obituaries/newsobserver/obituary.aspx?n=robert-g-bratcher&pid=144069874>

bodies in unified efforts, using his dynamic equivalence dogma. Consider this fact – that Nida worked with the American Bible Society, the Unified Bible Societies, **and** Nestle-Aland Greek text editions. Not only were all translations unified under Nida, but the Westcott-Hort text was given the textual apparatus and dignity of German scholarship. Therefore, the actual meaning of the Majority Text no longer mattered, and the fanciful invented text could be erased and modified on a regular basis.⁸⁹

Nida did not accomplish this alone but took advantage of the mood and money available to unify all church efforts through para-church agencies. The Church of Rome had a growing problem with being centered in the staples of Medieval dogma – veneration of Mary, presenting Jesus as the angry judge, and placing the Pope over the Scriptures, which made the Bible almost unknown and unknowable – with hierarchy being the only guide. Although the Church of Rome is “ever the same,” it used ecumenism to soften its image and to move into Protestant plans, as shown by Rome’s three-year lectionary and its parament colors used by the ELCA, LCMS, WELS, and ELS. Both the Scripture change and parament pivot happened without a fuss

⁸⁹ Aland wrote haughtily in his book that the Greek words of the text were taken away one year and added back on the next year.

among all the congregations. There were reasons to object as a witness against Rome's false doctrine, Mariology, and Purgatory, but the Lutheran bishops love to enforce their will just as much as the Vatican does. Thus, the little Antichrists aid and abet the Antichrist, the Papacy.

Wikipedia says this about Nida in 1968, but the dates are earlier for the start of work with Rome. Communications started 15 years earlier, scarcely by accident.

Nida was instrumental in engineering the joint effort between the Vatican and the United Bible Society (UBS) to produce cross-denominational Bibles in translations across the globe. This work began in 1968 and was carried on in accordance with Nida's translation principle of Functional Equivalence.⁹⁰

His own account of the start of cooperation with Rome began in Hong Kong, 1953, the year when he resigned from SIL and Wycliffe, where the doctrinal stances of its leaders were being examined closely:

⁹⁰ https://en.wikipedia.org/wiki/Eugene_Nida

On one visit to Hong Kong, I had a telephone call from a local Roman Catholic priest that I had met a year or so before. He and his colleagues were anxious to talk about the possibility of cooperation in translating the Bible into Chinese because the existing text, called the Union Version and influenced heavily in exegesis and style by the English Revised Version, was not adequate for either Protestants or Roman Catholics. He then proposed that we meet for a week the next time I was in Hong Kong in order to explore possibilities of cooperation.⁹¹

The marks of unionism (often called ecumenism) can be seen in these changes, making text and translation projects Catholic, Lutheran, and Protestant:

- A difference in doctrine which hitherto has been regarded as divisive, is suddenly made to lose its divisive significance.
- Differences in doctrine are made to lose their divisive significance with a view to uniting hitherto separate churches.
- A formula of unification is found which each of two hitherto separate churches may accept but which each of them interprets differently. An

⁹¹ Nida, *Fascinated by Languages*, cited in *Why Did They Change the Bible*, p. 64.

external bond is found for internally divided groups.

- The unionist declares that every one may continue to hold his own private convictions and merely needs to respect and tolerate those of another.⁹²

There is no better description of the tactics used by Protestants today, including the conservative Lutheran groups who work with ELCA.

Leaving SIL-Wycliffe work allowed Nida to pursue bigger projects with the Roman Catholic Church. The old barriers were down for Nida and the United Bible Societies, which became the World Council of Churches for the ecumenical Scriptures. UBS consists of 150 Bible societies. The World Council of Churches includes these full member groups:

- Eastern Orthodoxy
- Lutheran Synods
- Anglicans
- Mennonites
- Moravians
- Reformed (Calvinist)

⁹² John Michael Reu, *Unionism*, <https://www.lutheranlibrary.org/580-reu-unionism/>

- Baptist
- Methodist
- Pentecostal
- The WCC has a working group to support partnership with Rome. However, Rome is not a full member of the WCC because that would be a demotion for the “One True Church, The Indefectible Mother of Us All.”

Members of mainline churches may not know they are contributing offering funds to the World Council of Churches and the radical, similar National Council of Churches in America. For many years, the local Hunger Walks supported the NCC, but the local sponsors denied it...more than three times.⁹³ One parish pastor yelled on the phone that I was lying about Hunger Walks supporting the NCC. I said, “Even if I supported it, and I don’t, the parish council would refuse.” The phone was slammed down hard in those good, old days when my obstinacy was punished with a Bakelite phone in the cradle slam.⁹⁴

This leads into the real Nida production of a Protestant-Catholic Bible, before that magical 1968 date “when he

⁹³ Annual reports of denominations disclose a certain amount of information, but they hide the most radical use of offering and endowment funds.

⁹⁴ <https://www.plasticmakeitpossible.com/whats-new-cool/fashion/styles-trends/bakelite-the-plastic-that-made-history/>

began with Rome". He went along with a moderate revision of a respected Spanish Bible called the Reina-Velara in 1960. That led to the *Version Popular*, the Spanish exemplar for *Good News for Modern Man: The New Testament in Today's English Version*, 1966. The Spanish version came out in May, and the English in September, celebrating the 150th anniversary of the American Bible Society. There was great excitement and discussion about this new Bible and its Spanish heritage. "It is simplified for anyone to read," and incredible numbers sold, because Rome was also involved in its production and promotion.

X. Undermining from within Works So Much Better Than Direct Attacks from Outside

I taught world religion to fifty or more classes, in traditional and online settings. I often asked the students about the genius of a particular religion. The same question should be asked about the rampant apostasy of Christianity in America – how did it grow from the foundations of traditional Lutherans, Protestants, and Roman Catholics?

The first assault was pitting science – in the form of evolution – against Creation by the Word of God. Everyone who favored evolution was modern, up to date, scientific, and reasonable. Those who remained faithful to the Scriptural account were ignorant, backwoods, witch-burning redneck bigots afraid of the future. Every possible attempt was made to keep Christian leadership from undermining evolution. That began already in the 19th century as Evangelicals found ways to compromise with evolution. I recall the parish church attempts to make the 24-hour days of Creation mesh with the billions of years required for evolution.

The second assault was a gift in the form of the Great Depression. A small group of mainline church leaders had already formed the Brotherhood of the Kingdom. They had their socialist agenda warmed and ready to go for the economic hardships imposed on America.

The Federal Council of Churches had a Social Gospel Creed written to improve matters. Church leaders began confessing the sin of not being social activists - spending too much time on the Gospel, not enough in organizing unions. A good way to trace this influence was to see who published essays on the greatness of Walter Rauschenbusch. Denominations became concerned that they were not doing enough to make the world a better place, so they created social ministry divisions, activist executives, and eventually lobbyists in Washington DC and state capitols. Those who opposed these moves as Marxist and anti-Gospel were ignorant, backwoods, witch-burning redneck bigots afraid of the future.

The third assault came from Fuller Seminary and a growing list of consultants who marketed the final solution. The new translations did not have much of a foothold until the apostate Fuller Seminary began selling the same solution for all denominations – Roman Catholic, Salvation Army, mainline and conservative Evangelicals. Church executives goose-stepped to Pasadena to learn how to use methods for building their church bodies. One package fit them all; that is, they failed equally. Those who opposed Church Growth as crass marketing of the Gospel were ignorant, backwoods, witch-burning redneck bigots afraid of the future. Everyone felt that their previous Left-wing

moves were damaging the vitality of their church bodies, so dumbing down everything seemed a delightful way of gaining money and members without giving up the apostate agenda. Those who promoted the Church Growth Movement in their own church body were the radicals, not the conservatives. Their hatred for traditional Christianity and Bibles came through all the time.

Media Ministries at Bethany Lutheran Church, Springdale, Arkansas

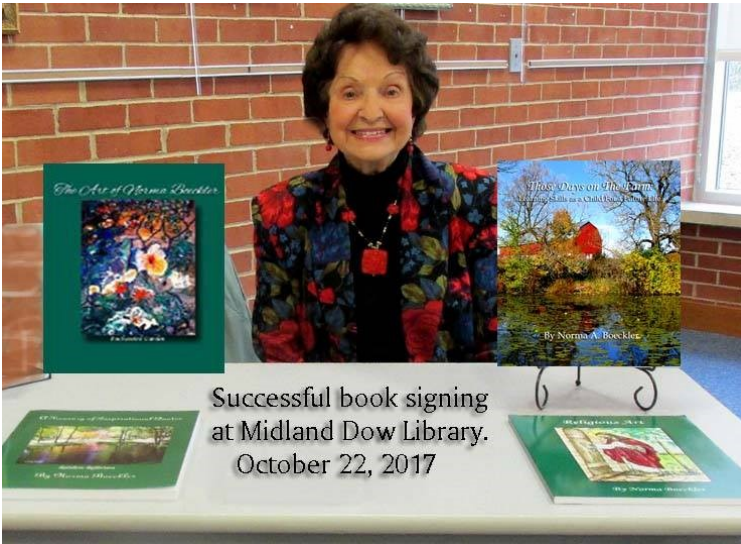
The Means of Grace – Sunday Holy Communion Services, Adult Bible Study, Advent, Lent, and Ascension Day Services. Worship broadcasts will be anchored on the main Ichabod page. Pastor Gregory L. Jackson.

Lutheran Librarian and Lutheran Library Publishing Ministry

Alec Satin gathers classic Lutheran and related works for online reading and inexpensive printed books for some of those titles.

Lutheran Library Publishing Ministry – 275 free titles
<https://www.lutheranlibrary.org/>

Lutheran Librarian Print Books – 110 inexpensive paperbacks.
https://www.amazon.com/s?i=stripbooks&rh=p_27%3ALutheran+Librarian&s=relevancerank&qid=1574258553&text=Lutheran+Librarian&ref=sr_pg_1



Norma A. Boeckler

Our award-winning artist-in-residence illustrates the Bethany Lutheran Hymnal Blog, blog posts, and her own books on Amazon. She helps others publish their books as well.

Her books - https://www.amazon.com/Norma-Boeckler/e/B00J8AN4LA/ref=ntt_dp_epwbk_0

Her Christian art - <https://fineartamerica.com/profiles/norma-boeckler>

References, including Notes

Aland, Kurt and Barbara Aland. (1995). *The Text of the New Testament*. Eerdsman. GJ – The Nestle-Aland Greek New Testament dominates the academic world. About him – “We address first the two earlier works. One is

entitled *The Problem of Anonymity and Pseudonymity in Christian Literature of the First Two Centuries*, written in 1961. In that booklet, Dr Aland denies the apostolic authorship of the Four Gospels, the Catholic Epistles, the Pastoral Epistles, and Hebrews. The other work is entitled *The Problem of the New Testament Canon*, written in 1962.³ In this work, Dr Aland expresses his doubts as to the canonicity of several New Testament books.” (A. Hembd, *Dr. Kurt Aland*, p. 5. Trinitarian Bible Society, 2007.

Alter, Robert and Frank Kermode. (1987). *The Literary Guide to the Bible*. Harvard University Press. GJ - The editors based their book on the KJV, a precaution for those rushing to buy the newest hip, soon to be forgotten (or erased) Bible paraphrase.

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Beck. (1976). *The Holy Bible* (An American Translation, AAT). Holman. GJ- Quoting Beck on the ending of Mark. “The two oldest manuscripts [Vaticanus, Sinaiticus] lack Mark 16:9-20...but end at verse 8.” See

below - the brobdingnagian Voelz commentary on Mark from CPH.

Bentley, James. (1986). *Secrets of Mt. Sinai*. Doubleday. GJ - See Tischendorf's lavish self-praise and deceptions, below. See also Moorman's work on the validity of Sinaiticus being the "world's oldest Bible".

Bloom, Harold. (2011) *The Shadow of a Great Rock. A Literary Appreciation of the King James Bible*. Yale University Press. GJ – Depreciation would be a better word for Bloom to use.

Burgon, Dean. *The Revision Revised*. Dean Burgon Society Press, 2000. GJ – Dean Burgon worked especially hard on the basic materials. He was almost alone in England because the clergy and politicians pushed the radical agenda and false codices.

Daniels, David W. (2005). *Did the Catholic Church Give Us the Bible?* Chick Publications. GJ – Daniels has a detailed history of the Roman Catholic attempt to set aside the true Scriptures in favor of their corruptions.

Daniels, David W. (2009). *Look What's Missing*. Chick Publications. 2009. GJ – This is one of many books about what the heretics took away from the Majority Text.

Daniels, David W. (2013). *Did the Catholic Church Give Us the Bible?* Chick Publications. GJ – No one should overlook the dedication of Rome in corrupting the

Gospel of Justification by Faith. The Jesuits were especially focused on bad texts and translations.

Daniels, David W. (2018). *Fifty-One Reasons Why the King James*. Chick Publications.

Daniels, David W. (2020). *The Bridge Bible. A Path from Faith to Doubt. New King James*. Chick Publications. GJ – The New King James is not as harmless as people imagine. This Bible changes frequently and offers the Nestle-Aland constantly as an alternative, faithful text.

Daniels, David W. (2021). *Who Faked the “World’s Oldest Bible”?* Chick Publications. GJ – This example of detailed research, with sources, shows how Tischendorf’s Sinaiticus is a complete hoax, truly the world’s newest Bible!

De Hamel, Christopher. (2001). *The Book. A History of the Bible*. Phaidon Press. 2001.

Fuller, David Otis. (1972). *Which Bible?* GJ – Some of the essays include: the Revision – which established the modernist errors; Codex Vaticanus, which is rarely discussed among the Left, like the relative no one wants at the family reunion; Westcott-Hort text theories are deplored, and they are now an embarrassment to the so-called scholars.

Fuller. David Otis. (1973). *True or False?* GJ- This includes Dean Burgon’s *Revision Revised* and Pickering’s

essay about Burgon. Burgon and Pickering are both major figures in supporting the Majority Text and deploring the radical and dishonest efforts in promoting the fake “scientific” or “standard” text.

Fuller, David Otis. (1984). *Counterfeit or Genuine?* GJ – This includes articles by and about Dean Burgon, who was almost alone arguing against the twin hoaxes - Sinaiticus and Vaticanus. This deals with the ending of Mark, the woman caught in adultery, and the preservation of the Scriptures.

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Hallihan, C.P. (2010). *The Authorised Version. A Wonderful and Unfinished History*. Trinitarian Bible Society. 2010.

Hills, Edward Freer (1988). *The King James Version Defended*. Christian Research Press. 1988. GJ – This is one of the top three best books on the text of the KJV. Hills graduated with highest honors at Yale College in classics, studied at Chicago, and earned his PhD at Harvard in text criticism. He tutored Theodore Letis.

Kenyon, Frederic G. (1949). *The Text of the Greek Bible. A Student's Handbook*. Duckworth Press.

Letis, Theodore P. (2000). *The Ecclesiastical Text*. Just and Sinner Publications. GJ - He studied with Edward Freer Hills, above.

Letis, Theodore P., editor. (1987) *The Majority Text: Essays and Reviews in the Continuing Debate*.

Luther. *Reading the Psalms with Luther*. Concordia Publishing House. 2007. GJ - CPH's NIV Self-Study Bible is rationalistic and denies the Messianic nature of the Psalms.

McClure, Alexander. (1853-2000). *The Translators Revived. Biographies of the Authors of the King James Version of the Holy Bible*. Charles Scribner. LutheranLibrary.org.

McAfee, Cleland Boyd. (1912). *Study of the King James Bible*. GJ - This is a superb appreciation of the KJV, its genius, and influence on our society.

McGrath, Allister. (2001). *In the Beginning. The Story of the King James Bible and How It Changed a Nation, a Language, and a Culture*. Random House. GJ – This is one of the best books on the KJV.

Metzger. Bruce M. (2001). *The Bible in Translation. Ancient and English Versions*. Baker Academic. 2001.

Metzger, Bruce M. (1995) *Reminiscences of an Octogenarian*. Hendrickson Press.

Metzger, Bruce M. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. Oxford University Press. 1964. GJ - By corruption, he meant the Majority Text and by restoration, he meant the Nestle-Aland-Metzger text.

Moorman, J. A. (2006). 8000 Differences Between the N.T. Greek Words of the King James Bible and the Modern Versions. *The Bible for Today*.

Moorman, J. A. (2018). *Was Codex Sinaiticus Written in 1840!* Old Paths Publications. GJ – This is another revealing book about the falsehoods of Count Tischendorf, though the Count was his own worst perjury suspect.

Moorman, J. A. (2005). *Early Manuscripts, Church Fathers, and the Authorised Version*. The Bible for Today Press.

Paine, Gustavus S. (1977). *The Men Behind the KJV*. Baker Book House. GJ – Appreciating the team of translators is a good way to understand the remarkable results of their work. This may be the same as *Learned Men*.

Pickering, Wilbur N. (1977). *The Identity of the New Testament Text*. Thomas Nelson. GJ – Pickering shares honors with Edward Freer Hills in his scholarship, eviscerating the claims of the modernist Bible disasters.

Pickering, Wilbur N. (2014). *The Identity of the New Testament Text IV*. GJ – The best and most readable KJV books are Pickering, Edward F. Hills, and David Daniels.

Pickering, Wilbur N., Marcello Freitas. (2021). Family 35. Original Text of the New Testament, Exposition of Evidence.

Robinson, Maurice A., William Pierpont. (2020). *The Case for the Byzantine Priority*. 2020. GJ – The evidence has grown remarkably to show the earliest good texts were from the Apostles while the error infested early texts came from the Egyptian heretics.

Sightler, James. (1999). *A Testimony Founded Forever*. GJ – This is unusually detailed about the dishonest KJV “revision” and the unchristian Hindu-Christian fusion promoted by Westcott.

Tischendorf, Dr. Constantin. (2016) *Codex Sinaiticus. The Discovery of the World’s Oldest Bible*. The Book Tree. 2016. See also James Bentley’s work above. GJ – Tischendorf baptized the fake Sinaiticus as the World’s Oldest Bible and promoted Vaticanus as being just as old. Neither Bible has a genuine history or children. Why did no one wear them down from copying them or scholarly use?

Trinitarian Bible Society booklets are very well written, precise, and reliable in defending the value, fidelity, and

authority of the King James Version. The author is a member of this group. See a list of some of the titles at the end of the sources.

Voelz, James W. (2013). *Mark Commentary*, 2 vols! 1320 pages. Concordia Publishing House. GJ - Note how the Beck Bible footnote error on the ending of Mark 16 is now trumpeted by a “conservative” seminary professor and CPH. This gigantic collection of errors is based upon the Church of Rome’s dubious Codex Vaticanus, mysteriously promoted with Sinaiticus as the world’s oldest, but in reality, falsification’s boldest. *Christian News* laid the foundation for Voelz by promoting and selling the Beck Bible.

Waite, D. A., Jr. (2003) *The “Doctored” New Testament*. The Bible for Today Press.

Vance, Laurence M. (1993). *A Brief History of English Bible Translations*. 1993. GJ – Far more English translations have been published than most could imagine. The KJV remains dominant among those who read the Bible.

Vance, Laurence M. (1999). *The Other Side of Calvinism*. GJ – Vance collected and compared the many contradictions among the leading Calvinists, showing that TULIP falls apart upon close examination.

Greek New Testaments

H KAINH DIATHHKH – The New Testament, Textus Receptus, Trinitarian Bible Society. 1976.

The Greek New Testament. Fifth Revised Edition. (2020). Barbara Aland, Kurt Aland, Bruce Metzger, et al. 2020. GJ - This features the minority texts of Sinaiticus and Vaticanus, its fantasies almost the same as the Westcott-Hort, which was kept hidden in the 19th century KJV revision. The Revision of was a disaster as an improved KJV, but the Westcott-Hort Greek text, which they conjured up from their theories, is now the Nestle-Aland, with few exceptions.

Stephanus edition, Majority Text. Greek New Testament. GJ – This is the text preserved in 5,000 or more examples from the Byzantine, Greek Christian Empire, also known as the Eastern Roman Empire, which continued after the Fall of Rome in 400 AD and continued until its doom in 1453, when the Ottoman Turks captured Constantinople. The overwhelming majority of all Greek New Testament texts is from the Apostolic Age, quite different from the handful of “oldest” examples from the self-promoting careers of Tischendorf, Westcott, and Hort.

Westcott Brook Foss, and Fenton John Anthony Hort. (1953). *The New Testament in the Original Greek.* Macmillan. GJ - These two frauds secretly printed a

thousand Greek copies early for the KJV revisers, using their status to get the vast changes made based on Vaticanus, Sinaiticus, and their now-debunked text theories. Today's Nestle-Aland is very much the Westcott-Hort but with a critical apparatus attached. The Westcott-Hort, which I own, has no justification below for their falsehoods, such as omitting "the Son of God" from Mark 1:1.

Trinitarian Bible Society Booklets, London

God Was Manifest in the Flesh, 1 Timothy 3:16

The Divine Inspiration of the Holy Scriptures

Dr. Kurt Aland, Textual Critic

The Greek New Testament

The Excellence of the Authorised Version

Why 1 John 5:7-8 Is in the Bible

Which Bible Version? Does It Really Matter?

A Textual Key to the New Testament – Omissions and Corrections

The Learned Men – The Translators of the KJV

The Authenticity of the Last Twelve Verses of St. Mark's Gospel

How We Got the Bible

The Authorised Version – What Today's Christian Needs to Know