

Review: David W. Daniels, *Why They Changed The Bible*, CHICK Publications, Ontario, California, 2014

Pages: 287

The Man Behind Dynamic Equivalence

A deep dive into the life of Eugene Nida (1943-2011), founding father of Dynamic Equivalence (DE). The author seeks to get at the root of this innovation, and the ecumenical bridge between traditional conservative translation and the Roman Catholic Church's approach.

Nida had a founding role in Wycliffe Bible Translators and sister organisation Summer Institute of Linguistics, the United Bible Societies, and was Translations Executive Secretary of the American Bible Society. From an early age exposure to evolutionism lifted 'science' above the Bible. His views included:

*Only the meaning is important, words are merely symbols.

*Trust in others to work out the meaning for you.

*The original responder's response is what should be striven for in a translation.

*Scripture is inspired because it inspires people.

*Only the 'lesser educated' were suspicious of changes to the [Spanish] text.

Nida recruited a heretic Robert Bratcher and inerrancy-denier William Wonderly to work on his [Spanish] Version Popular and TEV translation projects respectively. These would be amazing choices for a Bible-believing Christian.

In the end Nida is self-described as merely a 'student of sociolinguistics and semiotics'.

While it may seem bland and unimportant, Nida's DE and ecumenical works have had a huge and ongoing impact. Instead of faithful word and form translations from traditional original language texts the world has been flooded with DE bibles based on Roman Catholic-approved Hebrew and Greek texts, including the Apocrypha (misleadingly called the Deuterocanon).

With good reason the Jesuit order is linked by the author to new translations:

*1959-Jesuit Walter Abbot advocates ecumenical translations in 'The Bible as a Bond'.

*1960-Jesuit Augustin Bea, ex-rector of Jesuit Pontifical Biblical Institute is made a Cardinal and appointed president of the 'Secretariat for Promoting Christian Unity'.

*1966-Canon law restricting Catholic notes in translation is bypassed; involvement of two crypto-Jesuits Alfredo Trusso and Jorge Mejia in a seminal interconfessional project in Argentina; Jesuit Cardinal Carlo Martini placed on the translation committee of UBS II.

*1971-Nida became an adjunct professor at the Jesuit Pontifical Biblical Institute in Rome.

Once foundations were set action happened quickly: UBS I came out in 1966, UBS II in 1968 and UBS III in 1975. In 1979, after nearly 400 years, Rome changed their official Latin Vulgate text from the Clementine edition to the Nova Vulgata; a new version in harmony with the ecumenical Hebrew (1977 BHS) and Greek (UBS III) texts.

With one Hebrew, Greek and Latin bible, all that remains is the world language English-the capstone of Satan's plan for the bible.

Christians should be indebted for the research effort of the author exposing Nida, open partnership with Rome and opaque Jesuit connections.

I) Something's Wrong (pp. 10-30)

Compromising WBT and the controversy over Bible translations in Muslim countries.

Early 80s encounter with Bible college professor [referring to Statements of Faith], “It doesn't matter what you believe. Just sign them. When you get to the field, you can do whatever you want.” (!)

Blasphemous Last Supper by Marcos Zapata with a guinea pig dynamically translated in place of a lamb.

On missionary support: “if we were in their debt, how could we preach against Roman Catholicism or tell the people not to be Roman Catholics?”

WBT/SIL were working with Roman Catholics in joint translation projects, and using the common Greek UBS text (3rd edition).

II) Man At The Crossroads (pp. 31-157)

Nida was born 11/11/1914 in Oklahoma.

He was an evolutionist and was turned aside to fables of mammalian evolution into whales and millions of years-old dinosaurs. Creation and Noah's flood were seen as merely figurative events.

The three steps to backslide:

- (i) Selective belief.
- (ii) Paraphrasing undesirable scriptures.
- (iii) Selective obedience (e.g. Uzzah's death by touching the Ark).

Educational background of Latin and Koine Greek, and Linguistics where the meaning is paramount, not just the words. Contrast is with Matthew 5.18 where not one yodh (the smallest Hebrew letter) or tittle (e.g. the knob on the top of the *daleth* as opposed to the smooth *resh*) will fail.

Nida thought to make himself the arbiter of what 'the message' is, a

perilous thought for Bible-believers given the mind deciding on the message was already corrupted by evolutionary philosophy. His move into translation began with a summer visit to Camp Wycliffe, which led to a short term missionary trip to the mountains of Mexico.

Unfortunately the stress was too great on Nida's body and he was forced to retire back to U.S. (California) and the path of scholasticism. He got a Masters in Patristics¹ at age 24, then a Ph. D in Linguistics at age 29. Patristic studies seemed to open the door to Catholicism and ecumenism-collaborating with their scholars.

Dangers of 'Professors' who:

- *Repeat facts without checking.
- *Trust in their professors.
- *Rely on bluffing, humiliation and 'knock-out' tactics.

The author recounts his teacher, Dr. Martin, who confessed a unique interpretation of Luke 1.1-2 was plagiarised from German scholars at Tübingen University², c19thC.

From his beginnings at ABS, Nida believed the critical text of Westcott and Hort.

There is a place for 'native language helpers' to avoid obvious errors using verbal and formal equivalence techniques.

There are two main ways to change a Bible in a language: (i) replace the underlying Hebrew and Greek texts, (ii) move from verbal to meaning translations (especially when in the hands of a Bible-doubter). II Cr. 2.17 warns about corrupting the word of God, not merely the lesser crime of peddling it.

Rome and the Jesuits think long-term, reflected in the saying, “big change takes longer to happen than you think it would, and then it happens faster than you thought it could.”

Soon the United Bible Society was being formed, merging the ABS, BFBS and eleven others together. At this time Nida wrote words are insignificant

in and of themselves, with no value over and above objects they symbolise. In 1947 prayer was stopped before SIL classes by him at the University of Oklahoma-it was to be secular in nature.

In 1953, under pressure to sign a statement of faith affirming inerrancy of scripture in the original manuscripts, Nida resigned from WBT-SIL. The stated reason was discomfort with covering up the WBT missionary arm.

In 1954 he had a serendipitous call from a Roman Catholic Church priest while in Hong Kong and found remarkable similarities with him. According to Nida, Catholics in China were faced with a problem of transliterating biblical names for persons and places. This was supposedly for an ecumenical, common Greek and Hebrew text.

Author's experience with Jesuits; at the bookstore and ecumenical dialogue, and in Mexico where his teacher announced to him he was a Jesuit and that they run the pope.

Nida had to create a need to supply the desired solution, to create an ecumenical Bible and a new translation method that can 'smooth over' differences.

The new Greek text would:

- *Contain pro-Catholic manuscript notes.

- *The overwhelming received Greek manuscript evidence could be treated as a single letter, and then be outnumbered by a few significant Catholic letters.

- *Enable patristic quotations to be included.

This work became the [First] UBS Greek New Testament.

Despite never being a translator, Barbara Aland stated Nida 'participated in all the working sessions.' He was also involved with Jesuits in an attempt to get at least one Roman Catholic on their Committee. Jesuit Walter Abbott wrote 'The Bible as a Bond' in 1959³—four years into Nida's project—which argued for joint Bible translations now Protestants and Catholics

had a common Greek text.

Jesuit Augustin Bea, rector of the Jesuit Pontifical Biblical Institute was made a Cardinal a few weeks later. Jesuits, wholly submitted to their General do not usually receive such honours.

On June 6, 1960 Bea was appointed president of the newly created 'Secretariat for Promoting Christian Unity'. Vatican II was also planned, from 11/10/1962-8/12/1965.

Near the end of Vatican II in 1964, an interconfessional celebration of the 150th anniversary of the Netherlands Bible Society called the 'Driebergen Conference' was held. Three key rules were agreed:

- *Prepare a common text.
- *Prepare a common translation of the common text.
- *Enable Apocrypha translation upon request⁴.

In 1964 Nida also published *Toward a Science of Translating* which teaches inspiration does not refer to the written words, rather the response of the receptor (person). This response should emulate how the original reader would have responded.

There is a critical difference between inspiration and interpretation. Nida believed the scriptures inspired because they inspired him!

Canon Law #825 (§1-2) and restriction removal of Catholic notes requirements, no longer required given the new Greek and Hebrew [BHS] text. The imprimatur and nihil obstat declarations were also not needed. Interconfessional restrictions were also placed aside by Paul VI in order to implement Jesuit Walter Martin's chapter VI of *Dei Verbum*. A 1966 Catholic survey found 150 language translations were needed-these were to be done in partnership with the UBS.

Two suspected Jesuits, Trusso and Mejia were at the head of interconfessional projects in 1966. The author recounts an experience with a Jesuit teacher in Mexico with hearsay "We tell the pope what to do". Both Jesuit-educated, Mejia especially advanced-he became librarian to the Vatican Secret Archives, Papal Chamberlain and Cardinal.

At the behest of Paul VI and with Nida's approval, Jesuit Martini was placed on the UBS committee after UBS I. Martini's accolades after UBS II's release in 1968:

- *1969 Rector of PBI (same position as Augustin Bea).
- *1975 UBS III finished.
- *1978 Rector Magnificus of Jesuit University.
- *1979 Archbishop of Milan.
- *1983 Cardinal.

From 1971 Nida became cosier with the Jesuits, teaching at the PBI a few weeks each year.

The crowning work of homogenisation was the *Nova Vulgata* in 1979, translated from UBS III and BHS 1968-77⁵.

Now there was only one Greek, Hebrew and Latin text.

Nida's translation philosophy is rooted in intellectualism, that members need an intellectual and emotional cohesion else they will revert to literal translation.

Correct form translation and original word order are mutually exclusive. Nida embarked on a revision of the Reina Valera as a trial before moving to English with his translation philosophy. Unfortunately he found [in 1949] most people "liked the text pretty much as it was." 'Most people' was further clarified as the 'Protestant constituency', the 'lesser educated' and 'problem-oriented congregations'.

Cipriano de Valera translated the Reina Valera in 1602 based on the traditional texts. After moving to Holland that same year he mysteriously disappeared.

Nida was happy to keep his vision-a 'radical revision' was necessary to 'bring the text up to date'. The solution was to have a 'light' revision (orthography, grammar and lexical) followed by the desired 'radical revision'. The 1960 RV was the former, a non-critical text translation with alternate readings merely footnoted.

To build support and influence behind his philosophy Nida began ghost-writing for a translator's journal called *The Bible Translator*, published by the UBS. He soon received support to work on the new Spanish *Version Popular*, finished in 1966, a DE critical text work. This was the immediate precursor to the 'Good News for Modern Man' version in English.

Nida made William Wonderly the head translator of the Spanish project. He was forced to resign from SIL in 1955 for not believing the original manuscripts were inerrant.

Robert Bratcher was made head translator of the 1962-65 TEV project. Bratcher had a heretical 'low' view of Jesus⁶ and was eventually too much of a liability for even the ABS to keep on the payroll. He was simply re-employed by the UBS as a consultant.

In 2003, Nida reveals a congratulatory Jesuit saying he had brought about 'the most important development since the Reformation.'

III) The Big Picture (pp. 158-264)

As the title suggests.

Satan's first plan was extermination under the Caesars.

Then came replacement with the Alexandrian bible line including adding the Apocrypha to the OT, works written during the 400 years of Prophetic silence. Constantine had 50 copies of this bible prepared by Eusebius in Alexandria, then sent to Constantinople.

Jerome's text substituted/corrupted the Old Latin becoming the official Latin bible of the Catholic church.

Wycliffe and his Lollards had to use this Vulgate to seed the Reformation as it was all they had.

In 1453 under God's providence Johannes Gutenberg invented the movable-type printing press beginning the literary age. Seeking to monopolise his discovery only 200 Vulgates were produced over five years

with printers were sworn to secrecy.

In 1462 with Archbishop Adolph II's invasion of Mainz the secret was known.

Catholic monks Erasmus in 1516 and Luther in 1517 began the Reformation. In 1540 Rome countered with the Jesuits.

The Jesuit-run Council of Trent (1545-1563) anathematised the Reformation, including canonising the Apocrypha in 1546.

England was a hold-out country. Edward VI, reigning age 6 to 15 commissioned 14 English Bibles and gave asylum to persecuted Christians.

Mary Tudor became next and sought to reclaim England for the pope. She burned at least 284 at the stake in her 5-year reign.

Elizabeth I undid some of Mary's work so the pope sent the Spanish Armada to invade in 1588, engaged in assassination plots via the Jesuits. She gave refuge to Spanish translators Reina and Valera

In 1603 King James was presented with a petition from 1,000 pastors which included a new English translation. From 1604-1611 each book (including the Apocrypha) was checked 14 times. The Apocrypha was placed between the testaments with a label on each page.

Due to popular influence there was a trend from the beginning to print Bibles without the Apocrypha (e.g. 1616,'18,'20,'22,'26,'27,'29,'30).

Apocryphal teachings include:

*Withcraft: Angel Raphael in Tobit 6 lies calling himself Azarias, then advises Tobias to concoct potions with fish entrails to win a girl named Sara in marriage.

*Simony: Raphael in Tobit 12.9 claims alms purge away all sin.

*Encourages necromancy: II Maccabees 12.45 claims Jesus made a

reconciliation for the dead to be delivered from sin.

*Pre-existence: Wisdom 8.19-20.

*Approval of suicide: In II Maccabees 14.37-46 Razis, a Jewish elder escapes the wicked by suicide on the third attempt.

*Anachronisms: In II Maccabees 1.13-16, 9.1-29 Antiochus Epiphanes was killed in different ways.

Even the term 'deuterocanonical' is inappropriate as it infers some type of canonicity.

The third plan was to 'fix' the Bible. French Benedictines in the 17th C developed 'Higher' and 'Lower' criticisms as weapons for this purpose. Infiltrating universities, students began to place final authority in Professors rather than the Bible.

An astute observation is made that liberalism is progressive and the Devil is patient.

On the popular 'Septuagint', the author recounts trying to procure a copy he simply ended up with a copy of Vaticanus in the Old Testament and Apocrypha! Coincidentally, all Alexandrian codices have these two parts.

Work was also being done with Bible societies. On 7/3/1804 the BFBS was created and decreed as rule #1 only the AV would be published, and without the Apocrypha.

From 1813-27 there were continued efforts to circumvent restrictions on including the Apocrypha, including funding connected societies who would print the Apocrypha, funding only the non-Apocryphal part while leaving the recipient to pay for the Apocrypha and finally giving unbound Bibles to *individuals* who were free to add it.

This led to two offshoot societies-the TBS in 1831 and the National Bible Society of Scotland in 1861.

From 1822-1841 the ABS circulated 20,000 copies of Father Scio's Roman

Catholic Latin Vulgate. This was a 1793 Castilian Bible, a very literal translation of the Vulgate.

The Colombian Bible Society partnered with the Vatican so the *Version Popular* was largely disseminated by Catholic priests.

Romanist pressure is brought to bear on Bible societies in subtle ways:

- *Yoking up with unbelievers.
- *Threat of looking foolish.
- *Threat of being called a heretic.
- *Threat of being separated.

1966 is seen as an important year:

- *LaVey began the Church of Satan.
- **Dei Verbum* was approved by Paul VI.
- *Jesuit Walter Abbott was appointed General Secretary for Promoting Christian Unity.
- *One of the first interconfessional Bible projects began with UBS via the Argentine Bible Society, started by Jesuits Alfredo Trusso and Jorge Mejia (Mejia later took over Walter Abbot's role).
- *UBS I was published.
- *Jesuit Martini was appointed to the UBS Committee for UBS II.
- *150th anniversary of the ABS.
- *ABS publishes the *Version Popular* and *Good News for Modern Man*.
- *Song *The Impossible Dream* from the Don Quixote musical became famous. The book's author (Miguel de Cervantes, 1547-1616) modeled the character on Loyola!

Proof of Catholic nature of new versions is in their *Imprimatur* and *Nihil Obstat* endorsements (e.g. 1966 TEV).

Three traps now exist for the Christian:

- *Unity (John 17): Becoming one with Rome requires all Bibles to contain the Apocrypha and Catholic translation input.
- *Textual: Accepting the Apocrypha means more than rejecting the

Receptus, tantamount to accepting Rome's authority on the matter, including spiritually.

*Scientific: A philosophical system rooted in doubt, and placing nature above scripture leads to evolutionism.

*Dynamic Equivalence: Due to knowledge dispersal there is less of an excuse in this time for DE. Usage of DE results in using 'Allah' for 'God', an example of *syncretism*. On 14/10/13, a Malaysian court ruled this was forbidden to be done by Christians.⁷

The plan fits in with God's continuing revelation of Mystery Babylon:

*c300 BC the [defensive] Servian Wall was built around the seven hills of Rome.

*44 BC Julius Caesar, the first Roman Emperor set the fashion of gold and purple togas, kept till 500 AD.

*2nd C AD the Nicolaitan doctrine is developing:

“He cannot have God for his father who has not the Church for his mother.”⁸

*313 Constantine gave Lateran Palace to the bishop of Rome. In 324 AD St. John Lateran was built, which houses the cathedra.

*325 Nicea institutes the 40-day fast of Lent, began with a forehead anointing of Ash on Wednesday and ending at Easter.

*c370 Ephrem the Syrian began the tradition of worshipping dead saints, affirmed by Trent 1,200 years later.

*394AD Christ began to be re-offered in an unbloody manner.

*431AD (ironically) at Ephesus Mary is termed the *theotokos*.

*1215 AD annual confession of mortal sins became mandatory.

*1302 AD Rome is a prerequisite for salvation and can subdue spiritually and physically (the latter using the arm of the secular power, 'doctrine of the two swords').⁹

*8/12/1854 declaration by Pius IX of Mary's 'Immaculate Conception', to be believed on pain of excommunication.

*22/9/1891 declaration by Leo XIII, “...no man goeth to Christ but by His Mother.”

*1750 *Glories of Mary* by Si. Alphonse Liguori, with the *Imprimatur* and *Nihil Obstat*. Dogma includes:

-Mary is 'our' mother.

-Mary is 'our' life and obtains our pardon.

-Mary is the hope of all.

-Mary's intercession is necessary for salvation.

-Mary delivers from hell, succors in Purgatory and leads servants to Heaven.

-Mary offered Jesus' life.

-Mary ascended into and was enthroned in heaven.

*With the Lateran Accord in 1929, the Vatican became a sacerdotal-monarchical state.

It is theorised the end, and fulfillment by Rome of all her prophecies *to the letter* will coincide.

A real element is introduced with the case of suicide (by hanging) Karl Grebe. A translator for 40 years in Cameroon, correspondence began to take place with his concerned nephew:

*Grebe blindly trusted the UBS critical text.

*Grebe referred to some Catholics as brothers.

While acknowledging Rome's false doctrine, Grebe may have been salient of consequences of taking a stand:

*Loss of standing in the community.

*Kicked out by Catholics.

*Job loss at Wycliffe.

Nevertheless Grebe had translated the Lamnso NT by 1987, and OT by 2010. The final work was delayed by an 'interconfessional' request to translate the 'DC' books. Grebe was forced to translate these books which he didn't believe in.

Coincidentally, five others related to the translation project also died.

Appendix: Were Alfredo Trusso and Jorge Mejia Jesuits? (pp. 265-287)

There are five categories of Jesuits:

- (i) Professed. 10-14 years study; 3 vows and one special one for the pope. Only 2% are of this class.
- (ii) Formed co-adjutors (spiritual and temporal types).
- (iii) Approved scholastics. Jesuits-in-training.
- (iv) Jesuit-educated.
- (v) Still-Indifferent. Those waiting for placement.

Trusso (d. 2006) and Mejia were pupils of the same Jesuit teacher, Alberto Azzolini. Over approx. 70 years, Mejia was a priest, peritus¹⁰, assistant then General Secretary at Secretariat for Promoting Christian Unity, Papal Chaplain, Th. D (from the Dominican Pontifical University), licensee of the Jesuit PBI, Secretary for the Congregation of Bishops, Secretary for the College of Cardinals, archivist and librarian for the Vatican Secret Archives and Cardinal.

¹The study of the Church Fathers, divided into pre and post Nicene, Apostolic, Greek and Latin.

²Catholic infiltrated institution, also home to Ferdinand Baur and his higher criticism believing Biblical miracles to be myths.

³The Vatican II document *Dei Verbum* was essentially this article.

⁴The insightful point is made that 'lifting up the Apocrypha' brings down the Bible.

⁵This text had ~500 changes to the text made despite zero new manuscript discoveries.

⁶I.e. was not omniscient.

⁷This is excellent evidence from a hostile witness Allah is *not* the God of the Bible.

⁸Bishop Cyprian, *De unitate Ecclesiae*, 251AD.

⁹Boniface VIII, *Unum Sanctam*, 18/11/1302.

¹⁰An expert for theological advice.