

Review: Christian J. Pinto-*Bridge to Babylon: Rome, Ecumenism, and the Bible*, Adullam Films, 2016

Runtime (min): 171

Modern Textual Criticism-Lighter Than Vanity

This is an excellent documentary diving deep into the ancient heresy of Gnosticism, textual corruption, and the theology of modern ‘experts’ responsible for the ‘new’ critical Greek text [currently 28th Nestle and Aland text].

The material is needed for educating Christians about what foundations modern [post-1881] ‘bibles’ are really based on: repetition of centuries-old ‘higher critical’ attacks on authorship, denial of fundamentals of the faith (e.g. inerrancy of scripture), and the ‘embarrassment’ of early 20thC ‘new’ papyri riches [really disagreeing gnostic-type writings from the sands of Egypt].

A thesis of Rome and her Jesuits attempting to restore Latin Vulgate readings into modern bibles for ecumenical reasons is well-developed. It centres on Jesuit Cardinal Maria Martini as part of the Nestle and Aland team, Jesuit P. Louis Doutreleau’s work with Phokio Tano in feeding new papyri finds to the Bodmer Library, and Eugene Nida’s instruction of Jesuits in Rome on the art of dynamic equivalence translation.

The viewer will be amazed how unscientific and fact-free ‘modern’ textual criticism is, and how the history of the traditional text and current evidence, by weight and number [whether uncial, cursive, lectionary, or quotations], has, and continues to be ‘sacrificed on the altar’ of the Vatican Codex [B] as Dean John Burgon put it.

Frequent scripture quotations are used to powerfully cast down imaginations behind modern textual criticism’s axioms such as

neutrality, as well as heresies on the deity of Christ still afflicting the Church today [e.g. Jehovah's Witnesses and Arianism].

The only glaring gap is with some of the commentators who, while steadfast in assuring all the words of scripture have been preserved to this day, qualify this by reserving inspiration only to the [lost] originals. God however says the scripture 'is' inspired, from use of the present tense of the verb 'be' [cf. I Timothy 3.15-16]. Timothy himself therefore read inspired Old Testament scriptures, yet over a thousand years after they had been destroyed.

At nearly three hours the film is long but worth your time as it is quite rare to find so much valuable information in one production:

**"[F]or thou hast magnified thy word above all thy name." Psalm
138.2c**
