Paul Artale   22.10.18

Review: *Rome and the R.S.V*, An Address by Dr Hugh Farrell of California and a Review by the Secretary of the Trinitarian Bible Society, 25/5/1968

Pages: 14

Roman Tentacles in the Holy Bible

Still a timely warning to Christians to wake up and see the spiritual encroachment of Rome into the words of God, in this case via the Revised Standard Version.

There are many instances where this bible, or accompanying notes, enforce Roman tradition over true doctrine.

The author is an ex-Roman Catholic monk, and so speaks from experience regarding Rome's machinations.

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The belief has always been that the Roman Catholic Church would gain predominance, politically and educationally in the English-speaking world.

No organisation can triumph unless it destroys the testimony against itself, if that organisation is in error. However, by slightly introducing differences into the pure Word of God they can gradually achieve the same purpose as Bible burning. They merely have to change a word here and there.

Luke 1.26 is called the Angelic Salutation.

Whenever the Roman Catholic Church speaks of "the councils of the West" it is referring to the Lateran, Vienne, and Lyons.

There is an apocryphal story that when Mary and Joseph were fleeing into Egypt, when Herod was seeking to destroy the child, they took refuge in a cave and a spider came and spun many webs over the cave hiding them.

I John 5.16 (RSV) reads:

"If any one sees his brother committing what is not a mortal sin, he will ask, and God[a] will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that."

This aligns with Roman Catholic doctrine that venial sins can be forgiven by private acknowledgement and an "act of contrition", but mortal sin must be confessed to a priest.

Explanatory notes assert the primacy of Peter in Matthew 16.18: "Jesus makes Peter the foundation". Linus in II Timothy 4.12 is claimed to be the second Pope.

The three "holys" in Revelation 4.8 is said to be the Sanctus in the Mass.