

**Review: Jasper James Ray, *God Wrote Only One Bible, Eye Opener Publishers, Springfield, Oregon, 1955 (1983 edn.)***

Pages: 120

**Enthusiastic but Awkward Position on the Textus Receptus**

Key propositions of the author are the Textus Receptus is infallible and has been perfectly preserved as the final New Testament authority, and the King James Bible (Authorized Version) has 'a few mistranslations' (none are given). Also it (the AV) does not contain the original words given by inspiration of the Holy Spirit. While respectful of the AV as the English Bible it is said a better translation is theoretically possible.

Attacks against the Greek Vulgate are pointed out as frequent and early (e.g. Apostle Paul writing in II Corinthians 2.17, Marcion the heretic and Origen). This devastates the 'oldest is best' philosophy and corollary exaltation of the Vaticanus (B) and Sinaiticus (Aleph) manuscripts as the most reliable authorities.

A textual history is traced from the earliest Bibles (Old Latin and Syriac) up to the 1881 English Revised Version. Seeing a tree is known by its fruit, Origen, Eusebius, Westcott and Hort are looked at to understand corruption behind the Alexandrian text type, its origination and modern revival.

It is thought Eusebius' 50 bibles commissioned by Constantine in 331AD were taken from the 5th column of Origen's Hexapla, and that B and Aleph ('dated' c350 AD) could have been two of these.

The 1870 revision committee is looked at: blasphemous members, secretive nature and hypocritical translation practices. Worst of all the pernicious influence of Westcott and Hort and their 'new' Alexandrian Greek bible usurping the Textus Receptus. The finished product heralded the modern bible version period which the author prophetically sees as ending in a one-world ecumenical bible.

A thorough comparison of 162 verses across 44 English versions was

carried out showing serious differences against the Textus Receptus (as represented in English by the Authorized Version).

Unfortunately frequent errata mar the book.

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### I) **God Wrote Only One Bible (pp. 1-12)**

A base assertion is any writing not in full agreement with it cannot be the true Word of God.

An interesting book, “That Lawsuit Against the Bible.” by Dr. Harry Rimmer offered a prize for 15 years to anyone who could prove one scientific mistake in the Bible. There were no successful candidates.

The Bible itself was warnings against manipulations at the beginning (Law-Deuteronomy 4.2), middle (Writings-Proverbs 30.6), and the end (New Testament-Revelation 22.19). This is a clear admonition against those who restrict the warning in Revelation to that book alone.

Bible corruption can still exist with Church growth and so-called conversions. The widespread phenomena of corruption was occurring since Paul's second letter to the Corinthians, c. 60AD (2 Cr 2.17).

Philosophically, man is in an impossible position attempting to critique God's Word as its source is supernatural (II Pt 1.21).

### II) **Historically Only Two Streams of Bibles Have Come to Us (pp. 13-29)**

Dangers of tradition is evidenced by Trent (1546), which declared the Apocryphal books scripture, precisely as they advocated Purgatory, witchcraft, and the Immaculate Conception.

The textual theory of two streams is given – the pure and the corrupt. Man's scholastic ability, philosophy and hypothecating is the source of one, the other God's providential hand.

Just as the Pharisees, modern-day scholars have taken away the key of

knowledge (Luke 11.52) and caused confusion.

An early example of corruption among the 'Church Father's' time was Marcion the heretic. According to Irenaeus he and his followers shortening the Gospel of Luke and shortened Paul's epistles. Epiphanius in *the Panarion* describes eighty heretical parties.

Unity was said to be achieved by Constantine with his request for 50 copies of Origen's bible in 331 AD (which was the fifth column of his Hexapla). Eusebius of Caesarea was tasked with making the copies.

The Hexapla, Jerome's Vulgate, Sinaiticus, and Vaticanus are all representative of the Alexandrian or impure textual stream. Both the Vaticanus and Sinaiticus<sup>1</sup> (dated 325-350AD by modern 'scholars') fit this time line to be candidates of Eusebius' bibles.

On the King James' translation it should be kept foremost in mind translators had access to many copies of Jerome's Vulgate to use, yet they rejected them.

One disturbing fact was Origen and Eusebius' Arianism. Origen believed Jesus was a created being. At the 325AD Council of Nicaea Eusebius at first rejected the term 'consubstantial' as it was applied to Jesus (i.e. being of the same substance as God the Father).

In 327AD, Constantine received Arianism back into the empire and in his son Constantius' time many Bishops were of that persuasion. It began to persecute Orthodox believers and maintained strength for 300 years.

Acts 8.37 is raised to demonstrate corruption of the Alexandrian stream. Textually it is said to be found in some [late] Greek manuscripts, the Old Latin, and Patristic citations of Irenaeus [of Lyons] and Cyprian (2<sup>nd</sup> and 3<sup>rd</sup> C) which pre-date B and Aleph.

The fraud of the 1881 RV Committee is also manifested:

\*In 1870 the Southern (Canterbury) convocation raised the possibility of a revision and put it to the Northern convocation who rejected it. The Southern group proceeded regardless.

\*Revision rules were few alterations to the AV text, and any alterations deemed fit to be placed *in the margins*.

\*Two non-members, Wescott and Hort supplied their Greek New Testament to the committee. It was a 'neutral' text, the *smallest* of four arbitrary 'groups' of manuscripts. The neutral text is authoritatively represented by B which Hort elevated to the 'Chair of Authority'. Aleph was used as a substitute whenever B was deficient. Sympathetic scholars included Lachmann, Tregelles and Tischendorf.

\*One man in the committee openly denied in writing the deity of Christ!

\*The W-H NT was a 20-year secret work and supplied secretly to the committee and was designed to impact by its many small changes. It contains at least 5,337 differences from the Textus Receptus.

Defenders of the TR included Dean Burgon, Dr. Frederick Scrivener, and Prebendary Edward Miller.

Wescott and Hort are condemned by their Roman leanings, with Wescott enamored by a Pieta in a monastery, and Hort likening Jesus-worship to Mary-worship.

In 1924, the Presbyterian Church<sup>2</sup> wrote their was no basis for abandoning the AV, and the philosophy behind it was modernism, that *any* change is progress.

### III) Omissions Found in 44 New Version Bibles (pp. 30-67)

The author has performed a (painstaking) comparative study between the Textus Receptus and 44 NT versions using 162 key references. The RSV, NIV and 'modern' Greek texts differ in nearly all 162. The AV and Luther's 1522 NT are said to have zero.

### IV) Shocking Facts About Modern Bibles (pp. 68-84)

Double-mindedness in the RSV is shown and comparison made with Origen, who believed Christ was divine, yet only a creature of God at the

same time. Dead flies of corrupt human philosophy contaminate this translation. Examples include:

\*The virgin birth in Matthew 1.18-25 is opposed by Matthew 1.16 where the footnote says Joseph was the father of Jesus.

\*'Young woman' is in Isaiah 7.14 rather than virgin, which it reads in Matthew 1.23.

\*John 1 has the Word being God, yet in Proverbs 8.22 he (Jesus) was created at the beginning of the Lord's work implying he had a beginning.

\*Genesis 6.3: God's spirit shall not abide in man forever (it will for the born-again believer).

\*Psalm 45.6 (prophecy referred to in Hebrews 1.8. 'God' is omitted which attacks the deity of Christ. Hebrews 1.8 is translated correctly.

\*Daniel 3.25: The fourth man in the fire is likened merely to son of the gods. Naturalistic scholarship explain (without evidence) that as a pagan Nebuchadnezzar must have interpreted this vision through the filter of his own paganism.

\*Micah 5.2: A dangerous change to Christ's deity where the Lord has his *origin* from of old.

\*Luke 22.19: Instructions for communion to be symbolic are removed.

\*John 1.11: The 'home' of Jesus is said to be this world.

\*Pericope de adultera and the end of Mark's gospel are gone.

\*Colossians 1.14: Through Christ's blood is omitted, an atonement attack.

C. H. Dodd (1884-1973), director of the NEB translation is singled out for his heretical views, such as:

\*A good deal of the Bible today is simply pernicious, and a danger to religion and public morals if taken seriously.

\*Revelation is sub-Christian in tone and outlook.

\*God is merely author of the life in which human author's partake and scriptural authority is limited to that which the men themselves commanded.

\*Moses left the world with no writings.

\*Vicarious expiation is irrational to some degree.

\*John 3.16 is anthropomorphic.

Ian Paisley had condemnation for Dodd's views and his work.

The 'Good News' bible is singled out for its attack on two key doctrines, blood atonement and the deity of Christ. The former is omitted in fifteen verses, the latter in eight. It is claimed millions of these were sold at less than the cost of production, also it contains many pictures for appeal to young people.

Reasons are given for disregarding the Apocrypha as inspired writing:

\*Prophetic writings in Hebrew were dead for 400 years (after Malachi was given).

\*There is not one direct quotation from it in the New Testament, Jude 14-15 included.

\*Questionable teachings: Purgatory (II Maccabees 12.43-45), indulgences (Tobit 12.8-9), Immaculate Conception (Wisdom 8.19-20).

\*It was only 'canonised' at Trent in 1546.

**V) How We Can Know Which Bible Is The True Word of God (pp. 85-113)**

A discerning statement opens the chapter-modern versions have caused a state of bewilderment to come over believers. Logically all versions cannot

be the same as they are different. No disagreement exists on authority of the original autographs but unfortunately these (mainly the NT<sup>5</sup>) were corrupted almost immediately (cf. II Cr 4.2), precisely what would be expected of Satan.

Any paraphrase version becomes the word of man and thus disqualified from being God's word.

The canonisation of the Bible was a Holy Spirit-guided work of the early Church, i.e. born-again believers.

Some KJB facts are given: it has 31,175 verses, 1,189 chapters, and Psalm 118.18 is the middle verse. It came about from a superior translation process by which each man's work was reviewed by every other, and four times in total (the man, his company, other two companies, a final committee).

The spiritual condition of the KJV translators was in another league than those of modern times. Evidence is the handling of English words required to match the sense of the original languages but not contained in their manuscripts: they were placed in *italics*.

The Textus Receptus a.k.a. Greek Vulgate of 1633 AD. Robert Estienne's 1550, and Theodore Beza's 1598 editions of the TR were critical to the KJV translation work. The TR differs in 5,337 places to the W-H text.

Syrian Peshitta of Antioch was the 'Queen of the Versions' and aligns with the TR. Given its early translation is of 150AD it precedes B and Ⲁ (Alexandrian-type manuscripts), proving the TR is older than the Alexandrian line (and therefore more reliable by the modern scholar's own philosophy!).

Based on a scholar Dr. Nolan's original research, the Italic Version of 157 AD (which contains the Johannine Comma) was Apostolic.

Unfortunately it is mentioned the KJV contains 'a few mistakes'.

In contrast to the KJB, the RV translation work was carried out in secret-the W-H Greek NT was secretly placed in the hands of the translation

committee, the work also done in secret<sup>4</sup>. Part of this is astutely observed to be a marketing ploy to give a burst of sales upon release (which it did).

The RSV of 1952 was also a secretive affair.

#### VI) **Bible God Wrote Teaches Separation (pp. 104-113)**

The TR/KJB does not teach ecumenicalism like the modern versions- separation, division and *equal* yoking are right beliefs.

The world is moving closer to a one-world religion which necessitates a one-world bible. It would have to remove many parts on the atonement of Christ's work.

The prophesied famine of God's word in Am 8.11-12 will likely come through a multiplicity of versions.

#### VII) **Plenary-Verbal Bible Inspiration (pp. 109-113)**

Plenary is defined as true and complete, to the last detail. Verbal is the subject, the very words themselves and inspiration is God's process of getting those words from heaven to earth. None of His words are from a man's mind.

An interesting interpretation of the Manna from heaven and the dew is given. The dew is Biblical truth which condenses to form the words of God, and when the sun rises it evaporates leaving the bread (Manna) to eat. Words leave the paper and ink and enter into a man's heart wherein the Sun of righteousness arises.

Believing on Christ's words is eating him (cf. John 6.48ff).

The unbeliever can never consume Christ's words in this way as they cannot understand them, only the paper and ink (I Cr 2.14).

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<sup>1</sup>Dr. Constantine authoritatively claims this as his work on Mt. Athos, finished 1840 AD when he was 19.

<sup>2</sup>Which has now fully apostatized by recently solemnizing sodomite unions, cf. *Presbyterian Assembly Recognises Gay Marriage*, Associated



Press, <http://www.cbsnews.com/news/presbyterian-assembly-recognizes-gay-marriage-as-christian/>, 19.6.2014.

<sup>3</sup>The NIV has now overtaken the AV as the top-selling 'bible', cf. *Top Bible Translations Remain NIV, KJV and NKJV*, Christian Post, <http://www.christianpost.com/news/top-bible-translations-remain-niv-kjv-and-nkjv-104870/>, 26.6.14.

<sup>4</sup>As opposed to the AV which the whole realm was consulted if required.

<sup>5</sup>Careful scribal habits of the Masoretes ensured OT textual transmission was more secure (from a humanistic viewpoint).