

HARVEST INSPIRATION DISCOVERIES

[HTTP://PRODISCOVERIES.COM](http://PRODISCOVERIES.COM)

FUNDAMENTALLY, THERE ARE ONLY TWO STREAMS OF BIBLES

TABLE OF CONTENTS

TABLE OF CONTENTS	1
FUNDAMENTALLY, THERE ARE ONLY TWO STREAMS OF BIBLES	1
EARLY CORRUPTION OF BIBLE MSS.....	2
THE BIBLE ADOPTED BY CONSTANTINE AND THE PURE BIBLE OF THE WALDENSES.	2
THE GLORIFICATION OF THE VATICANUS AND SINAITICUS.....	4
MODERN BIBLES	4
ARAMAIC PESHITTA BIBLE.....	5
The N.I.V. has the support of Origen, the perverter of Scripture.....	6
VATICANUS "B"	7
FACTS:.....	7
THE FATHERS give us a much more reliable proof of time of writing.	7
THE RECEIVED TEXT.	8

FUNDAMENTALLY, THERE ARE ONLY TWO STREAMS OF BIBLES

Anyone who is interested enough to read the vast volume of literature on this subject, will agree that down through the centuries there were only two streams of manuscripts.

The first stream which carried the Received Text in Hebrew and Greek, began with the apostolic churches, and reappearing at intervals down the Christian Era among enlightened believers, was protected by the wisdom and scholarship of the pure church in her different phases; by such as the church at Pella in Palestine where Christians fled, when in 70 A. D. the Romans destroyed Jerusalem; by the Syrian Church of Antioch which produced eminent scholarship; by the Italic Church in northern Italy; and also at the same time by the Gallic Church in southern France and by the Celtic Church in Great Britain; by the pre-Waldensian, the Waldensian, and the churches of the Reformation.

This first stream appears, with very little change, in the Protestant Bibles of many languages, and in English, in that Bible known as the King James Version, the one which has been in use for three hundred years in the English speaking world. These MSS. have in agreement with them, by far the vast majority of numbers. So vast is this majority that the enemies of the received Text admit that nineteen-twentieths and some ninety-nine one-hundredths of all Greek MSS. are of this class; while one hundred per cent of the Hebrew MSS. are for the Received Text.

The second stream is a small one of a very few manuscripts. These last MSS. are represented: (a) In Greek: — The Vatican MS., or Codex B, in the library at Rome; and the Sinaitic, or Codex Aleph (#), its brother. (b) In Latin: — The Vulgate or Latin Bible of Jerome. (c) In English: — The Jesuit Bible of 1582, which later with vast changes is seen in the Douay, or Catholic Bible. (d) In English again: — In many modern Bibles which introduce practically all the Catholic readings of the Latin Vulgate which were rejected by the Protestants of the Reformation; among these, prominently, are the Revised Versions.

So the present controversy between the King James Bible in English and the modern versions is the same old contest fought out between the early church and rival sects; later between the Waldenses and the Papists from the fourth to the thirteenth centuries; and later still, between the Reformers and the Jesuits in the sixteenth century.

+++++

EARLY CORRUPTION OF BIBLE MSS.

The last of the apostles to pass away was John. His death is usually placed about 100 A. D. In his closing days, he cooperated in the collecting and forming of those writings we call the New Testament. An ordinary careful reading of Acts, Chapter 15, will prove the scrupulous care with which the early church guarded her sacred writings. And so well did God's true people through the ages agree on what was Scripture and what was not, that no general council of the church, until that of Trent (1645) dominated by the Jesuits, dared to say anything as to what books should comprise the Bible or what texts were or were not spurious.

While John lived, heresy could make no serious headway. He had hardly passed away, however, before perverse teachers infested the Christian Church. The doom of heathenism, as a controlling force before the superior truths of Christianity, was soon foreseen by all.

These years were times which saw the New Testament books corrupted in abundance. Eusebius is witness to this fact. He also relates that the corrupted manuscripts were so prevalent that agreement between the copies was hopeless; and that those who were corrupting the Scriptures, claimed that they really were correcting them.

When the warring sects had been consolidated under the iron hand of Constantine, this heretical potentate adopted the Bible which combined the contradictory versions into one, and so blended the various corruptions with the bulk of pure teachings as to give sanction to the great apostasy now seated on the throne of power.

Beginning shortly after the death of the apostle John, four names stand out in prominence whose teachings contributed both to the victorious heresy and to the final issuing of manuscripts of a corrupt New Testament. These names are,

- 1, Justin Martyr,
- 2, Tatian,
- 3, Clement of Alexandria, and
- 4, Origen. We shall speak first of Justin Martyr.

THE BIBLE ADOPTED BY CONSTANTINE AND THE PURE BIBLE OF THE WALDENSES.

CONSTANTINE became emperor of Rome in 312 AD. A little later he embraced the Christian faith for himself and for his empire. As this so called first Christian emperor took the reins of the civil and spiritual world to bring about the amalgamation of paganism and Christianity, he found three types of manuscripts, or Bibles, vying for supremacy: the Textus Receptus or Constantinopolitan, the Palestinian or Eusebio-Origen, and the Egyptian of Hesychius.^{f1} The adherents of each claimed superiority for their manuscript.

Particularly was there earnest contention between the advocates of the Textus Receptus and those of the Eusebio-Origen text.^{f2}

The defenders of the Textus Receptus were of the humbler class who earnestly sought to follow the early church. The Eusebio-Origen text was the product of the intermingling of the pure word of God and Greek philosophy in the mind of Origen. It might be called the adaptation of the Word of God to Gnosticism.

As the Emperor Constantine embraced Christianity, it became necessary for him to choose which of these Bibles he would sanction.

Quite naturally he preferred the one edited by Eusebius and written by Origen, the outstanding intellectual figure that had combined Christianity with Gnosticism in his philosophy, even as Constantine himself was the political genius that was seeking to unite Christianity with pagan Rome.

Constantine regarded himself as the director and guardian of this anomalous world church, and as such he was responsible for selecting the Bible for the great Christian centers. His predilection was for the type of Bible whose readings would give him a basis for his imperialistic ideas of the great state church, with ritualistic ostentation and unlimited central power. The philosophy of Origen was well suited to serve Constantine's religio-political theocracy.

Eusebius was a great admirer of Origen and a deep student of his philosophy. He had just edited the fifth column of the Hexapla which was Origen's Bible. Constantine chose this, and asked Eusebius to prepare fifty copies for him. Dr. Ira M. Price refers to the transaction as follows:

"Eusebius of Caesarea (260-340), the first church historian, assisted by Pamphilus or vice versa, issued with all its critical marks the fifth column of the Hexapla, with alternative readings from the other columns, for use in Palestine. The Emperor Constantine gave orders that fifty copies of this edition should be prepared for use in the churches."f3

The Vaticanus Manuscript (Codex B) and the Sinaiticus Manuscript (Codex Aleph #) belong to the Eusebio-Origen type, and many authorities believe that they were actually two of the fifty copies prepared for Constantine by Eusebius. Dr. Robertson singles out these two manuscripts as possibly two of the fifty Constantine Bibles. He says:

"Constantine himself ordered fifty Greek Bibles from Eusebius, Bishop of Caesarea, for the churches in Constantinople. It is quite possible that Aleph (#) and B are two of these fifty."f4

Both these manuscripts were written in Greek, each containing the whole Bible, we think, though parts are missing in them now. The Vatican MS. is in the Papal Museum at Rome; the Sinaitic MS. is in the Soviet Museum at Moscow, Russia.

Dr. Gregory, a recent scholar in the field of manuscripts, also thinks of them in connection with the fifty. We quote from him:

"This Manuscript (Vaticanus) is supposed, as we have seen, to have come from the same place as the Sinaitic Manuscript. I have said that these two show connections with each other, and that they would suit very well as a pair of the fifty manuscripts written at Caesarea for Constantine the Great."f5

.....It is evident that the so-called Christian Emperor gave to the Papacy his indorsement of the Eusebio-Origen Bible. It was from this type of manuscript that Jerome translated the Latin Vulgate which became the authorized Catholic Bible for all time.

The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution, as we shall now show. In studying this history, we shall see how it was possible for the pure manuscripts, not only to live, but actually to gain the ascendance in the face of powerful opposition.

As the Sinaiticus was the brother of the Vaticanus, wherever pages in the latter were missing, Hort used the former. He and Westcott considered that when the consensus of opinion of these two manuscripts favored a reading, that reading should be accepted as apostolic.f340 This attitude of mind involved thousands of changes in our time-honored Greek New Testament because a Greek text formed upon the united opinion of Codex B and Codex (#) [Aleph] would be different in thousands of places from the Received Text. So the Revisers "went on changing until they had altered the Greek Text in 5337 places."f341

Dr. Scrivener, in the Committee sessions, constantly issued his warning of what would be the outcome if Hort's imaginary theories were accepted. In fact, nine-tenths of the countless divisions and

textual struggles around that table in the Jerusalem Chamber arose over Hort's determination to base the Greek New Testament of the Revision on the Vatican Manuscript.f342 Nevertheless, the Received Text, by his own admission, had for 1400 years been the dominant Greek New Testament.f343

which they had been working for twenty years was founded on Codex B and Codex (#) [Aleph], as the following quotations show:

"If Westcott and Hort have failed, it is by an overestimate of the Vatican Codex, to which (like Lachmann and Tregelles) they assign the supremacy, while Tischendorf may have given too much weight to the Sinaitic Codex."f344

As Canon Cook says:

"By far the greatest number of innovations, including those which give the severest shocks to our minds, are adopted on the authority of two manuscripts, or even of one manuscript, against the distinct testimony of all other manuscripts, uncial and cursive... The Vatican Codex,... sometimes alone, generally in accord with the Sinaitic, is responsible for nine-tenths of the most striking innovations in the Revised Version."f356

THE GLORIFICATION OF THE VATICANUS AND SINAITICUS

Why was it that at so late a date as 1870 the Vatican and Sinaitic Manuscripts were brought forth and exalted to a place of supreme dictatorship in the work of revising the King James Bible? Especially when shocking corruptions of these documents betray a "systematic depravation"? On this Dean Burgon says: "The impurity of the texts exhibited by Codices B and (#) [Aleph] is not a matter of opinion, but a matter of fact. These are two of the least trustworthy documents in existence... Codices B and (#) [Aleph] are, demonstrably, nothing else but specimens of the depraved class thus characterized." f486

MODERN BIBLES

How far the new theology has been adopted by the editors of the many different kinds of modern Bibles, is a question space does not permit us to pursue. In the main, all these new editions conform to the modern rules of textual criticism. We have already mentioned Fenton, Goodspeed, Moffatt, Moulton, Noyes, Rotherham, Weymouth, Twentieth Century, the Polychrome, and the Shorter Bible.

+++++

The evidences on the other hand in favor of the Authorized Version (KJV) go back to much earlier years. Note these facts:-

1. One very interesting and little used line of evidence is found in the writings of the earliest Church Fathers. When quoting Revelation 22:14 they All quote "do His commandments." These Include Tertullian (AD 200) Cyprian (AD 248-258) and Tertionius (AD 390). The first of the others to quote Revelation 22:14 as "wash their robes" was Athanasius, Bislop of Alexandria, in the fourth century (AD 326-373) This proves positively that the only earliest and true words of this text are "do His commandments." They were the originals. These early men knew nothing of "wash -their robes." The words "wash their robes" did not appear. until the fourth century.

The fourth century was the century of corruptions on a gigantic scale. It was the century of Constantine, Jerome and Eusebius. It was the century of the introduction of the pagan symbol, the cross. It was the century that brought in Sunday in place of the Sabbath of the Lord thy God. It was the century in which the church adopted so many corruptions of doctrine and practice. It was a bad century, moreover, it brought many corruptions into the Scripture. This was the century that gave birth to the Latin Vulgate by Jerome.

This was the manuscript of Scripture that contained "many errors." Great Controversy, page 56.

ARAMAIC PESHITTA BIBLE

Aramaic language. It is the root from which Hebrew sprang. Peshitta is the authorized text of the Scriptures and had its origin in the lands from which Christianity sprang and it is written in the language in which Our Blessed Lord, His disciples and the early Christians spoke and wrote. These facts are known to all Biblical scholars.

Even those who have made translations from the Greek, frankly admit that Jesus spoke Aramaic and his teachings were handed down in that language.

The Christians in Palestine and Syria were the first to embrace Christianity. They must have had Gospels in Aramaic in order to preach to Greeks and other people. Gospels were in circulation before St. Paul's conversion. They were written ten or fifteen years after the Crucifixion. They were the recordings of the eye witnesses who had traveled with Jesus and who could record most of the teachings of their Lord. Papias tells us that Matthew wrote in the language of the Hebrews, that is Aramaic. This is supported by the testimonies of the early fathers and historians.

Aside from the historical and geographical support, the Peshitta New Testament text varies considerably from the Greek and Latin versions which were made later for the use of new converts to Christianity. There are hundreds of passages where the meaning is different from that of the Greek version. The style of writing is purely Aramaic and the idioms are Eastern. Neither does Peshitta agree with recent New Testament translations made from Greek into Aramaic.

The New Testament revisions in the Monophysite text had no effect on the main body of the Church in the East under the Persian Empire. The Church rejected the doctrines advanced at the Council of Ephesus and bitterly opposed the spread of Greek and Monophysite doctrines. Neither were these revisions used in Monophysite Churches. They were only used privately by bishops and scholars as Greek sources of the Scriptures to facilitate their work in achieving unity between the Imperial Byzantine Church and the Monophysites in Syria and Egypt. Then again, Persia, an enemy of the Byzantine empire, for political reasons was strongly opposed to the Introduction of Greek doctrines among the Christians in the East. The Persian kings issued decrees to imprison and expel priests and bishops found to be sympathetic to the Byzantine Church.

Such were the political and religious conditions which isolated the Christians in the East from the rest of the Christians in the Byzantine Empire and the rest of the Christian world. This isolation continued through Arab, Mongol and Turkish rule from the sixth to the thirteenth century. As the result of this continued isolation, the Biblical customs and manners and the Aramaic language remained unchanged and the Scriptures escaped additions and revisions.

Asahel Grant, M. D., the first American missionary to discover the Assyrians, writes in his book, *The Nestorians, or the Lost Tribes*: "The Nestorians have preserved the scriptures in manuscript with great care and purity." He puts the date of Peshitta New Testament in the early part of the second century A. D.

The Christians in the Persian Empire, because of continuous warfare between Persia and Rome, did not participate in the Councils which took place in the Roman Empire, and therefore, escaped the introduction of new doctrines and dogmas which might make necessary Scriptural revisions. Until the coming of American and English missionaries in the early part of the nineteenth century, the Assyrian Christians were not aware of the religious and political changes which had taken place in the Byzantine Empire and the rest of the Western World. They had not even heard of Martin Luther, The Reformation, or the discovery of America. The news that others had escaped the fury of Genghis Khan and Tamerlane was a surprise to them.

One thing which has impressed the readers of these manuscripts is the care with which they were produced. There is hardly a word of variance. Eastern scribes always copy Scriptures carefully. Time is immaterial to them when copying the Word of God.

Sir Frederick Kenyon, Curator at the British Museum, in his book Textual Criticism of the New Testament, speaks highly of the accuracy and antiquity of Peshitta MSS.

The Peshitta New Testament is an ancient and the only authoritative document of the New Testament in use among the Syriac Aramaic speaking people of Palestine, Syria, Mount Lebanon, Mesopotamia, Persia and Malabar (South India) from the first century A D, to the present day. The terms Aramaic and Syriac are interchangeable.

Thus the Syriac, the language of Jesus, unites with the Scripture quotes of the earliest Fathers in proclaiming the truth of Revelation 22:14 in the Authorized Version.

It is "do His commandments" and not the corrupt text "washed their robes."
Revelation 22:14 in the Syriac:-14 Blessed are those who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City

Sister White quotes Revelation 22:14 probably a dozen times and in every case she quotes from the Authorized Version. (KJV-) When quoting Revelation 22:14 she never uses any of the perverted modern versions, "wash their robes."

She does also give us some very interesting and helpful light. This light from heaven shines clearly through the mists and confused reports of history. Here we have truth, uncontaminated by the bias of humanity. Early Writings, page 220,221 "I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition."

Much of that changing of the ancient writings (Scripture = writings) was done by monks. Great Controversy, page 56 "Suggested by the father of lies. Ancient writings were forged by monks and a church that had rejected the truth greedily accepted these deceptions."

Men like Origen, Cement of Alexandria, Jerome and Eusebius looked to philosophy as the supreme authority. To change Scripture to fit in with their philosophy was an easy matter.

++++
The N.I.V. has the support of Origen, the perverter of Scripture.
Constantine and Jerome of the fourth century - the century of corruption of truth. The century of the change of the Sabbath to Sunday. The century of the introduction of the pagan sign of the cross. The century of the first church father to quote the perversion "wash their robes."

The Advocates of the N.I.V. proudly claim that it is based on "The two most reliable early manuscripts." These go back to the "fourth century". They are the Vaticanus and Sinaiticus. They are both from the Papacy. "Come out of her My people."

They are the back-bone of the hundred and more new versions in English that have been brought out in recent years. Their recognized importance are always in the order given. For instance Sir Frederic Kenyon in his book "The Bible Story" p. 43 refers to "The great Vatican Manuscript" and again "The oldest and best of all is the Codex Vaticanus." P. 49. He further states, "The outstanding characteristic of their (Westcott and Hort) work is the predominant importance which they attach to the Vaticanus, to which the Sinaiticus takes second place." p. 164.

It was largely the work of Westcott and Hort that pushed these two manuscripts to the fore and advanced the theory that "the oldest manuscripts are the most accurate." This has been echoed so often that today it has largely been accepted as a recognized fact.

I am reminded of Herr Hitler's claim "Tell a lie often enough and it will be accepted as a truth. So let us note a few facts.

VATICANUS "B"

It is the best known Greek Uncial Manuscript. It came to light in the Vatican Library in 1481. It is believed to have been written in the 4th Century, between 350 to 370 AD. Dr. Ruckman, the writer of many books on the manuscripts wrote:-

"The Westcott and Hort text, is substantially the Roman Catholic Vaticanus (B). No Bible student has ever handled it, except Catholic scribes." The Christian Handbook of Manuscript Evidence, p. 24.

It is interesting to note that Westcott and Hort called the Vaticanus a "Neutral text preserved on an island of purity." (Since when is the Vatican "an island of purity.") The Vaticanus is always placed first. It is written on fine Vellum. It has 759 pages, 10 inches x 10 3/4 inches. Each page has three narrow columns. It is in excellent condition. Apparently it has had very little use.

+++++

FACTS:

The facts are that no one knows for sure when, where and by whom the Vaticanus was written. They are all a matter of guess. They are wholly unknown. The style of writing is the main criterion for age.

"The style of writing adopted in the manuscripts... forms the simplest and surest criteria for approximating the date of the documents." Scrivener, p.29 Vol. I.

We must always remember that the practice of dating manuscripts did not begin till the 10th Century so that the age of all manuscripts prior to that time, are based, in main, on changes of style. The difficulties thus encountered by scholars in putting an accurate date on an ancient manuscript are illustrated by the following quote-

"The Herculanean papyri buried from 79 A. D. downwards may probably be a century older still Hence from three to four hundred years must have elapsed betwix the date of the Herculanean rolls and that of our earliest Biblical (N.T.) manuscripts. Yet the fashion of writing has changed but little during the interval." Scrivener, page 33, Vol.1

THE FATHERS give us a much more reliable proof of time of writing.

While we cannot get any of these manuscripts back beyond the 4th Century, the fathers can be dated back to the 2nd and 3rd Century.

Take an example: Basil, Bishop of Caesarea, died 379 AD. Therefore, his writings would be most likely a few years before his death. Thus his writings were before the Vaticanus.

It is a significant, but usually neglected fact, that the fathers from the 2nd to the 5th Century used the Scriptures heavily. In fact if all the manuscripts were lost, the New Testament could practically all be restored by the quotations from the fathers alone. Over 95% of these quotations support the King James Version. These go back well before any known manuscript. This reveals the weakness in the claim that originated with Westcott and Hort, namely that the oldest manuscripts must be the most reliable. They hide the fact that these two oldest manuscripts are the product of the corrupt century of the compromising Constantine. This was the century when corruption poured into Christendom like a Niagara.

Jerome and Eusebius, lovers of Origen's philosophizings, and worshippers of Constantine and compromise, produced the Vaticanus, Sinaiticus and Vulgate. Today, the defenders of these manuscripts boast that they come from the 4th Century. I agree. But what a century! Before me as I write is Mosheim's church history, and under the Century he tells of the many, many errors that were introduced. This was the century the Sabbath was changed. Note the clear and definite statement –

This compromise between paganism and Christianity resulted also in the corrupt manuscripts - the Vaticanus, Sinaiticus and the Vulgate.

In Great Controversy, page p. 56 we also read - "Ancient writings were forged by monks ... And a church that had rejected the truth greedily accepted these deceptions."

In Early Writings p. 220 -

"I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain."

Many excuses are made for the use of the N.I.V. and other popular perversions of Scripture. For instance, it is claimed that many new manuscripts have been found. Why don't they tell you that of all manuscripts both old and new, 95% of them favor the King James Version and only a bare 5%, the corrupt products of the 4th Century.

Referring to the Vaticanus and Sinaiticus, Dean Burgan writes: "These are two of the least trust-worthy documents in existence." Revision Revised, p. 315,316.

THE RECEIVED TEXT.

There are over 5000 New Testament Manuscripts. 95% of them support what is known as the Textus Receptus or Received Text. This was the New Testament for 1500 years down to the reformation and for 350 years since

Papyrus copies 150 - 400 AD

Uncial copies 500 - 1500 AD

Latin Bible - Waldensian 1100 - 1300

Latin Bible - Albigenses 1380 - X550

Latin Bible - Lollards 1300 -1500

Tyndale 1525

Luther Bible 1530

Coverdale 1535

Matthews 1537

Great Bible 1539

Geneva 1560

Bishops 1568

Page 8 of 9

A.V. or K.J.V. 1611

This was the Bible of the Reformation, the Wesley revival and it was the Bible of the pioneers of the Great Advent Movement.

The N.I.V. and other perversions has cut out the underlined words of Jesus. Why? Because the Vaticanus and Sinaiticus omitted them.

FALSE CLAIM - "ALL VERSIONS ARE-GOOD." PSALM 22:16 "They pierced my hands and my feet."
(Luke 24:40 "He showed them His hands and feet.")

Good News - "They tear at my hands and feet."

New English Bible - "They hacked off my hands and feet."

ZECH.13:6 "What are these wounds in thine hands?"

Good News - "What are these wounds on your chest?"

N.I.V. - "What are these wounds on your body?"

R.S.V. - "What are these wounds on your back?"

Living Bible - Ken Taylor - "What are these scars on your chest? These are the scars I received when I was in a brawl with my friend."

Moffats Translation - "When He is asked 'Then what are these scars on your hands?' He will answer 'I got these in my harlot's house.'"

Smith and Goodspeed - "In the house of my lovers."

New World Translation (Jehovah's Witnesses) - "And when someone says to him, 'What mean these scars on your back?' He will say, 'I was wounded in the house of my lovers.'"