

Who Fosters false Doctrine and how will all nations be Induced to drink it?

"The *higher critics* put themselves in the place of God, and review the word of God, **revising or endorsing it**. In this way all nation are induced to drink the wine of the fornication of babylon." Letter 48, 1-21-1897 {UL 35.4}

Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria, where Christian and pagan schools stood side by side. Here it was that such men as Origen and Clement, recognized Fathers of the church, adopted the philosophy of the Greeks, and applied to the study of the Bible the same methods which were common in the study of Homer and other Greek writers. Higher criticism had its birth in Alexandria. It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect, a revival of the philosophy of Plato. These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world, and finally established the mystery of iniquity. {1901 SNH, SDP 229.2}

"There are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to **review** His decisions and statutes, **endorsing, revising, reshaping,** and **annulling** at their pleasure." {RH 3-29-1906.1}

"The fallen denominational churches comprise babylon". {TM 61.3} also PP124

"Babylon has been fostering **poisonous doctrines**, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, and advocating and exalting the first day of the week above God's holy and sanctified day. These and kindred errors..." {TM 61.3} also GC 389, 586.

Paul warn of forged Counterfeit Apostolic Writings?

2 Thess. 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"suggested by the father of lies. **Ancient writings were forged by monks.** . . . And a church that had rejected the truth greedily accepted these deceptions. {GC 56.1}

"Those who trust in their intelligence he (satan) will make believe that they can **correct the**

scriptures."

"Read the testimony of Jesus Christ that **not even a little dot was to be altered**, but it is just as written by the finger of God on tables of stone." {UL 101.2,3}

How vastly different are the errors of the Revised! They are the product of a well-laid, designing scheme to incorporate in the text the theology of the Revisers. Westcott, writing to Hort *before* the committee was under way, rejoiced that the future chairman, Dr. Ellicott, was "quite capable of accepting heartily and adopting personally a *thorough* scheme." And when the new book was published, Bishop Westcott recommended it to the Bible student, because the *profound effect on doctrine was produced* by changing "here a little, there a little." He clearly convicted the Revised Version of being the product of a designing scheme with an ulterior purpose. He said: {OABV BGW 181.1}

"But the value of the Revision is most clearly seen when the student considers together a considerable group of passages, which bear upon some article of the Faith. The accumulation of small details then produces its full effect. Points on which it might have seemed pedantic to insist in a single passage become impressive by repetition. . . . The close rendering of the original Greek in the Revised Version appears to suggest ideas of creation and life and providence, of the course and end of finite being and of the Person of the Lord, who is the source of all truth and hope, which are of deepest interest at the present time."⁶⁰ {OABV BGW 181.1}

60 westcott. *Some Lessons*. pp. 184. 185.

All must see that it was a "*thorough scheme*." The dominant minds on the Revision Committee approached their task, committed beforehand to this "*thorough scheme*." The errors therefore of the Revised Version *are not incidental and accidental*, as those of the Received Text, *but are so systematically interlinked that they constitute with cumulative effect vital changes in doctrine*. The Revised Version bears the stamp of intentional Systematic Depravation. {OABV BGW 181.3}

Ladies Home Journal
March 1953
The Old Bible and the New
Dorothy Thompson

"I find the new text inferior on nearly every page to the one it seeks to supplant. . . It is weaker, less vivid, defective in imagery, less beautiful, less inspired. And I, at least, do not find it easier to read."

"The men in the reign of King James who produce the great Bible were a large body of the greatest scholars of the period. . . The fidelity of their text to the original has never since been successfully challenged, and its beauty makes it the greatest monument of the English language. . . It appeared in an age when the Reformation was revitalizing the religious sense of the people; in an age when men had gone to the block for the right to print and read the Bible;

it coincided with the English renaissance that produced Shakespeare; it was written when the English language was most vivid and virile. All these factors combine to produce the clarity, simplicity, passion, beauty and majesty of the King James Bible which has outlasted all subsequent revisions."

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Bible, KNOWLEDGE OF, NOT ENCOURAGED BY ROME.—It cannot be claimed for the medieval church that she ever encouraged a knowledge of the vernacular Scriptures even for her priests. The utmost she did was to tolerate a knowledge of the psalter, or service books, and in the fifteenth century, of the *Plenaria*, *which were made up of paragraphs from the Gospels and Epistles along with legends and popular tales*. Increasingly, too, Romanism developed on the lines it still follows, and sacerdotalism was casting its baleful shadow all over Europe, *a knowledge of the vernacular Scriptures was regarded with suspicion by ecclesiastical authorities*. As mutterings of dissatisfaction began to be heard among awakening nations, the influence of the Bible was rightly felt to be hostile at once to the oppressor and the priest.—“*The Arrested Reformation*,” Rev. William Muir, M. A., B. D., B. L., pp. 37, 38. London: Morgan and Scott, 1912.

Bible, THE WESTMINSTER CONFSSION OF FAITH. (1647) ON.—VI. The whole counsel of God, concerning all things necessary for his own glory, man’s salvation, faith, and life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, *unto which nothing at any time is to be added, whether by new revelations of spirit, or traditions of men*.—“*The Creeds of the Evangelical Protestant Churches*.” Phillip Schaff, p. 603 (*American Revision*, 1801). London: Hodder and Stoughton, 1877.

WEBSTER’S NEW TWENTITH CENTURY DICTIONARY 1956.

psal'tēr, *n.* [L. *psalterium*; Gr. *psalterion*, a stringed instrument.]

1. [P—] The Book of Psalms; Often applied to a book containing the psalms separately printed; especially, the Book of Psalms as arranged for and constituting a part of the Book of Common Prayer (in the Anglican church) and Breviary (in the Roman Catholic church).
2. In the Roman Catholic church, a series of devout sentences or aspirations, one hundred and fifty in number, in honor of certain mysteries, as the sufferings of Christ; also, a rosary consisting of a hundred and fifty beads, corresponding to the number of psalms.

brē'-vi-ā-ry, *n.* [L. *breviarium*, an abidgment, from *brevis*, short.]

1. An abridgment; a compend; an epitome.
2. A book containing the daily service of the Roman Catholic church. It consists of prayers or offices to be used at the canonical hours.
3. A similar book used by the Greek church.

Note: protestants have changed their position.

Protestants don't believe you can use any Bible.

Dr. Luther Weigle, chairman of the Revision Committee of the Revised Standard Version, recently published by the National Council of Churches, speaking to a capacity audience in the armory in Washington, D. C., Sept. 30, 1952, said, in effect, that ***you cannot use the King James Version and the Revised Standard Version together. It will bring in confusion; use one or the other.*** Of course he recommended the Revised Standard Version. The National Council of Churches, widely known for its higher critical attitude toward inspiration, has plainly stated that it intends to displace the King James Bible with this new Version. {RSV R.W. 3.1}

You cannot use these two Versions together because one teaches doctrines conflicting with the other. To accept two mutually contradicting versions as Bibles will tend to destroy faith in the Bible itself and in God. We do not overlook the improvement made in the new Version by replacing with modern expressions a number of words in the King James whose meanings have changed during past decades. We wish the revisers had stopped. there. Instead, they gave us many uncalled-for changes. We now compare only a few of the texts drastically changed in the new Version. One need not be a Hebrew or Greek scholar to see the revolutionary effect of these changes. {RSV R.W. 3.2}

To say, "*Oh, this is only another version,*" fails to reveal the dangerous situation. Nothing like this ever happened before in the history of the world. Never before was a nation wide drive for the Bible undertaken "by Catholics and Protestants at the same time, as on the week of Sept 28 to Oct. 5, 1952: ***the declared aim of the Protestants*** was to sell a million copies of the RSV and ***to eliminate the King James Bible from English-speaking churches.***²¹ This means that the birth of this new Version is intended to bring about the doom of the King James Bible. This is declared conflict. Therefore the promoters of the RSV are instigators of controversy; the believers in the King James are defenders. {RSV R.W. 29.4}

²¹ "Our Parish Confraternity", August, 1952, Washington, D.C.

Catholics don't believe you can use any Bible.

BIBLE ADVENTISM

BY ELDER JAMES WHITE.

Sermon Seven.

THE JUDGEMENT.

114-116

That the pope was restored, or a new one chosen is admitted. But that he has power to depose kings and put the saints to death now, is denied. Before his dominion was wrested from him, he deposed kings at pleasure for centuries, and silenced heretics by the flame, the rack, the prison, and the sword. This he cannot do now, nor has he been able to do it since 1798. The papacy is compelled to tolerate Protestantism. Hear the pope himself on that subject. Here is his letter, *dated Sept., 1840*, at Rome:—

“ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI., by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

“Venerable Brethren,—Health and the Apostolic Benediction. You well know, Venerable Brothers, how great are the calamities with which the Catholic church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. . . . Indeed, are we not (oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people, and with the farmers? *Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people*, or pestiferous newspapers and other like publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

“We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity. . . . Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled

zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify against the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.”

“Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

“GREGORY XVI., Pope.”

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Bible, ROMAN CATHOLIC RULES CONCERNING READING OF.—5. Editions of the original text and of the ancient Catholic versions of Holy Scripture, as well as those of the Eastern Church, if published by non-Catholics even though *apparently edited* in a faithful and complete manner, *are allowed only to those engaged in theological and Biblical studies, provided* also that the dogmas of the Catholic faith are not impunged in the prolegomena or annotations.

6. *In the same manner*, and under the same conditions, other versions of the Holy Bible, wether in latin or in any other dead language, published by non-Catholics, are permitted.

CHAPTER III

7. As it has been clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without any distiction, more harm than utility is thereby caused, owing to human temerity: *all versions in the vernacular, even by Catholics, are altogether prohibited*, unless approved by the holy see, or published under the vigilant care of the bishops, with annotations taken from the Fathers of the church and learned Catholic writers.

8. *All versions of the Holy Bible, in any vernacular language, made by non-Catholics are prohibited; and especially those published by the Bible societies*, which have been more than once condemned by the Roman Pontiffs, because in them the wise laws of the church concerning the publication of the sacred books are entirely disregarded.

Nevertheless, these versions are permitted to students of theological or biblical science, under the conditions laid down above (No. 5).—“*The Great Encyclical Letters of Pope Leo XIII.*,” pp.

412, 413. New York: Benziger Brothers, copyright 1903.

Bible, CATHOLIC ENCYCLOPEDIA ON CIRCULATION OF, BY BIBLE SOCIETIES.—The attitude of the church toward Bible societies is one of unmistakable opposition. Believing herself to be divinely appointed custodian and interpreter of Holy writ, she cannot without turning traitor to herself, approve the distribution of Scripture “without note or comment.” The fundamental fallacy of private interpretation of the Scriptures is presupposed by the Bible societies. It is the impelling motive of their work. But it would be likewise the violation of one of the first principles of the catholic faith—a principle arrived at through observation as well as by revelation—the insufficiency of the Scriptures alone to convey to the general reader a sure knowledge of faith and morals. Consequently, the Council of Trent, in its fourth session, after *expressly condemning all interpretations of sacred text which contradict the past and present interpretations of the church*, orders all Catholic publications to see to it that their editions of the Bible have the approval of the Bishops.

Besides this and other regulations concerning Bible readings in general, we have several acts of the popes directed explicitly against the Bible societies. Perhaps the most notable of these are contained in the Encyclical *Ubi Primum* of Leo XII, dated 5 May, 1824, and Pius IX’s Encyclical *Qui Pluribus*, of 9 November 1846. Pius VIII in 1829 and Gregory XVI in 1844, spoke to similar effect. It may be well to give the most striking words on the subject from Leo XII and Pius IX. To quote the former (*loc. cit.*):

“You are aware, venerable brothers, that a certain Bible society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, *is endeavoring to translate, or rather to pervert, the Scriptures into the vernacular of all nations*. . . . It is to be feared that by false interpretation, the gospel of Christ will become the gospel of men, or still worse, the gospel of the devil.”

The Pope then urges the bishops to admonish their flocks that owing to human temerity, more harm than good may come from indiscriminate Bible reading.

Pius IX says (*loc. cit.*): “There crafty Bible societies, which renew *the ancient guile of heretics*, cease not to thrust their Bibles upon all men, even the unlearned,—their Bibles, which have been translated against the laws of the church, and often contain false explanations of the texts. Thus, the divine traditions, the teaching of the Fathers, and the authority of the Catholic Church are rejected, and every one in his own way interprets the word of the Lord, and distorts their meaning, *thereby falling into miserable errors*,”—*The Catholic Encyclopedia, Vol. II, art. “Bible Societies,” p. 545.*

WEBSTER’S NEW TWENTIETH CENTURY DICTIONARY 1956.

“**Vër-nač-lär**, *n.* One’s own tongue, especially with reference to its idioms or characteristic

modes of expression: sometimes the dialect of a specific locality, or a specific class of people; characteristic speech.”

Being or characteristic of or appropriate to everyday language; “common parlance”; “a vernacular term”; “vernacular speakers”; “the vulgar tongue of the masses”; “the technical and vulgar names for an animal species”.