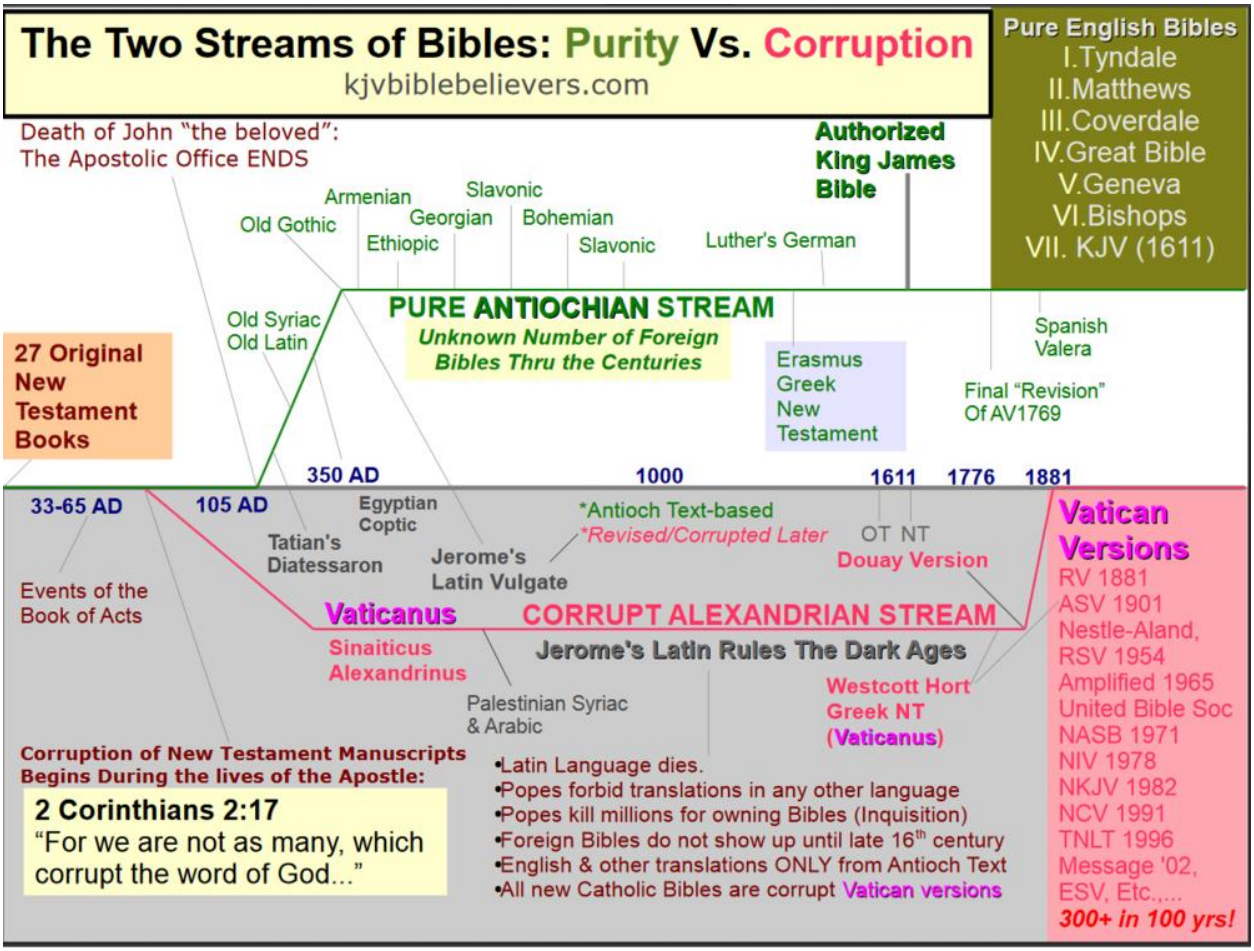
THE TWO STREAMS OF BIBLES MODEL OF TRANSMISSION: IT'S ORIGINS & ACCURACY



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From This Generation For Ever: A Study of God's Promise to Preserve His Word

To access the YouTube Playlist for these Lessons click here.

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Sunday, May 12, 2019— Grace Life School of Theology—*From This Generation For Ever*
Lesson 87 The Two Streams of Bibles Model of Transmission: Its Origins & Accuracy (Gothic Bible)

Introduction

- In Lesson 85 we studied Dr. Wilbur Pickering's argument for one stream of transmission existing within the 95% Byzantine majority with "eddies" of aberrant/abnormal transmission existing along the banks of the main stream of transmission. These "eddies" are comprised of MSS that are not only cut off from the mainstream of transmission (א & B) in terms of their readings but they are also cut off from each other. The MSS swirling in the "eddies" of history are so dissimilar from each other in terms of their readings that it is impossible to utilize them in forming a single monolithic archetype to compete with the Byzantine majority. Therefore, the 95% agreement found in the MSS of the Byzantine stream is only mathematically possible if the autographs themselves formed the archetype for the main stream of transmission.

- At the end of Lesson 85, I presented my illustration of the Transmission Turnpike for the first time.

    - Based upon the historical and textual evidence we have considered, if one were to diagram the stream of transmission it would resemble a highway, Transmission Turnpike if you will, stretching from the 1st century to the 21st and beyond into the "ages to come" (Ephesians 2:7). Remaining squarely on the highway, and thereby safely traversing time and history, are the Greek MSS of the Byzantine majority as well as translations, patristic quotations, and lectionaries that are in substantive doctrinal agreement with each other despite not possessing *verbatim* wording. This mass of textual witnesses preserved and transmitted the *pure text* of scripture.

    - In addition, we should expect to find some textual witnesses driving with wheels on both the highway and the shoulder. These witnesses are best viewed as *mixed texts* in that they contain *pure* readings as well as corrupted ones to varying degrees. While they may have begun squarely on the highway, they have drifted to the shoulder over time. Therefore, we would expect to find MSS in this category traveling with varying degrees of recklessness i.e., differing amounts of purity and corruption.

    - Lastly, Bible Believers should expect to encounter "FORDs" or Found On Road Dead MSS littering the ditches of history. These MSS not only disagree with the readings of the majority but they also disagree with each other. These are the left for dead MSS of history that have no evidence of ever having been copied or used by the body of Christ. Their existence in the present is due to their intentional abandonment by the believing church in the past. It is these discarded vehicles (MSS) along the ditches of the Transmission Turnpike that have been revitalized by modern textual critics and foisted upon to the body of Christ as the original text of scripture.

- Since teaching Lesson 85 on Sunday, April 28, 2019 I have received feedback on the Transmission Turnpike illustration. In a future Lesson I will present the contents of this feedback in an attempt to fine tune the illustration.

- Like Pickering, I now see one stream of preservation/transmission as having occurred during the dispensation of grace. Along the banks (in Pickering's "eddies") or in the ditches (FORDs along

my Turnpike) are the remnants of Satan's attempt to corrupt the word of God during the church age. I have not, however, always seen/understood transmission to have occurred in this manner.

- Historically, the King James Only movement has maintained and propagated a very different view of transmission than the one advanced by Pickering. Likewise, I have not always held to a view of transmission like the one put forth in my Transmission Turnpike illustration. Recent studies have caused me to change my mind and search for a more accurate way of explaining how preservation/transmission occurred. I would like to take the next couple Lessons to explain how and why I changed my mind and how it relates to my Transmission Turnpike illustration.

- In order to accomplish this task, we must first understand the standard view of transmission that has dominated pro-King James argumentation since the middle of the 20th century. This Lesson is devoted to that purpose and will cover the following points:

    - The "Two Streams of Bibles" View of Transmission

    - Historical Origins of the "Two Streams of Bibles" Paradigm

    - First Questioning of the "Two Streams of Bibles" Paradigm

The "Two Streams of Bibles" View of Transmission

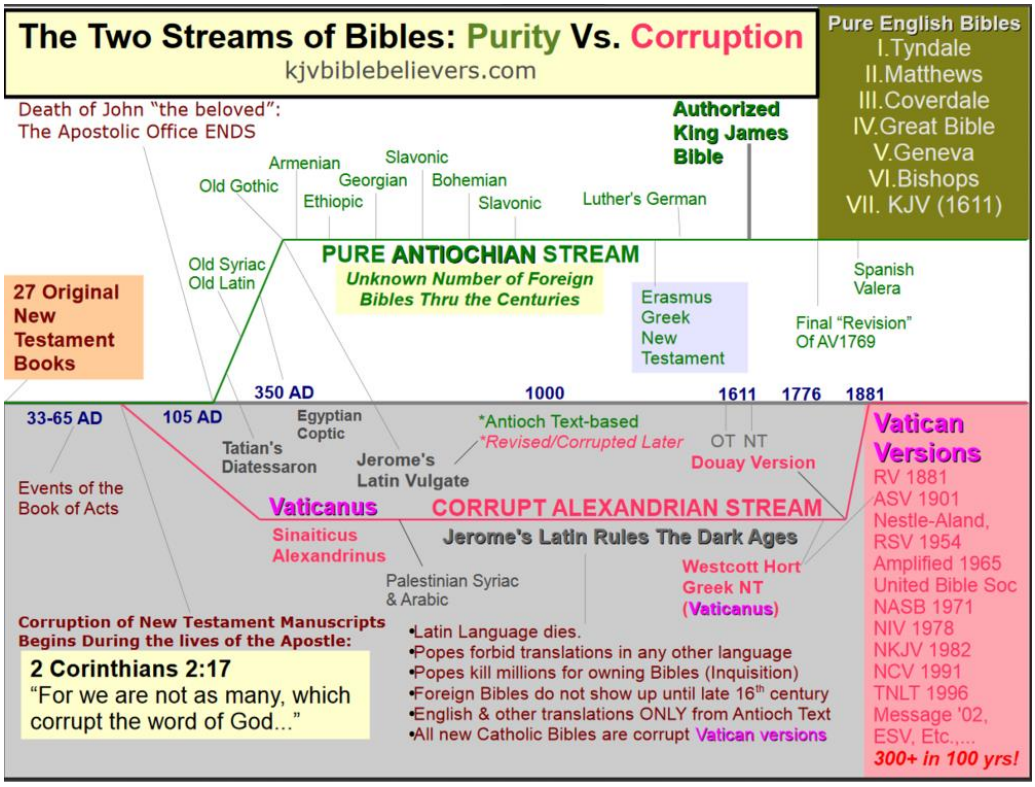
- In the past, as recently as the Summer of 2018, I believed that there had been two streams or lines of transmission–one pure and the other corrupt. This fact is evidenced by the following charts I created in 2011 in preparation for preaching on the 400th anniversary of the King James Bible.

    - The Critical Text

    - The Preserved Text

- The notion of "two streams of Bibles" or "two Bible lines" or "two text lines" is very prevalent in pro-King James argumentation and literature. My thinking on this matter had been greatly influenced by arguments found in literature of the King James Only movement.

- Please consider the transmissional picture painted by the following chart.



- Please see Appendix A on page 62 for additional examples and depictions of the "two streams of Bibles" paradigm of transmission.

- Many of the showcased examples in the Appendix are very complex in terms of their structure and details. All of them agree, however, on the following general points:

  - There are two streams/lines of Bibles. One emanating from Antioch and the other from Alexandria, Egypt.

  - One stream/line is pure (the Antiochian) and the other stream/line is corrupt (the Alexandrian).

  - The MSS of the Byzantine Text-Type are always placed in the pure stream/line. Whereas, the principle witnesses of the so-called Alexandrian Text such as Codex Sinaiticus (ℵ), Codex Vaticanus (B), and Codex Alexandrinus (A) are always placed in the corrupt steam/line.

  - The Italia (Old Latin), Peshitta, and Gothic translations, among others, are always placed in the pure stream/line, thereby giving the impression that these early translations are in complete agreement with the Textus Receptus (*TR*) the text of the Reformation and the King James Bible because they are in the same stream/line.

  - In contrast, Jerome's Latin Vulgate is always placed in the corrupt stream/line emanating from Alexandria, Egypt and culminating in the various editions of the Critical Text and Modern Versions.

- Therefore, these charts depict the Old Latin (Italia), Peshitta, and Gothic translations as "good" Bibles and the Vulgate as "bad." More specifically, the Old Latin and Vulgate are pitted against each other as rivals in opposing streams/lines.

- Lastly, these charts leave their readers with the impression that there is an unbroken line of systematic and sequential corruption stretching back to the earliest centuries of church history in the following reverse order:

    - Modern Versions—NASV, NIV, NKJV, ESV (20th & 21st Centuries)
    - UBS/Nestle Aland Greek New Testaments (20th Century)
    - Revised Version (1881)
    - W&H Greek New Testament (1881)
    - Douay Rheims Translation (1582)
    - Codex Alexandrinus (A)—(5th Century)
    - Latin Vulgate (382)
    - Codex Sinaiticus (א) & Codex Vaticanus (B) (330-350 supposedly)
    - Origen
    - Papyri
    - Alexandria, Egypt

Historical Origin of the "Two Streams of Bibles" Paradigm

- Historically, the notion that transmission occurred in "two streams of Bibles" first appeared in Benjamin G. Wilkinson's 1930 book *Our Authorized Bible Vindicated*. As the title suggests, Wilkinson's book was aimed at defending the Authorized Version and the traditional Greek text (*TR*) against the incursions being made into the body of Christ by the Critical Text and Modern Versions during the first half of the 20th century. Chapter 1 of Wilkinson's book titled, "Fundamentally, Only Two Different Bibles" contains a subsection labeled "Fundamentally, There are Only Two Streams of Bibles." It is here that we find the enunciation of the "two streams of Bibles" paradigm of transmission for the first time.

    - "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 [Italia/Old Latin]; 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 [19/20] and some ninety-nine one-hundredths [99/100] 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 (א), its brother. We will fully explain about these two MSS. later.

(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." (Wilkinson, 13-14)

- Later at the end of Chapter 2, Wilkinson stated the following and presented the following chart of "Two Parallel Streams of Bibles:"
    - "NOTE: The two great families of Greek Bibles are well illustrated in the work of that outstanding scholar, Erasmus [Wilkinson attributes this notion to Erasmus second hand via Fredrick Nolan's 1815 book *An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament*. See page 413 in Nolan.]. Before he gave to the Reformation the New Testament in Greek, he divided all Greek MSS. into two classes: those which agreed with the Received Text and those which agreed with the Vaticanus MS.

Apostles (Original).	Apostates (Corrupted Originals).
Received Text (Greek).	Sinaiticus and Vaticanus Bible (Greek).
Waldensian Bible (Italic).	Vulgate (Latin). Church of Rome's Bible.
Erasmus (Received Text Restored).	Vaticanus (Greek).
Luther's Bible, Dutch, French, Spanish, Italian, French, Italian, etc.,	Westcott and Hort (B and Aleph). English Revised 1881.
Tyndale, (English) 1535 Rheims (English) from (from Received Text).	Dr. Philip Schaff (B and Aleph). American Revised 1901.
King James, 1611 Oxford Movement. (from Received Text).	

[Note how Wilkinson attributes knowledge to Erasmus that Erasmus knew nothing of during his own lifetime i.e., the KJB, Codex Sinaiticus, the W&H Greek Text, Revised Version (1881), and American Standard Version (1901).] (Wilkinson, 30)

- Careful readers of these citations from Wilkinson will notice how much they have in common with our summary of the "two streams" charts above. Once this notion was deposited into the thought stream by Wilkinson it was picked up by later defenders of the Traditional Text and the Authorized Version and advanced in an uncritical manner.

    - 1955—Jasper James Ray wrote *God Wrote Only One Bible* which contains a chapter titled "Historically Only Two Streams of Bibles Have Come to Us" (Cp. 2).

    - 1964—Peter S. Ruckman wrote *The Bible "Babel"* which contained diagrams of the "good" and "corrupt" trees found on pages 69 and 70 of Appendix A.

    - 1970—David Otis Fuller edited *Which Bible?* Fuller's book contained an edited reprint of Wilkinson's 1930 work *Our Authorized Bible Vindicated* including the entirety of Chapter 1 "Fundamentally, Only Two Different Bibles."

- Through the twin influences of Ruckman and Fuller the "two streams/lines of Bibles" paradigm of transmission cemented itself into the argumentation of the King James Only movement. Later pro-King James authors repeated this talking point in some manner to varying degrees. The following list is not intended to be exhaustive.

    - C. 1981—*Perfected or Perverted: A Shocking Expose of the Modern Versions of the Bible* by Norman Ward.

        - Dedicated to David Otis Fuller. Quotes the works of Fuller and Ruckman.

    - 1987—*An Understandable History of the Bible* by Dr. Samuel C. Gipp

    - 1989—*The Answers Book: A Helpbook for Christians* by Dr. Samuel C. Gipp

    - 1994—*Which Bible is God's Word?* by Gail Riplinger

    - 1999—*Forever Settled: A Survey of the Documents and History of the Bible* by Dr. Jack Moorman

        - On pages 127 and 128 Moorman reproduced the quotation from Wilkinson above without clearly citing it or giving Wilkinson credit.

    - 2001—*Touch Not the Unclean Thing: The Text Issue and Separation* by Dr. David H. Sorenson

        - Chapter Four is titled "The Double Stream of Biblical Texts"

    - 2003—*In Awe of Thy Word: Understanding the King James Bible, Its Mystery & History, Letter by Letter* by Gail Riplinger

First Questioning of the "Two Streams of Bibles" Paradigm

- Cutting my doctrinal teeth regarding the translation debate on the literature of the King James Only movement, I had taken for granted the truthfulness of the "two streams of Bibles" paradigm. Since the notion is so prevalent in the literature of the movement, I assumed that it had been factually vetted for accuracy and therefore I accepted it as true.

- In August 2018, Nathan Kooienga and I, were discussing what topics I should cover in the 3rd segment of this class (September 2018—May 2019). When the topic of transmission came up, we discussed the "two streams of Bibles" model and how it might be worked into the curriculum. Knowing that I had never studied the truthfulness of the model for myself, I started researching to see what I could find on the Peshitta and Gothic translations. Therefore, it was not until the Summer of 2018 when preparing to teach the current segment of this class that I encountered some information that disturbed me and made me question the paradigm's veracity for the first time.

- Since the Peshitta and Gothic translations are always listed in the "good" or "pure" stream/line of Bibles, I decided to look first at specific readings in those translations fully expecting to find factual justification for their placement in the "preserved" stream of Bibles. Instead, what I found troubled me.

Gothic Bible

- First, I looked at the extant Gothic Bible by utilizing the Wulfila Project website. Sponsored by the University of Antwerp in Belgium, this site allows its user to compare the Gothic text against both Greek and English via the King James Bible (Click here to utilize this feature). Since there is not a complete extant copy of the Gothic Bible it was not possible to check every passage that I would have liked. In addition, I purchased a copy of *The Gospels: Gothic, Anglo-Saxon, Wycliffe, and Tyndale Versions Arranged in Parallel Columns with Preface and Notes* by Joseph Bosworth. This book is recommended by Gail Riplinger on page 74 of *Which Bible is God's Word*.

- The first passage I checked was Mark 1:2 to see if the verse read "Isaiah the prophet" as in the Critical Text and Modern Versions or "prophets" as in the *TR* and KJB. Based upon what I had been led to believe, by reading King James Only literature, what I found troubled me.

    - Gothic—swe gameliþ ist in Esaïin **[Isaiah]** praufetau: sai, ik insandja aggilu meinana faura þus, saei gamanweiþ wig þeinana faura þus.

- The extant copies of the Gothic Bible contain a corrupt Critical Text reading in Mark 1:2, one of the hallmark passages utilized by King James advocates to quickly discern the textual basis of a given Modern Version. In the Gothic Bible, a supposedly "pure" textual witness, according to the "two streams of Bibles" paradigm I found a corrupt reading in Mark 1:2. This should not have been the case according to the prevailing "two streams of Bibles" orthodoxy in the King James Only movement.

- Recalling I had read something previously about the Byzantine textual basis for the Gothic Bible, I went to my bookshelf to retrieve my copy of Gail Riplinger's *The History of the Bible: Erasmus & The Received Text Vol. II A.D. 500-1500*, a book that I had purchased and read in 2001. In this work Riplinger reports that Ulfilas used Byzantine or "KJV type" MSS to translate the Gothic Bible in 350 AD:

    - "The Gothic Gospels, among the oldest of the vernacular versions, match the text of Erasmus and the King James Bible."

- Riplinger then quotes the following from the *Cambridge History of the Bible Vol. II* in support:

- "The original Greek manuscript or manuscripts, from which Ulfilas made his transition of the Gothic Gospels, belong to the Byzantine group [KJV type] . . . As in the Gospel, the original text of the epistles was of the Byzantine type . . . and differs little from the fully developed Textus Receptus of the later period." (*Cambridge History of the Bible Vol. II*, pages 347, 355)

- So, in her book published in 2000, Gail Riplinger a leading King James Only advocate said that the Gothic Bible was a translation of the same textual tradition that produced the KJB. Yet, my own independent examination of just one verse in the Gothic Bible suggested something quite different.

- Perplexed, I decided to look at Colossians 1:14 to see if the "blood" of Christ had been taken out of the Gothic Bible. According to a Gothic-English Dictionary, the Gothic word for blood is blôþ. My examination revealed that the "blood" (blôþ in Gothic) of Christ in Colossians 1:14 was missing from the extant copies of the Gothic Bible. In its current textual state, the Gothic Bible agrees with Modern Versions in this verse, yet we are told in King James Only literature without any qualification or explanation that it is pure and uncorrupted even on par with the King James itself.

  - Gothic—in þammei habam faurbauht, fralet frawaurhte,

- Next, I checked the reading of I Timothy 3:16 in the Gothic Bible. I wanted to know if it read "God was manifest in the flesh" as does the *TR* and KJB or something else. First, I determined that the Gothic word(s) for God is "guþ" or "gudis." This word appears twice in one verse before in I Timothy 3:15 in the Gothic Bible.

  - Gothic—aþþan jabai sainjau, ei witeis hvaiwa skuld ist in garda gudis **[God]** usmitan, saei ist aikklesjo gudis **[God]** libandins, sauls jah tulgiþa sunjos.

  - KJB—But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God **[gudis]**, which is the church of the living God **[gudis]**, the pillar and ground of the truth.

- Notice how the occurrences of "gudis" in the Gothic coincide with occurrences of "God" in the KJB in I Timothy 3:15. The Gothic text of I Timothy 3:16 reads as follows:

  - Gothic—jah unsahtaba mikils ist gagudeins runa saei gabairhtiþs warþ in leika, garaihts gadomiþs warþ in ahmin, ataugids warþ þaim aggilum, merids warþ in þiudom, galaubiþs warþ in fairhvau, andnumans warþ in wulþau.

- The word(s) "guþ" or "gudis" are conspicuously missing from the extant Gothic text of I Timothy 3:16. Here is yet another example of where a reading found in extant copies of the Gothic Bible is not as "pure" as I have been led to believe.

- Given that there are portions of the Gothic Bible that are not currently extant, I was not able to check all the readings I would have liked. The following is a summary of my findings on other key passages.

- Luke 2:33—maintains the doctrine of the virgin birth of Christ by reading Joseph [Iosef] not "father" as do modern version in this verse.

- John 7:53-8:11—the entire passage on the woman taken in adultery is removed from extant copies of the Gothic Bible. Chapter 7 ends with verse 52 and Chapter 8 begins with verse 12.

- Mark 16:9-20—the Gothic Bible does contain this passage according to the Wulfila Project website. That being said, Bosworth's *The Gospels: Gothic, Anglo-Saxon, Wycliffe, and Tyndale Versions Arranged in Parallel Columns* stops at Mark 16:12.

- Acts 8:37—not available, not currently extant.

- I John 5:7—not available, not currently extant.

- Even a cursory evaluation of the extant Gothic Bible reveals that it is far from the specimen of purity that Gail Riplinger and other King James advocates would have us believe. The situation when it comes to transmission is not as neat and tidy or clear cut as the "two streams of Bibles" narrative indicates. Rather than being an objective emblem of textual purity, the extant Gothic Bible is viewed more accurately as a *mixed text* driving down the shoulder of history on my Transmission Turnpike illustration.

Repudiating Riplinger

- Recall from above Gail Riplinger's citation from the *Cambridge History of the Bible Vol. II* regarding the Gothic Bible. Please consider the following table comparing Riplinger's quotation and what *Cambridge* actually said about the Gothic Bible. The bolded text in the *Cambridge* column highlights the words that Riplinger left out of her citation.

Riplinger's Citation	**Original Statement for *Cambridge***
"The original Greek manuscript or manuscripts, from which Ulfilas made his translation of the Gothic Gospels, belong to the Byzantine group [KJV type] . . . As in the Gospel, the original text of the epistles was of the Byzantine type . . . and differs little from the fully developed Textus Receptus of the later period." (*Cambridge History of the Bible Vol. II*, pages 347, 355)	"The original Greek manuscript or manuscripts, from which Ulfilas made his translation of the Gothic Gospels, belong to the Byzantine group, **with a sprinkling of western readings** (347) . . . As in the Gospel, the original text of the epistles was of the Byzantine type, **with a number of western readings. This text represents the mid-fourth-century stage in the development of the Byzantine text,** and differs little from the fully developed Textus Receptus of the later period." (*Cambridge History of the Bible Vol. II*, pages 347, 355)

- Notice how nicely the actual quote from *Cambridge* correlates with the textual facts we observed by looking at the extant Gothic Bible. The extant Gothic Bible is largely in agreement with the readings found in the Byzantine/*TR*/King James text platform, but it does contain instances of corruption that Riplinger would never tolerate from the Critical Text and/or a Modern Version.

- Rather than quoting the *Cambridge History of the Bible* honestly, Gail Riplinger has selectively engineered a quote that hides from her readers the fact that the extant Gothic Bible is not as pure

as the "two streams of Bibles" paradigm has asserted. Not only does she leave out the inconvenient wording about "western readings" in the Gothic, she actively steers her readers away from the truth by inserting the phrase "KJB type" in brackets. Moreover, the exact same quote is reproduced in her 2003 publication *In Awe of thy Word* on pages 625 and 969. Lastly, on page 74 of *Which Bible is God's Word?* Riplinger recommends Bosworth's *Parallel Gospels* with the following statement:

- "The antiquity of the KJV type-text is evidenced in Joseph Bosworth's *Parallel Gospels*. It includes the Gothic version dated about 360, the Anglo-Saxaon version dated between 600 and 900, the Wycliffe translation dated 1381, and the Tyndale dated 1526. Comparing them with the King James Version and the new versions quickly shows that the King James is the text that has been used historically by the church as far back as the Gothic period, dated 360." (Riplinger, 74)

- So, Riplinger is arguing that the Gothic, a Bible that contains readings in its extant copies, that she would never tolerate in a modern version is fundamentally the same text as the KJB. This is beyond my ability to comprehend and represents how far Riplinger is willing to go in order to salvage the "two streams of Bibles" paradigm.

Conclusion

- In a future Lesson we will consider the rest of the story as it pertains to the Gothic Bible. For the time being, we need to acknowledge that the facts on the ground, as they pertain to the extant Gothic Bible, present a much different story than the "two streams of Bibles" paradigm has painted for us. The King James position is not aided by the advancement of arguments that are contradicted by the facts.

- In Lesson 88, I will present my findings on the Peshitta translation.

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Sunday, May 19, 2019— Grace Life School of Theology—*From This Generation For Ever*
Lesson 88 The Two Streams of Bibles Model of Transmission: Its Origins & Accuracy, Part 2 (Peshitta)

Introduction/Review

- Last week in Lesson 87 we began looking at the origins and accuracy of the "two streams of Bibles" paradigm for how preservation/transmission was accomplished. In doing so, we covered the following points:
    - The "Two Streams of Bibles" View of Transmission
    - Historical Origins of the "Two Streams of Bibles" Paradigm
    - First Questioning of the "Two Streams of Bibles" Paradigm
- In Lesson 87, I showed you how the Gothic Bible is depicted on many of the "two streams of Bibles" charts. Many of these charts place the Gothic in the pure stream/line along with the MSS of the Byzantine majority, the Textus Receptus (*TR*) and the King James Bible. Then we looked at specific passages in the Gothic that contained readings that King James advocates would find corrupt. Last, we compared our observations regarding readings from the Gothic Bible with the characterization of this translation in the writings of Gail Riplinger.
- Our major takeaway was that in its extant form, the Gothic Bible contains readings that advocates of the "two streams" of transmission paradigm would never tolerate from Modern Versions. Yet, they list the Gothic Bible in the pure stream of transmission on their charts. The point below picks up where Lesson 87 left off by looking at my first questioning of the "two streams of Bible" model of transmission.

First Questioning of the "Two Streams of Bibles" Paradigm Continued

- Since the Peshitta and Gothic translations are always listed in the "good" or "pure" stream/line of Bibles I decided to look at the Peshitta next.

Peshitta

- The Phesitta, along with the Gothic, is almost always listed in the pure stream of transmission on "two streams of Bibles" charts and diagrams. As far as I can tell this was done for the first time when J.J. Ray placed the Peshitta on his "good tree" of Bibles in his 1955 book *God Wrote Only One Bible*. Benjamin Wilkinson had not included the Peshitta on his "Two Parallel Streams of Bibles" table in 1930. Regarding the Peshitta, Ray stated the following:
    - "A number of textual authorities state that the Bible of the Syrian Church, the Peshitta, was translated from the Greek Vulgate into Syrian about 150 A.D. This view is favored by G.H. Gwilliam, learned Syrian scholar and editor. His views are supported by Burgon and Miller, and others. This Peshitta version is admired by Syriac scholars as a careful; faithful; simple; direct; literal version; clear and forceful in style. These characteristics have given it the title "Queen of the Versions."

> Antioch was the capital of Syria where the early believers were first called Christians, (Acts 11:26). In a few years the Syrain believers could be numbered by the thousands. Their Bible, the Peshitta, even today generally follows the Received Text. This is another proof that the foundation for the King James Bible is older and more reliable than the Vatican MS which was elevated to the chair of authority by Westcott and Hort." (Ray, 78-79)

- As noted above, in 1964 Dr. Peter S. Ruckman followed Ray by placing the Peshitta on his "good tree" of Bibles in his book *The Bible "Bable."*

- The following from the pen of Dr. David H. Sorenson in *Touch Not the Unclean Thing: The Text Issue and Separation* is emblematic of what is commonly said about the Peshitta in pro-King James literature:

    - "Another ancient translation of the New Testament is the Syrian Peshitta Version. It should be recalled that it was in Antioch of Syria that the disciples were first called Christians. Moreover, the church at Antioch was the sending church as well as the home church of the apostle Paul. . . Accordingly, a translation of the New Testament into Syrian was made in A.D. 150. This translation was called the Peshitta Version. Even Hort acknowledges that this translation paralleled the Received Text.

      Of interest is that the word Peshitta is a Syrian word which means "common." It thus was analogous to the later Latin term vulgate which essentially meant the same thing. It would also approximate to the later sense of the term Received Text (or in this case, "version") of the Bible for a given language. There is little question, even by proponents of the critical text, that the Peshitta Version was translated from a Greek text rooted in the Received Text. . . The greater point, however, is that one of the earliest churches of the Christian era used a translation of the New Testament based upon the Received Text. That is a clear indication that the Received Text was the true text of the New Testament with roots leading back to the autographa." (Sorenson, 79-81)

- Please note that neither Ray nor Sorenson cites any textual examples as evidence to substantiate their claims regarding the Peshitta. Rather, in the case of Ray, he appeals to the authority of other writers such as Gwilliam, Burgon, Miller, Robinson, or Vedder to substantiate his claims. The same could be said for a host of other pro-King James works.

- Using the Peshitta New Testament website I was able to check readings of English translations of the Peshitta for myself against the King James. The following points are a summary of what I found.

- First, the oldest extant witness to the Peshitta dates from the 5th century (400s). (Miller, 75)

- Second, it is important to note that there have been three major translations of the Peshitta into English in the last one hundred fifty years.

    - 1849—John Wesley Etheridge

- 1851—James Murdock
- 1933—George M. Lamsa
    - 2006—Janet Magiera, an associate to Lamsa, published the *Aramaic Peshitta New Testament Vertical Interlinear* in three volumes.

- An examination of the readings found in these translations reveals that the extant witnesses to the Peshitta New Testament are anything but the showpieces of textual purity assumed by the "two streams of Bibles" paradigm. Extant copies and printed additions of the Peshitta in Syriac are widely varied in terms of their readings as the following examples will demonstrate. We will begin by comparing the same passages that we considered in Lesson 87 when looking at the extant Gothic Bible, in the same order: Mark 1:2; Colossians 1:14; I Timothy 3:16; Luke 2:33; John 7:53-8:11; Mark 16:9-20; Acts 8:24; I John 5:7

Mark 1:2

Etheridge (1849)	As it is written in **Eshaia the prophet**: Behold, I send my angel before thy face, Who shall make straight [Or, prepare] thy way.
Murdock (1851)	As it is written in **Isaiah the prophet**: Behold, I send my messenger before thy face, who shall prepare thy way.
Lamsa (1933)	As it is written in **Isaiah the prophet**, Behold I send my messenger before your face, that he may prepare your way,
King James	As it is written in **the prophets**, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

- Just as we observed last week with the Gothic, the Peshitta contains a Critical Text reading in Mark 1:2, a popular verse for easily discerning the textual basis of a given translation. Yet we are assured by Ray and Sorenson as well as other King James Only authors that the Peshitta was translated from an early form of the Received Text.

Colossians 1:14

Etheridge (1849)	in whom we have redemption and the forgiveness of sins:
Murdock (1851)	by whom we have redemption and remission of sins:
Lamsa (1933)	By whom we have obtained salvation and forgiveness of sins.
King James	In whom we have redemption **through his blood**, even the forgiveness of sins:

- All three translations of the Peshitta leave out the blood of Christ in Colossians 1:14. Why would this be? Because the Syriac MSS and/or printed editions they are translating into English do not contain the phrase "through his blood" in the source language. Like we saw with the Gothic in Lesson 87, the Peshitta contains a Critical Text reading in Colossian 1:14, yet we are assured many times over in pro-King James literature of its textual purity.

I Timothy 3:16

Etheridge (1849)	And truly great is this mystery of righteousness, **which was revealed in the flesh**, and justified by the Spirit, and seen of angels, and preached among the peoples, and believed in the world, and taken up into glory.

Murdock (1851)	and truly great, is this mystery of righteousness, **which was revealed in the flesh**, and justified in the spirit, and seen by angels, and proclaimed among the Gentiles, and believed on in the world, and received up into glory
Lamsa (1933)	Truly great is this divine mystery of righteousness: **it is revealed in the flesh**, justi-fied in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, and received up into glory.
King James	And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

- King James advocates excoriate the Critical Text and Modern Versions for attacking the deity of Christ in this verse for not reading "God was manifest in the flesh." Yet many of the same people place the Peshitta in the line of pure Bibles along with King James on their "two streams of Bibles" charts despite it containing a reading in I Timothy 3:16 that they would not approve of in Modern Versions. Once again, the reason the Peshitta reads as it does in English is because of how the text reads in the extant Syriac MSS.

Luke 2:33

Etheridge (1849)	But **Jauseph and his mother** wondered at these words which were spoken concerning him.
Murdock (1851)	And **Joseph and his mother** were astonished at those things which were spoken concerning him.
Lamsa (1933)	And **Joseph and his mother** marvelled about these things which were spoken concerning him.
King James	And **Joseph and his mother** marvelled at those things which were spoken of him.

- In Luke 2:33, the Peshitta, like the Gothic, maintains the doctrine of the virgin birth of Christ by reading Joseph not "father" as the Critical Text and Modern Versions do in this verse.

John 7:53-8:11

Etheridge (1849)	Does not contain the narrative of the woman taken in adultery.
Murdock (1851)	Contains the entire passage.
Lamsa (1933)	Contains the entre passage.
King James	Contains the entire passage.

- In the case of the woman taken in adultery (John 7:53-8:11), the extant evidence from the Peshitta is mixed. Etheridge was clearly translating from a MS copy or copies that did not contain the narrative whereas Murdock and Lamsa include the passage. Murdock's translation includes the following footnote on John 7:53:
    - "This 53rd verse is wanting in many early editions of the Syriac N. Testament. So also, the whole story of the adulteress, in the following chapter, v. 1-11." (Murdock, 181)
- Once again, the extant evidence speaks to the mixed nature of the Peshitta's text. Yet none of these facts are ever discussed in King James Only literature.

Mark 16:9-20

Etheridge (1849)	Contains the entire passage.
Murdock (1851)	Contains the entire passage.
Lamsa (1933)	Contains the entire passage.
King James	Contains the entire passage.

- The extant textual witness to the Peshitta agree with the readings found in the Received Text and the King James Bible in this passage. The long ending of Mark is part of the Biblical text in Peshitta.

Acts 8:37

Etheridge (1849)	Omitted
Murdock (1851)	[And Philip said: If thou believest with all thy heart, it is allowable. And he answered, and said: I believe that Jesus Messiah is the Son of God.]
Lamsa (1933)	And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God.
King James	And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

- In Acts 8:37, Etheridge omitted the verse altogether while Murdock included the verse with brackets around it thereby indicating the questionable nature of the reading. Moreover, Murdock included the following footnote explaining his decision to place brackets around the verse:
    - "This 37th verse is not in any of the earlier editions, and is excluded from the text of the London editions of 1816 and 1826." (Murdock, 230)
- Again, in the case of Acts 8:37 we see discrepancies between the extant MSS of the Peshitta. Therefore, the textual situation with the Peshitta is not as clear cut as the "two streams of Bibles" model would have us believe.

I John 5:7

Etheridge (1849)	and the Spirit testifieth, because the Spirit himself is truth.
Murdock (1851)	[For there are three that testify in heaven, the Father, the Word, and the Holy Spirit: and these three are one.]
Lamsa (1933)	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
King James	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

- Lamsa's rendering of I John 5:7 agrees completely with the KJB. Meanwhile, Murdock included the verse with brackets as Etheridge's translations reads something else entirely. As in previous examples, Murdock provides a footnote explaining why he put brackets around verse 7:
    - "This verse is wanting in most MSS., and is omitted in the edit. London, 1826." (Murdock, 437)
- So, once again we see that the extant MSS of the Peshitta disagree with each other in terms of their readings in some key verses with important textual variants.

Conclusion

- Charts and literature authored by King James advocates depicting the "two streams of Bibles" always place the Peshitta in the "pure" stream. Few, if any, textual examples are ever cited to justify such a placement. Instead, readers of these works find appeals to the authority of other authors to substantiate the placement of the Peshitta in the pure stream of transmission, as in the case of J.J. Ray (See citation on pages 11-12.). Ray is correct that Burgon used the Peshitta (Peschito) to justify the antiquity of individual Traditional readings against the Critical Text of Westcott and Hort and its principle uncial witnesses א & B. Burgon's use of the Peshitta to support the Traditional Text is on a reading by reading basis. Put another way, Burgon is not arguing, as are "two streams" advocates, that the Peshitta is representative of the King James tradition in every reading without qualification. To insinuate that Burgon was placing the Peshitta in the pure stream of transmission as Ray does in his book serves to mangle the witness of Burgon and hang conclusions upon him that he never made.

- Another example are the writings of Edward Miller, another author mentioned by J.J. Ray on page 78 of *God Only Wrote One Bible.* Ray portrays Miller, an associate of Burgon, as being wholly on board with his assertion that "the Peshitta, was translated from the Greek Vulgate." A consideration of Miller's comments regarding the Peshitta reveals that Ray has overstated his case.

    - "The result of this recension is said to have been the Peshito Version, which has hitherto been referred to in the second century. We may remark, by the way, that the Peshito must be got rid of by Extreme Textualists, or it would witness incontinently before the Fourth century to the 'Syrian' Text.." (Miller, 51)

    - "The Peshito [Peshitta] **resembles the Received Text**. It may have been actually in the hands of St. John. It did not include all the Catholic Epistles [II Peter; II & III John; and Jude], or the Revelation. The Peshito has been called 'The Queen of Versions.'" (Miller, 75)

    - "In a similar manner, the Peshito and Italic Versions—including under the latter class the best of the Old Latin Versions—were made two hundred years before those two Manuscripts [א & B], and—especially the former—support the Traditional Text." (Miller, 85)

- In some cases, the extant Peshitta supports the Traditional Text and in some cases it does not i.e., the extant evidence is mixed. Miller's comment that the Peshitta "resembles the Received Text" is a more accurate representation of the facts on the ground when compared with the picture painted by Ray, Ruckman, Sorenson, and the "two streams of Bibles" advocates.

- Even a cursory evaluation of the extant textual data regarding the Peshitta reveals its tradition is far from the specimen of purity that many King James advocates would have us believe. As we observed in our investigation of the Gothic Bible in Lesson 87, when it comes to transmission the situation is not as neat and tidy or clear cut as the "two streams of Bibles" model indicates. Rather than being an objective emblem of textual purity the extant Peshitta is viewed more accurately as a *mixed text* driving down the shoulder of Transmission Turnpike.

- As we saw last Sunday with the Gothic Bible, the Peshitta contains readings in its extant copies, that King James advocates would never tolerate in a Modern Version, yet their charts and

diagrams depict the Peshitta as being fundamentally the same as the KJB. This is an untenable double standard in pro-King James argumentation that needs to be jettisoned or revised to accord with the textual and historical facts.

- In the next Lesson we will look at what happened when I publicly started asking questions regarding the "two streams of Bibles" paradigm of transmission.

Works Cited

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Sunday, May 26, 2019— Grace Life School of Theology—*From This Generation For Ever*
Lesson 89 The Two Streams of Bibles Model of Transmission: Its Origins & Accuracy, Part 3
(Old Latin vs. Latin Vulgate Dichotomy)

Introduction

- Lessons 87 and 88 were devoted to looking at the origins and accuracy of the "two streams of Bibles" model of transmission. These two Lessons have covered the following points:
    - The "Two Streams of Bibles" View of Transmission
    - Historical Origins of the "Two Streams of Bibles" Paradigm
    - First Questioning of the "Two Streams of Bibles" Paradigm
        - Gothic (Lesson 87)
        - Peshitta (Lesson 88)
- Today, I would like to look at what happened when I went public with my private misgivings regarding the "two streams of Bibles" paradigm. Simply stated, this portion of my research centered around the alleged dichotomous placement of the Old Latin and Latin Vulgate in opposing streams of transmission.
- Given the fact that I am going to be talking about Jerome's Latin Vulgate in this Lesson, I would like to make the following disclaimers at the outset.
    - I am not a Roman Catholic.
    - I am not advocating for the use of the Latin Vulgate or the Rheims New Testament.
    - I am a King James Bible Believer.

Public Questioning of the "Two Streams of Bibles" Paradigm

- Armed with textual observations gleaned from looking at the Gothic and Peshitta translations, I went public regarding my misgivings on the "two streams of Bibles" paradigm in the late Summer and early Fall of 2018. This took the form of asking some public questions about the model in two Facebook groups that are devoted to discussing issues related to the KJB and the textual debate: 1) King James Bible Debate Group and 2) Pure Bible.
- In the Pure Bible Facebook Group, I was able to interact with researcher Steven Avery. As it turned out, Avery also had misgivings about the "two streams of Bibles" model but for different reasons. Instead of questioning the paradigm via the Gothic and Peshitta translations as I had, Avery's doubts were primarily centered around what he perceived to be false dichotomy between the Old Latin and Latin Vulgate. Moreover, Avery also expressed misgivings regarding Benjamin Wilkinson, the fountainhead of the "two streams" notion and his ties to 7th Day Adventism. In this Lesson we deal with the dichotomy between the Old Latin and the Vulgate. Next week in Lesson 90 we will address the Adventism of Wilkinson and the paradigm's origins.

- Please recall the following points from our summary of the "two streams of Bibles" charts in Lesson 87:

    - The Itala (Old Latin), Peshitta, and Gothic translations, among others, are always placed in the pure stream/line, thereby giving the impression that these early translations are in complete agreement with the Textus Receptus (*TR*), the text of the Reformation, and the King James Bible because they are in the same stream/line.

    - In contrast, Jerome's Latin Vulgate is always placed in the corrupt stream/line emanating from Alexandria, Egypt and culminating in the various editions of the Critical Text and Modern Versions.

    - Therefore, these charts depict the Old Latin (Itala), Peshitta, and Gothic translations as "good" Bibles and the Vulgate as "bad." More specifically, the Old Latin and Vulgate are pitted against each other as rivals in opposing streams/lines.

- Remember that the notion of placing the Waldensian (Old Latin) Bible in the stream of Received Text Bibles originated with Wilkinson's 1930 work *Our Authorized Bible Vindicated* (Wilkinson, 30). The following table is presented by Wilkinson on page 30 under the heading "Two Parallel Streams of Bibles."

Apostles (Original). Received Text (Greek). **Waldensian Bible (Italic).** Erasmus (Received Text Restored). Luther's Bible, Dutch, French, Spanish, Italian, French, Italian, etc., Tyndale, (English) 1535 Rheims (English) from (from Received Text). King James, 1611 Oxford Movement. (from Received Text).	Apostates (Corrupted Originals). Sinaiticus and Vaticanus Bible (Greek). **Vulgate (Latin). Church of Rome's Bible.** Vaticanus (Greek). Westcott and Hort (B and Aleph). English Revised 1881. Dr. Philip Schaff (B and Aleph). American Revised 1901.

- Please note that Wilkinson's table places the Waldensian Italic Bible (Old Latin) and Jerome's Latin Vulgate in opposing streams. In doing so, Wilkinson is inferring that the Italic Bible is "good" and the Vulgate is "bad" or corrupt.

- This pitting of the Old Latin against Vulgate is an example of the logical fallacy of false dichotomy. Also known as the fallacy of "false dilemma" or "black-or-white", it presents someone with two alternative states/options as the only possibilities when, in fact, more possibilities exist. This tactic has the appearance of forming a logical argument, but under closer scrutiny it becomes evident that there are more possibilities than the either/or choice that is presented.

    - ". . . we can define false dichotomy as when the author creates an artificial sense that there are only two possible alternatives in a situation. By doing that, the author limits both the reader's options and imagination.

This fallacy is common when the author has an agenda and wants to give the impression that their view is the only sensible one." (https://www.mometrix.com/academy/false-dichotomy/)

- In short, Wilkinson reasons as follows:
    - Since the Old Latin Bible had some distinctions from the Vulgate and since there were only two lines of Bibles (note the circular nature of this reasoning) thus the Old Latin Bible had to be the Received Text Bible.

- It is important to note that I have searched Wilkinson's book in vain for a single example of a variant reading between the Old Latin and the Vulgate that would justify the establishment of such a dichotomy. Instead of offering textual evidence to support the alleged dichotomy between the Old Latin (Waldensian Bible) and the Vulgate, Wilkinson offers circumstantial evidence. On pages 28 and 29, just before he presents his chart of "The Two Parallel Streams of Bibles" on page 30, Wilkinson quotes Dr. Frederick Nolan's 1815 work *An Inquiry into the Integrity of the Greek Vulgate* to buttress his position:
    - "The author perceived, without any labor of inquiry, that it derived its name from that diocese, which has been termed the Italick, as contradistinguished from the Roman. This is a supposition, which receives a sufficient confirmation from the fact, — that the principal copies of that version have been preserved in that diocese, the metropolitan church of which was situated in Milan. The circumstance is at present mentioned, as the author thence formed a hope, that some remains of the primitive Italick version might be found in the early translations made by the Waldenses, who were the lineal descendants of the Italick Church; and who have asserted their independence against the usurpation of the Church of Rome, and have ever enjoyed the free use of the Scriptures. In the search to which these considerations have led the author, his fondest expectations have been fully realized. It has furnished him with abundant proof on that point to which his inquiry was chiefly directed; as it has supplied him with the unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate." (Wilkinson, 28-29)

- Taken in context, Nolan is not asserting that the Italick Church used the Received Text without qualification. Rather Nolan is simply stating that the three heavenly witnesses of I John 5:7 were in the Old Latin and that there were some points of confluence between the Old Latin and the Received Text. Mark well, however, that Wilkinson is using this citation from the pen of Nolan to establish his "two streams of Bibles" paradigm by pitting the Bible of the Waldensians against the Latin Vulgate.

- Regarding the Old Latin translation, King James advocate Dr. Thomas Holland states the following:
    - ". . . The earliest Old Latin manuscripts in existence today date from the fourth century and onward. However, it is also thought that these later manuscripts strongly reflect the Old Latin New Testament that was in existence in the second and third centuries. . . Regardless of where the Old Latin originated, it is clear that it is strongly associated with the Syrian text-type, what we have called the Traditional Text.

> An example of this may be found in Mark 1:2. The Traditional Text reads, "As it is written in the prophets." The text of Mark then quotes from two prophets, Malachi (3:1) and Isaiah (40:3). The Alexandrian Text reads, "As it written in the Prophet Isaiah" and then quotes the two prophets. The first reading is found in the King James Version, the New King James Version and the Traditional Greek Text. It is also found in the Peshitta. Among Old Latin manuscripts (which are usually classified with small Roman letters in italics) we find the same reading as in the Traditional Text. The reading is in *a* (fourth century), *aur* (seventh century), *b* (fifth century), *c* (twelfth century), *d* (fifth century), f (sixth century), *ff2* (fifth century), and *q* (seventh century).
>
> The same is true for the longer ending of Mark and the story of the woman caught in adultery (known as the *pericope de adultera*). The Alexandrian Text does not contain Mark 16:9-20, though it is found in the majority of Greek manuscripts, the Peshitta, and almost all Old Latin manuscripts. The *pericope de adultera*, found in John 7:52-8:11, is also the reading of the Traditional Greek and found in the majority of Old Latin witnesses." (Holland, 50-51)

- Unpacking this citation from the pen of Dr. Holland, a couple of summary takeaways are in order. First, as we saw last week when we looked at the Peshitta, the witness of the Old Latin is important to King James advocates because it is viewed as antedating ℵ and B, the two-great uncial MSS of the Alexandrian Text Type. In this way, King James advocates have inadvertently taken up the mantra of their opponents that oldest is best.

- Second, note that Dr. Holland uses Mark 1:2 as a textual example that the Old Latin MSS support the Traditional Text against the Alexandrian. This illustrates a point that I made in Lessons 87 and 88: Mark 1:2 is used by many to quickly gage the textual basis of a given translation. Why is the Old Latin in the pure stream of Bibles? Because the text reads "prophets" in Mark 1:2. Recall, however, from previous lessons that both the extant Gothic and Peshitta translations contain Alexandrian readings in Mark 1:2.

Gothic	swe gameliþ ist in Esaïin **[Isaiah]** praufetau: sai, ik insandja aggilu meinana faura þus, saei gamanweiþ wig þeinana faura þus.
Peshitta—Lamsa (1933)	As it is written in **Isaiah the prophet**, Behold I send my messenger before your face, that he may prepare your way, (Etheridge, 1849 & Murdock, 1851 also read some form of "Isaiah the prophet.")
King James	As it is written in **the prophets**, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

- According to what Dr. Holland reports regarding the Old Latin, it disagrees with both the extant Gothic and the Peshitta versions in Mark 1:2. Yet, all three are placed in the same stream of transmission on various "two streams of Bibles" charts and diagrams. Furthermore, note that Dr. Holland said that the Traditional reading of Mark 1:2 ("prophets") is found in the Peshitta. This conclusion does not match the findings I presented in Lesson 88. So, what does one do when Bibles placed in the same stream of transmission contradict each other in terms of their so-called characteristic readings?

- Thirdly, Dr. Holland offers the extended ending of Mark (16:9-20) and the woman taken in adultery (John 7:53-8:11) as further textual proof of the Old Latin's support of the Traditional readings as found in the King James Bible. This analysis leaves out the fact that the Latin Vulgate of Jerome also includes Mark 16:9-20 as well as John 7:53-8:11. Meanwhile, as we saw

in Lesson 87, the Gothic Bible, a presumed emblem of textual purity according to "two streams" advocates, does not contain the woman taken in adultery.

- Please consider the following table comparing the Peshitta, Gothic, Old Latin, and Vulgate readings for three passages discussed by Dr. Holland.

	Peshitta	**Gothic**	**Old Latin**	**Vulgate**
Mark 1:2	"Isaiah the prophet"	"Isaiah the prophet"	"prophets"	"Isaiah the prophet"
Mark 16:9-20	Contains passage	Contains passage	Contains passage	Contains passage
John 7:53-8:11	Mixed evidence	Omitted	Contains passage	Contains passage

- In the case of these three readings, when judged in light of the extant evidence, the Old Latin has more in common with the Vulgate than it does with the Peshitta and Gothic versions. Yet, "two streams of Bibles" literature always place the Old Latin in the same transmissional stream as the Peshitta and Gothic against the Vulgate. Is this really an accurate representation of the facts on the ground? Is the Vulgate any more corrupt than either the Peshitta or Gothic in the case of these three readings? The answer is no, all three are emblematic of a mixed text.

- Textually speaking, the Old Latin and Latin Vulgate are sister texts given that the Vulgate was originally an updating of the Old Latin by Jerome. History tells us that Jerome used the Old Latin as his base text in translating the Vulgate along with the assistance of some unidentified Greek MSS. While we cannot know for sure what MSS Jerome used as his textual basis, we can know with some certainty that it was not the so-called Alexandrian Text as typified by Codex B. Extant copies of the Latin Vulgate contain the long ending of Mark (16:9-20), whereas Codex B is one of only two Greek witnesses that omits the text.

- In Lessons 87 and 88 we compared the readings of the following passages in the Gothic and Peshitta versions: Mark 1:2; Colossians 1:14; I Timothy 3:16; Luke 2:33; John 7:53-8:11; Mark 16:9-20; Acts 8:37; I John 5:7. Given that access to the Old Latin online is extremely limited we were not able to make any comparisons beyond the ones mentioned by Dr. Holland above regarding Mark 1:2; 16:9-20; John 7:53-8:11. That being said, we can compare the extant Latin Vulgate with the extant Peshitta and Gothic versions to determine if their placement in opposing streams of transmission is factually accurate.

	Peshitta	**Gothic**	**Vulgate**
Luke 2:33	"Joseph and his mother"	"Joseph and his mother"	"father and mother"
Acts 8:37	Mixed Evidence	Not Available	Omitted
Colossians 1:14	Omits "through his blood"	Omits "through his blood"	Omits "through his blood"
I Timothy 3:16	Omits "God"	Omits "God"	Omits "God"
I John 5:7	Mixed Evidence	Not Available	Contains Verse

- Evidence gleaned from the Vulgate for the readings in question reveal that it is a mixed text as are the Peshitta and Gothic Bibles. The textual facts on the ground do not warrant the placement of the Latin Vulgate in an opposing stream of transmission from the Peshitta and Gothic.

- Independent evidence gleaned from Volume LXXII of *Bibliotheca Sacra* published in 1915 suggests that for the book of Acts, the Received Text had more in common with the Vulgate than the Old Latin. In other words, the sweeping dichotomy drawn between the Old Latin and the Vulgate by the "two streams" paradigm breaks down when weighed against the facts.

- "While engaged in copying the Fragments of the Acts from the Fleury Palimpsest [Old Latin MS] in the National Library in Paris in the year 1904, I was struck by the immense disparity between the Old-Latin text and the Vulgate of Jerome. On consulting the Received Greek text I saw that the Vulgate was closely allied to the Greek, and that in all the important variants exhibited by the Palimpsest the Vulgate and the Received Greek text were combined against the Old-Latin." (Buchanan, 529)

- Moreover, trying to paint the Vulgate as wholly "bad" against the Old Latin does not make sense given the fact that a handful of Received Text readings were preserved in the Latin Vulgate. This point was made by King James defender Dr. Edward F. Hills in his 1956 publication *The King James Version Defended*.

  - "The God who brought the New Testament text safely through the ancient and medieval manuscript period did not fumble when it came time to transfer this text to the modern printed page. This is the conviction which guides the believing Bible student as he considers the relationship between the printed Textus Receptus to the Traditional New Testament text found in the majority of the Greek New Testament manuscripts.

    These two texts are virtually identical. . .

    There are, however, a few places in which the Textus Receptus differs from the Traditional text found in the majority of the Greek New Testament manuscripts. The more important of these differences are due to the fact that Erasmus, influenced by the usage of the Latin-speaking Church in which he was reared, sometimes followed the Latin Vulgate rather than the Traditional Greek text.

    Are the readings which Erasmus thus introduced into the Textus Receptus necessarily erroneous? By no means ought we to infer this. For it is inconceivable that the divine providence which had preserved the New Testament text during the long ages of the manuscript period should blunder when at last this text was committed to the printing press. According to the analogy of faith, then, we conclude that the Textus Receptus was a further step in God's providential preservation of the New Testament text and that these few Latin Vulgate readings which were incorporated into the Textus Receptus were genuine readings which had been preserved in the usage of the Latin-speaking church. Erasmus, we may well believe, was guided providentially by the common faith to include these readings in his printed Greek New Testament text. In the Textus Recpetus God corrected the few mistakes of any consequence which remained in the Traditional New Testament text of the majority of the Greek manuscripts.

    The following are some of the most familiar and important of those relatively few Latin Vulgate readings which, though not part of the Traditional Greek text, seem to have been placed into the Textus Receptus by the direction of God's special providence and therefore are also found in other ancient witnesses, namely, old Greek manuscripts, versions, and Fathers.

    - Matt. 10:8—*raise the dead*, is omitted by the majority of the Greek manuscripts. This reading is present, however, in *Aleph*, B, C, D, 1, the Latin Vulgate, and the Textus Recpetus.

- Matt. 25:35—*that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots*. Present in Eusebuius (c. 325), 1 and other "Caesarean" manuscripts, the Harclean Syrian, the Old Latin, the Vulgate, and the Textus Receptus. Omitted by the majority of the Greek manuscripts.

- John 3:25—*Then there arose a questioning between some of John's disciples and the Jews about purifying*. P^{66}, *Aleph*, 1 and other "Casearean" manuscripts, the Old Latin, the Vulgate and the Textus Receptus read *the Jews*. P^{75}, B, the Peshitta, and the majority of the Greek manuscripts read *a Jew*.

- Acts 8:37—*And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God*. As J.A. Alexander (1857) suggested, this verse, though genuine, was omitted by many scribes, "as unfriendly to the practice of delaying baptism, which had become common, if not prevalent by the end of the 3rd century. Hence the verse is absent from the majority of the Greek manuscripts. But it is present in some of them, including E (6th or 7th century). It is cited by Irenaeus (c. 180) and Cyprian (c. 250) and is found in the Old Latin and the Vulgate [It is found in the Clementine Vulgate of 1598 but not in Jerome's original Vulgate of 390]. In his notes Erasmus says that he took this reading from the margin of 4ap and incorporated it into the Textus Recptus.

- Acts 9:5—*it is hard for thee to kick against the pricks*. This reading is absent here from the Greek manuscripts but is present in Old Latin manuscripts and in the Latin Vulgate known to Erasmus. It is present also at the end of Acts 9:4 in E, 431, the Peshitta, and certain manuscripts of the Latin Vulgate. In Acts 26:14, however, this reading is present in all the Greek manuscripts. In his notes Erasmus indicates that he took this reading from Acts 26:14 and inserted it here.

- Acts 9:6—*And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him*, this reading is found in the Latin Vulgate and in other ancient witnesses. It is absent, however, from the Greek manuscripts, due, according to Lake and Cadbury (1933), "to the paucity of Western Greek texts and the absence of D at this point." In his notes Erasmus indicates that this reading is a translation made by him from the Vulgate into Greek.

- Acts 20:28—*Church of God*. Here the majority of the Greek manuscripts read, *Church of the Lord and God*. The Latin Vulgate, however, and the Textus Receptus read Church of God, which is also the reading of Aleph, B, and other ancient witnesses.

- Rom. 16:25-26—In the majority of the manuscripts this doxology is placed at the end of chapter 14. In the Latin Vulgate and the Textus Receptus it is placed at the end of chapter 16, and this is also the position it occupies in Aleph, B, C, and D.

- Rev. 22:19—A*nd if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life*. According to Hoskier, all the Greek manuscripts, except possibly one or two read, tree of life. The Textus Receptus reads book of life, with the Latin Vulgate (including the

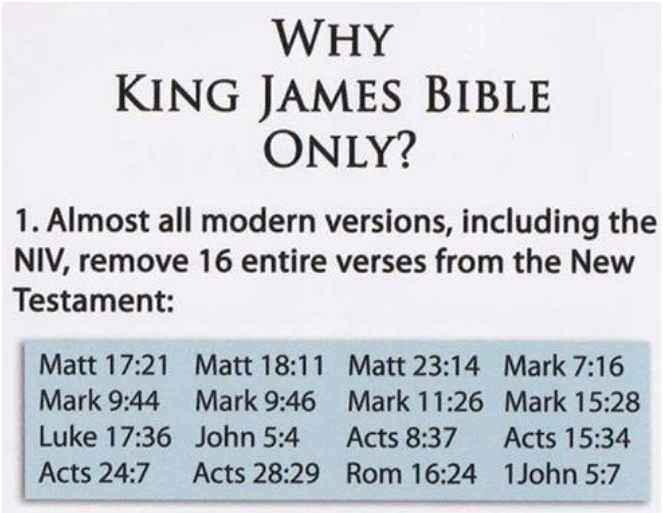
> very old Vulgate manuscript F), the Bohairic version, Ambrose (d. 397), and the commentaries of Primasius (6th century) and Haymo (9th century). This is one of the verses which Erasmus is said to have translated from Latin into Greek. . . (Hills, 200-202)

- Regardless of how one views Hills' statements regarding providence, noting the following takeaways from this citation is essential. First, of the nine examples of Vulgate readings found in the Received Text and KJB cited by Dr. Hills, the Old Latin translation is mentioned four times (Matthew 25:25; John 3:25; Acts 8:37, 9:5). In these four instances the Vulgate is also explicitly mentioned as agreeing with the Old Latin as to the authenticity of the Received Text reading. This data does not suggest a dichotomous relationship between the Old Latin and Latin Vulgate as "two streams" advocates have suggested. Rather the Vulgate is a descendant of the Old Latin possessing more confluence with its Latin predecessors than with א and B. Yet in "two streams" argumentation the Old Latin and Vulgate are placed in opposite streams of transmission. Such a placement misrepresents the facts which show the Old Latin and Vulgate to be more closely aligned against א and B than against each other.

- Second, how does it make sense to paint the Vulgate as wholly bad/evil/corrupt if it is helpful to establish the authenticity of certain Received Text/King James readings? In this case, it is anti-Catholic bias on the part of fundamentalists that has demonized the Vulgate out of hand rather than looking at its actual readings.

- Thirdly, though not covered by Hills, when judged against the mixed extant witnesses for the Peshitta and Gothic versions, the Vulgate is no less mixed. Why then do the Peshitta and Gothic get placed in the pure stream of transmission while the Vulgate is relegated to the corrupt stream? When judged by the extant evidence, the situation is not so clear cut as the dichotomous reasoning of the "two streams" paradigm would have us believe. The fact is that when the Pehsitta, Gothic, and Vulgate are judged against the twin standards of the Received Text in Greek and King James Bible in English all three are mixed texts and the "two streams" of transmission notion thereby dries up.

- Lastly, the Catholic Rheims New Testament of 1582 is always placed in the stream of corrupt Bibles along with Modern Versions such as the NIV, NASV, ESV, and NKJV. The following portion of a meme is very popular on Facebook and other social media websites.



- I downloaded a PDF copy of the original Rheims New Testament and checked to see if the sixteen verses listed on the meme above were omitted. My investigation revealed that all sixteen verses that are missing from modern versions were present in the Rheims New Testament of 1582. Textually, one would be better off reading a Rheims New Testament than they would be using a Modern Version. Yet the Rheims and Modern Versions are listed in the same stream of transmission.

Conclusion

- The "two streams of Bibles" model of transmission is guilty of presenting a false dichotomy that is not supported by the textual facts. This is dangerous because if one bothers to check the facts, they run the risk of having their faith overthrown by information that does not fit the either/or option presented by the dichotomy.

- Bible believers need not fret over the facts on the ground. The Bible does not teach the "two streams" dichotomy. Rather the Bible teaches that God would preserve His word and that Satan would attempt to corrupt it. The dichotomy was developed in the 20th century as a rhetorical device to answer the attacks of modern textual criticism against the Received Text and the King James Bible and stave off the incursion of Modern Versions into the English-speaking church. We are working towards being able to fully articulate an alternative model.

- In the next Lesson we will fix our gaze upon Benjamin Wilkinson, the fountainhead of the "two streams" model.

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Sunday, June 2, 2019— Grace Life School of Theology—*From This Generation For Ever*
Lesson 90 The Two Streams of Bibles Model of Transmission: Its Origins & Accuracy, Part 4
(The Adventism of Wilkinson)

Introduction

- For the last three Lessons (87, 88, and 89) we have been studying the "two streams of Bibles" model of transmission. In doing so we have observed the following points:
    - The "Two Streams of Bibles" View of Transmission
    - Historical Origins of the "Two Streams of Bibles" Paradigm
    - First Questioning of the "Two Streams of Bibles" Paradigm
        - Gothic (Lesson 87)
        - Peshitta (Lesson 88)
    - Public Questioning of the "Two Streams of Bibles" Paradigm
        - Old Latin vs. Latin Vulgate Dichotomy (Lesson 89)
- In Lessons 87 and 88 we identified the historical origins of the paradigm in the writings Benjamin G. Wilkinson. We then traced its development and progression in subsequent works by Jasper James Ray and Peter S. Ruckman. In summation we noted the following progression:
    - 1930—Benjamin G. Wilkinson wrote *Our Authorized Bible Vindicated* (*OABV* hereafter).
    - 1955—Jasper James Ray wrote *God Wrote Only One Bible* which contains a chapter titled "Historically Only Two Streams of Bibles Have Come to Us" (Cp. 2). Moreover, on pages 59 and 87 Ray depicts his "corrupt" and "pure" trees of Bibles.
    - 1964—Peter S. Ruckman wrote *The Bible "Babel"* which contained diagrams of the "good" and "corrupt" trees of Bibles. In addition, we observed in Lesson 88 that Ruckman's "trees" are nearly identical to the ones presented by Ray fourteen years earlier in 1955.
    - 1970—David Otis Fuller edited *Which Bible?* This volume contains an edited reprint of Wilkinson's 1930 work, *OABV*, including the entirety of Chapter 1, "Fundamentally, Only Two Different Bibles."
- Furthermore, we observed how once this notion was deposited into the thought stream by Wilkinson it was picked up by later defenders of the Traditional Text and the Authorized Version and advanced in an uncritical manner. Through the twin influences of Ruckman and Fuller, the "two streams of Bibles" paradigm of transmission cemented itself into the argumentation of the King James Only movement. Later, pro-King James authors repeated this talking point in some manner to varying degrees.

- The goal of this Lesson is an in-depth consideration of Wilkinson's reliability as the Fountainhead of the "two streams" paradigm. In order to accomplish this task, we will consider the following points:

    - The Adventism of Wilkinson
    - Adventist Criticism of the "Two Streams" Paradigm
    - The Spirit of Prophecy: Wilkinson's Defense

The Adventism of Wilkinson

- In Lesson 87, and again in the introduction to this Lesson, we noted that David Otis Fuller editor of the 1970 publication *Which Bible?* included an edited reprint of Wilkinson's 1930 book, *OABV*. Consuming 146 pages of *Which Bible?*, material from the pen of Wilkinson comprised 46% of the book. In this section of *Which Bible?*, Fuller reprinted ten Chapters of Wilkinson's sixteen chapter work. (Kutilek & Hudson)

- Beginning on page 174 of the 5th edition of *Which Bible?* and ending on page 175, Fuller introduced Wilkinson to his readers in the following manner:

    - "Benjamin G. Wilkinson, Ph.D., is all but unknown to the world of scholarship but, once his book is carefully considered it will be evident that here is a scholar of the first rank with a thorough knowledge of the subjects about which he wrote. Dr. Wilkinson taught for many years in a small and obscure Eastern college. For this excellent work which he produced he secured copyrights in both England and America back in 1930.

      . . . Dr. Wilkinson's book is...a cogent presentation of little known facts along with a thrilling review of the battle that began in Eden with Satan's skeptical question, "Yea, hath God said?" and has continued unabated until this present hour.

      With such a surfeit of Bible translations and such profound confusion existing in Christian circles, Dr. Wilkinson's work will go a long way in bringing into proper focus and perspective the whole question on where final authority lies and just what we can trust with confidence in the midst of this multiplicity of versions." (Fuller, 174)

- The remainder of the introductory material on page 175 is a verbatim reproduction of the Forward to *OABV* by Wilkinson. From Fuller's introduction, readers of *Which Bible?* are left with the following impressions of Wilkinson: 1) he "is a scholar of the first rank" 2) he "taught for many years in a small and obscure [unnamed] Eastern college," and 3) copyrights were secured by Wilkinson in both England and America. Beyond these three pieces of information readers of *Which Bible?* are told nothing about Wilkinson's background.

- It was at a meeting of the Dean Burgon Society in 1989 that Gary R. Hudson, a former Ruckmanite, asked the Society President D.A. Waite if he knew anything about Benjamin G. Wilkinson. Waite proceeded to inform Hudson that Wilkinson had been a Seventh-day Adventist

(SDA hereafter). By way of follow up, Hudson asked Waite if Fuller was aware of Wilkinson's Adventism. To which Waite replied, "Yes, but he didn't like to mention it because he knew how people might react." (Kutilek)

- After learning this piece of information about Wilkinson, Gary R. Hudson and Doug Kutilek secured an original 1930 copy of *OABV* and learned that the "small and obscure Eastern college" mentioned by Fuller was an SDA training school called Washington Missionary College, now known as Washington Adventist University. Not only did Wilkinson teach there for many years but the title page identified him as the "Dean of Theology." (Kutilek)

- The SDA publication *Review and Herald* ran the following obituary for Benjamin G. Wilkinson on May 2, 1968.

    - "Wilkinson, Benjamin George--b. June 20, 1872, Hamilton, Ont., Canada; d. Jan. 25, 1968, Riverdale, MD. His family became Adventists through the reading of The Great Controversy. In 1891, he began to study for the ministry at Battle Creek College. The following year, he began evangelism in Wisconsin. He received his B.A. degree in 1897 at the University of Michigan. He became Dean of Theology at Battle Creek College that same year. He was called to the presidency of the Canadian Conference in 1898. The following year he became dean of theology at Union College. From 1901 to 1905 he was president of the Latin Conference (now Southern European Division). During those years, he started our work in Rome, Paris, and Spain. Maude Morrison became his wife in 1902, and to this union two sons were born, both of whom preceded him in death. Upon his return to the United States he labored in the Columbia Union holding evangelistic services in large cities, such as Pittsburgh, Philadelphia, Washington, D. C., and Charleston, W. Va. For five years he was Dean of Theology at Washington Missionary College. In 1908 he received his Ph.D. degree from George Washington University. In 1909 he became president of Columbia Union Conference, which responsibility he carried for more than 10 years. His wife died in 1911, and in 1914 he was united in marriage with Dorothy Harris. To this marriage a son was born, Dr. Rowland Wilkinson, who survives. In 1920, he became president of the Kansas Conference. For a time he served as temporary mission superintendent in Haiti. In 1923, he became president of the East Pennsylvania Conference. Following this he gave 24 years of consecutive service to Washington Missionary College. From 1936 to 1946 he served as president of the college. He retired from active work after 56 years of service. Two of his literary productions are Truth Triumphant and Our Authorized Bible Vindicated." (quoted by Kutilek)

- So, not only was Wilkinson an Adventist but he was one the movements leading advocates during the first half of the 20th century. There can be little doubt that David Otis Fuller intentionally suppressed Wilkinson's identity as a member of the SDA church from the readership of *Which Bible?*. This fact is brought into focus when one considers how Fuller edited the portions of *OABV* that were reprinted in *Which Bible?* to obscure Wilkinson's Adventism.

    - "As part of this premeditated fraud, Fuller sought to remove telling remarks and references which would have clued the reader to Wilkinson's background. The most blatant of these is Fuller's deletion of a footnote on page 215 of Which Bible?

> (corresponding to page 42 of Wilkinson's original edition). As the reproductions accompanying this article show, Wilkinson quoted the Seventh-day Adventist "prophetess" Ellen G. White as authoritative. Fuller kept the quotation in, but concealed the source by deleting the footnote. How many thousands have read this page, not being aware that they were reading from a foundational book of Adventism, E. G. White's *The Great Controversy*. Wilkinson, while quoting from White, dropped (following the words "hatred and persecution") White's description of the Waldenses as those "who kept the true Sabbath," which would have warned the reader that something was not right (*The Great Controversy*, page 62; page 65 in other editions). Wilkinson, of course, was not disagreeing with White or concealing his true views, just shortening a quotation--a different intent than Fuller! This is not the only place where Fuller deleted a Wilkinson reference to White. On pages 60-61 of *Our Authorized Bible Vindicated*, Wilkinson quoted two lengthy paragraphs from White's *The Great Controversy*. Had Fuller not deleted both this quotation and the corresponding footnote, they would have appeared on page 233 of *Which Bible?* immediately before the first full paragraph on that page." (Kutilek)

- So, David Otis Fuller purposefully concealed the identity of Wilkinson from his Fundamental Baptism readership. Meanwhile, Fuller's actions moved the "two streams of Bibles" paradigm of transmission into the mainstream of King James Only argumentation.

- Fuller's shenanigans aside, note Ellen G. White's view of the Waldensians from the above citation as those "who kept the true Sabbath." Herein lies a clue as to why Wilkinson erected a dichotomy between Old Latin (Waldenses Bible) and the Latin Vulgate (the Catholic Bible). Ellen G. White, a founding prophetess of the SDA movement, viewed the Waldensians as the spiritual forebears of the Adventist movement. If the Waldenses kept the "true sabbath," according to White, then perhaps they also used a "pure Bible" as argued by Wilkinson.

- Chapter 2 of Wilkinson's book is titled "The Bible Adopted by Constantine and the Pure Bible of the Waldenses." It is in this Chapter that Wilkinson moves to establish his dichotomy between the Old Latin and Latin Vulgate. Note the following citation:

    - "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." (Wilkinson, 19)

- Later in the same Chapter (2) on pages 28 and 29, Wilkinson quotes Fredrick Nolan's 1815 work *An Inquiry into the Integrity of the Greek Vulgate* regarding the Waldensian Bible just before he presents his dichotomous chart of "Two Parallel Steams of Bibles" on page 30. Recall that it was on this chart that Wilkinson placed the Old Latin Bible of the Waldenses in the pure stream and the Roman Catholic Latin Vulgate in the corrupt stream. These placements were not based upon

any discussion of the textual evidence seeing that Wilkinson provided zero textual justification for placing them as he did.

Summary

- Benjamin G. Wilkinson, author of *OABV* (1930) was an active member of the SDA church during the first half of the 20th century. In 1970, Fundamental Baptist David Otis Fuller included an edited version of ten Chapters from Wilkinson's book in *Which Bible?*. Fuller purposely moved to obscure Wilkinson's identity as an Adventist from his readership through selectively editing the extracts that were reproduced in *Which Bible?*.

SDA Criticism of the "Two Streams" Paradigm

- In 1931 fellow Adventist Warren Eugene Howell wrote an 125-page review of Wilkinson's book titled *A Review of "Our Authorized Bible Vindicated," by Benjamin G. Wilkinson*. Howell's book is available for free on the Ellen G. White Writings website. In his book Howell takes Wilkinson to task on many different aspects of this argumentation. For the sake of time and space we will only deal with those aspects of Howell's refutation that deal directly with the "two streams of Bibles" paradigm. Please note that the website presents Howell's review in a series of thirty different screens. For documentation purposes, I have followed the screen numbering utilized by the Ellen G. White Writings website.

- The first objection offered by Howell establishes beyond doubt that Wilkinson was a member of the SDA Church. Howell chides him for failing to publish *OABV* via an accredited SDA publishing house as well as for not abiding by the request of the SDA General Conference to cease discussing the Bible version question.

    - "Two vital facts immediately appear upon opening the volume to the title page. The first is the hidden identity of the printers, as there is no imprint of any publisher whatsoever. It is significant that the manuscript was neither submitted to nor published by any accredited Seventh-day Adventist publishing house. In other words, the authorization of the book itself is not vindicated as an approved denominational production. It was published in disregard of General Conference counsel, and over the plea of the executive officers that agitation of this question should cease." (Howell, 3 of 30)

- Regarding the establishment of "Two Parallel Streams of Bibles" paradigm, Howell calls it "arbitrary" and a creation of Wilkinson that does not "rest upon historical authority."

    - "Two Parallel Streams of Bibles" (p. 43), arbitrarily created by the author, are formed for a purpose, and do not rest upon historical authority." (Howell, 7 of 30)

- Second, Howell sees Wilkinson's book as a revival of the arguments put forth over one hundred years earlier by Fredrick Nolan in his 1815 book *An Inquiry Into the Integrity of the Greek Vulgate, or Received Text of the New Testament; in Which the Greek Manuscripts are Newly Classed, the Integrity of the* ***Authorized Text Vindicated****, and the Various Readings Traced to Their Origin.* Howell even points out the similarities between the titles of the two volumes.

- **"It is decidedly informative to discover that this contention of the author is simply the revival of an effort made more than a hundred years ago to establish this same claim. A book was printed in 1815** (the author being "The Rev. Frederick Nolan, a Presbyter of the United Church"), with the title, "An Inquiry Into the Integrity of the Greek Vulgate, or Received Text of the New Testament; in Which the Greek Manuscripts are Newly Classed, the Integrity of the Authorized Text Vindicated, and the Various Readings Traced to Their Origin."

  In passing, it may be remarked that the striking similarity in objective, between the two books of 1930 and a century previous, as well as the very expression on the title page of the 1815 volume,—"The Authorized Text Vindicated,"—is to say the least a singular coincidence.

  This work by Mr. Nolan is lauded by the author on pages 40 and 41, and is again referred to on pages 42 and 49. Great confidence is reposed by the author in Mr. Nolan's contentions, and he says, relative to the conviction of his precursor:

  > "He felt certain that researches in this direction would demonstrate that the Italic New Testament, or the New Testament of those primitive Christians of northern Italy whose lineal descendants the Waldenses were, would turn out to be the Received Text." (p. 40.)" (Howell, 8 of 30)

- In a section titled "The Argument Upon the "Itala"" Howell deals with Wilkinson's dichotomous argument that the Old Latin of the Waldensians is "pure" whereas Jerome's Latin Vulgate is "corrupt."

  - "One of the arguments used by the author to establish his claim of transmission of the pure apostolic text by the early Christians of northern Italy is this:

    > "It is held that the pre-Waldensian Christians of northern Italy could not have had doctrines purer than Rome unless their Bible was purer than Rome's; that is, was not of Rome's falsified manuscripts."—Page 31.

    The utter unsoundness of this argument will readily appear when we apply it to our own movement. According to this view, it would be impossible for us to hold any purer view concerning Christian doctrine than that which is held by the other churches unless we had a purer Bible than they. But we use identically the same Bibles, whether King James or Revised. And it is a great satisfaction to take the very Bibles in the hands of the other denominations and from them establish our distinctive doctrines. Not only so, but the very prophecies which we use to establish our claims concerning the apostasy of the Roman Catholic Church are found in the officially authorized Catholic text. The contention utterly collapses in the light of Luther's experience, and of every marked spiritual advance or reform through the centuries.

    The basis of the argument that the pre-Waldensian Christians had a purer Bible in their possession is the repeated contention that their text known as the Italic or Itala, was transmitted in a pure form direct from Palestine to them. (Pages 23-43.) This assertion

> seems **to make necessary the submission of documentary evidence concerning this manuscript and its origin**, even though it be a bit technical.
>
> . . . The claim of the author is that the Waldenses had a pure text of the Bible, transmitted direct to them from Palestine, and that this text was the foundation of the Textus Receptus. But the testimony here submitted shows that the Waldensian Bible was in all likelihood a revision of the Old Latin text originating in northern Africa, and that it was doubtless the last revision of the Old Latin text previous to, and leading up to, the Vulgate edited by Jerome, And some even believe that it was identical with the Vulgate, and that the Bible of the Waldenses was the Vulgate itself. Therefore the effort to establish the claim that the Waldensian Church possessed manuscripts directly descended from the apostolic originals, collapses. Neither Mr. Nolan in 1815, nor the author of the book under review in 1930, is able to convince any textual critic that this claim is a sound one. **But when this claim is overthrown the very foundation of the book under review is removed, and the conclusions which are based upon it are rendered untenable**." (Howell, 9 of 30)

- In short, Howell acknowledges that Wilkinson provided no textual evidence to support his arguments regarding the Old Latin. Consequently, Wilkinson's conclusions regarding the Old Latin/Latin Vulgate dichotomy upon which the "two streams of Bibles" paradigm was founded are untenable due to a complete lack of textual evidence.

- Later in a Chapter titled "An Epitome of the Findings of This Section" Howell summarizes his findings from Section One of his book. Please consider the following pertinent points of summation:

    - "The book before us is manifestly not an unbiased examination of facts; instead, **there is hopeless confusion of fact, conjecture, and assertion. There are many fine passages, but the author often rises to a grandiloquent style to dazzle and impress, forgetting that assertion or inference is not proof. The volume abounds in illogical conclusions clothed in oratorical garb**. Constructive textual criticism is confused with destructive higher criticism in unwarranted and fantastic ways. In many places the argument is **plainly built upon an appeal to religious and denominational prejudice rather than upon solid facts or a legitimate appeal to reason. It takes advantage of the unfamiliarity of the average reader with the facts alleged, and to which the average reader cannot possibly have access**.

      The "vindication" unquestionably represents a large amount of research. But no matter how vast one's examination, if his premises and operating principles are not sound, his conclusions are necessarily faulty, and an intensified study of his character can easily become an obsession. Many authorities are cited in the reference footnotes. But their often claimed support is frequently misleading because citations are often used to support an unwarranted inference, instead of sound facts, and are sometimes perverted to support such claims. Instead of a "systematic depravation of Scripture" by the Revisers, as the author claims, there is in fact a systematic misuse of evidence by the author. . .

5. **The author's arbitrarily created "two parallel streams of Bibles" is shown not to rest upon historical authority**, . .

6. **The contention upon the "Itala,"—as the pure Bible of the Waldenses, and descended from apostolic origin,—is shown to be untenable**.

The triple contention of the author, (1) that the Greek text upon which the A.R.V. is based is seriously corrupted by papal influence; (2) that the translated product is dangerously pro-papal or clearly biased toward Modernism, and (3) that the Received Text is the pure, uncorrupted, apostolic Scripture transmitted without substantial change through the centuries, is, on the basis of this general survey of the volume, clearly overthrown. But the findings of this division will be strongly augmented in Sections II and III, where critical and cumulative evidence is presented completely, and we believe conclusively, covering the basically fallacious argument on the "pure Greek text of Erasmus," as well as the technical features relating to the texts cited in chapters VI, XI, and XII." (Howell, 18 of 30)

- At the beginning of "Section II: On the Bible MSS In General" Howell states the following about how Wilkinson staked his entire argument on the "pure steam" of MSS in contradistinction to the corrupt Catholic line of MSS.

    - "On Catholic influence—So much is said by the author about **the "pure Greek text of Erasmus,"** about the mutilating and corrupting of other texts, and especially about Romanizing and Modernizing influences being manifest in the MSS used and the translation made by the Revisers of the King James Version of the Bible, that it is necessary to give some attention to Greek MSS in general before dealing with the scriptures cited by the author to prove his contention. **He stakes all on the pureness and integrity of Erasmus' Greek Testament, endeavoring to show that Greek MSS came down uncorrupted through the centuries from the apostles by way of Syria, Constantinople, and the Waldenses, into the hands of Erasmus, while another stream of mutilated and corrupted MSS came down via Rome and the papacy**." (Howell, 19 of 30)

- Therefore, we see in Wilkinson the origin of the dichotomous placement of Old Latin and Latin Vulgate in opposite streams of transmission. The placement of the Vulgate in the corrupt stream was based upon its connection to the Catholic Church rather than an evaluation of variant readings and textual data.

- The final section of Howell's book is titled "General Summary." In this section Howell makes the following pertinent statements regarding our consideration of the "two streams" paradigm:

    - "A. As set forth with reliable evidence in Section I of this review, **he has failed**

        1. **To trace down a distinct and unbroken line of MSS or texts from Apostolic times to the publication of the first Greek text of the New Testament by Erasmus, and another distinct line by way of Rome and the papists**.

2. **He has failed notably to prove that the Itala of the Waldenses was any other than one of the older Latin versions originating in Northern Africa, spreading thence into Catholic Europe, leading up to the Vulgate, and serving as a basis for the vulgate itself.** This failure leaves a wide gap in the so-called Apostolic succession of manuscripts that must be added to other numerous gaps the author has failed to bridge as between Palestine, Constantinople, Waldensian Italy, Southern France, England, and Erasmus." (Howell, 30 of 30)

- Much more could be said about Howell's review of *OABV* that is beyond the scope of our current topic. Readers should not infer from my citations of Howell's *Review* in this Lesson that I agree with his conclusions about other matters related to the transmission/textual debate because I do not. That being said, Howell, a fellow member of the SDA Church, took Wilkinson to task over his Old Latin/Latin Vulgate dichotomy and his resultant "two streams of Bibles" model of transmission.

Summary

- In 1931 Warren Eugene Howell a member of the SDA Church wrote an 125-page review of Wilkinson's book titled *A Review of "Our Authorized Bible Vindicated," by Benjamin G. Wilkinson*. Howell's criticism of Wilkinson can be summed up as follows:

    - *OABV*'s "Two Parallel Streams of Bible" is an arbitrary creation of the author. It is not built upon a factual textual analysis but upon the cobbled together summative quotations from so-called authorities.

    - *OABV* is a revival of arguments first put forth by Nolan in 1815.

    - *OABV* fails to prove, on the basis of textual evidence, the dichotomous division of the Old Latin and Latin Vulgate into opposing streams of transmission.

    - OABV fails to prove the existence of "two parallel streams of Bibles." As a result, the book's foundation is removed and its conclusions are rendered untenable.

<u>The Spirit of Prophecy: Wilkinson's Defense</u>

- At some point, the exact timing of which is unclear, Benjamin G. Wilkinson responded to Howell's *Review* by penning, *Answers to the Objections a Reply to the "Review" of My Book "Our Authorized Bible Vindicated."* According to my copy of Wilkinson's *Reply*, the SDA General Council asked that it not be published in the 1930s due to the fact that "feelings and rivalry were running high."

    - "Back in 1930 B. G, Wilkinson published 'OUR AUTHORIZED BIBLE VINDICATED'. Some of his college colleagues took exception to his book and criticized it publicly, Since Wilkinson, who was a professor in one of our colleges, was having his scholarship questioned, it was mandatory that he reply.

> This book is his reply to their "review" and criticism. It literally "downs" them on every argument. Since feelings and rivalry were running high, the General Conference of those days requested Wilkinson to not publish this work. He agreed." (Wilkinson, *Reply*, 1)

- Wilkinson's *Reply* is quite long and addresses many topics that are beyond the scope this Lesson. Therefore, we will only focus on two aspects of Wilkinson's *Reply*: 1) SECTION III- The Itala and the Bibles of the Waldenses and 2) SECTION VII – General Arguments

SECTION III- The Itala and the Bibles of the Waldenses

- As the title suggests this section deals with Howell's claim that the foundation for Wilkinson's book was "overthrown" via his failure to factually establish that the Old Latin was the pure Bible of the Waldensians that had been translated from the Received Text.

    - "I have reserved a special chapter for the Itala, and the Bible of the Waldenses. I do it particularly because my Reviewers announce (Section I p.15) that "the decisive consideration is whether the Itala was translated direct from Palestine, or whether it originated in North Africa." In fact they make it so decisive that they say:

        > "When this claim is overthrown, the very foundation of the book under review is removed, and the conclusions which are based upon it are rendered untenable," (Section I p. 17.)

      I accept the challenge." (Wilkinson, *Reply*, 11)

- In this Section, Wilkinson mixes an impressive bevy of quotations from textual critics and church historians such as Fredrik Nolan, B.F. Westcott, Fredrick Kenyon, Dean Burgon, Edward Miller, Cardinal Wisemen, August Neader, the International Standard Bible Encyclopedia and many more with the SDA notion of the "Spirit of Prophecy" along with the writings of Ellen G. White to prove that the Old Latin was a translation of the Received Text. The section is long. For now, please consider the more pertinent aspects of Wilkinson's reply in the following citations:

    - "But we have some more splendid testimony concerning the Waldensians and their Bible other than is left entirely to the speculation of higher critics. I read from the earlier edition of "Great Controversy:

        - "The Waldenses were the first of all the people of Europe to obtain a translation of the Scriptures. Hundreds of years before the Reformation, they possessed the entire Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution.... Here the lamp of truth was kept burning during the long night that descended upon Christendom. Here for a thousand years they maintained their ancient faith." "Great Controversy," pp. 70,71, (1884 edition)

      The Spirit of Prophecy emphasises the fact that the Waldenses were the first people to have the Scriptures translated from the original into their native tongue. She said

they had the entire Bible, and whatever Bible they had, it was pure and unadulterated." (Wilkinson, *Reply*, 15)

- "Furthermore, **the Spirit of Prophecy says that the Scriptures of the Waldenses were pure and unadulterated**. To us speaks again "Great Controversy";

  > "Some manuscripts contained the whole Bible..."
  >
  > By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the Sacred Scriptures were written out, verse by verse, chapter by chapter ... Angels of Heaven surrounded these faithful workers. "
  >
  > "Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. "Great Controversy", pp. 68, 69.

  Does **Sister White** say here that angels held back the hand of the papists from corrupting their own Bible? No, she does not. She says that Satan urged them on to bury it in error, later she says that Wycliffe's Bible was translated from the Latin (Vulgate) which contained many errors. (See "Great Controversy", page, 245, edition 1911)." (Wilkinson, *Reply*, 16)

- "I submit to my hearers if I have not established the chain from the Apostles down to Vigilantus, 400 A.D. I have already given a testimony to show that these same followers stretch from Vigilantus to Claude of 820 A.D. My Reviewers accuse me of not bridging the gaps. How much more testimony is necessary to bridge the gaps? **Add to this the statement of Sister White, that they had the Bible entire and uncorrupted; then place alongside of this the facts already given, that their Bible could not have been the Vulgate, but was the Old Latin, which never bowed the knee to the Vulgate, then the chain respecting the Bible is also complete. . . Is it not strange, brethren, that I must stand before Seventh-Day Adventists to defend the Waldenses and the Waldensian Bible**? **Is it not strange that I must stand before Seventh-Day Adventists to prove that the Waldensian Bible was not the corrupt Scriptures of Rome?**" (Wilkinson, *Reply*, 18)

- Wilkinson concludes this section of his *Reply* by presenting something he calls "The Completed Chain A Short Review of Authorities." This section summarizes the authorities that he believes establish his argument regarding the Old Latin Bible of the Waldensians.

  - "The Completed Chain.

    A short review of authorities here;

    Please note again the quotation I have already given that "In the very earliest times translations must have been made from Aramaic or Syriac into Latin, as afterwards from Greek. Thus a connection between the Italian and Syriac churches, and also between the

teaching given in the two countries, must have lain embedded in the foundations of their common Christianity, and must have exercised an influence during very many years after." Burgon and Miller, "Traditional Text" p. 145.

Now add to this Sister White's testimony that the Waldenses had "not a faith newly received. Their religious belief was their inheritance from their fathers,"... Great Controversy," p. 64

> "The Waldenses were the first of all the peoples of Europe to obtain a translation of the Holy Scriptures." (Old Edition, 1884, p. 65). "Some MSS contained the whole Bible." Idem, p. 68.
>
> "In a most wonderful manner it (the Word of Truth) was preserved uncorrupted through all the ages of darkness."...Idem, p. 69.

Add to this the testimony of many Protestant authorities and the writings of the Waldenses themselves that they never belonged to the Church of Rome, they always remained separate, and had received their religion through father and son since the days of the Apostles. Add to this the beautiful testimony of Muston that the "Vaudois are the chain which united the Reformed Churches with the first disciples of our Saviour." (Muston, Vol. I, P. 29.)

Then, finally, add to this the statement of the Vaudois themselves in the preface of their Bible translated by Olivetan which they gave to the French people that they had "always fully enjoyed that heavenly truth contained in the Holy Scriptures ever since they were enriched by them by the Apostles themselves."

Is not the chain complete? The Spirit of Prophecy and the plain statements of history unite to tell us that we do have as represented in the Received Text the same Bible that the Waldensian Church possessed in "MSS directly descended from the Apostolic originals."

Here I take a stand with Nolan, with the Waldensian historians themselves, and with Sister White, any textual critics to the contrary not withstanding.

Of course we must not forget, as I presented in my book, that the Authorized Version is the legitimate descendant of another great stream, which did not pass through the Waldenses. I refer to the thousands of Greek manuscripts, which carry the Received Text. In the Authorized Version, then, the two pure streams meet: that of the Greek Received Text, and that of the Old Latin, preserved in its Waldensian descendant.

Thus, through those valleys, in which dwelt those people through the centuries, miraculously preserved by God, we are connected with the primitive churches. They handed over to us, not the Bible of Rome, but the Bible of the primitive churches, which found at last a resting place in our noble Authorized Version, under whose name and beauty, it was, like the waters of the sea, to touch all shores and refresh all nations." (Wilkinson, *Reply*, 21-22)

- Conspicuously missing from Wilkinson's argumentation is a single textual example to substantiate his claims. Most troubling is Wilkinson's reliance upon the SDA doctrine of the "Spirit of Prophecy" and writings of prophetess Ellen G. White. Mark well that Wilkinson cannot make his arguments regarding the "two streams of Bibles" without heavy reliance upon the doctrines of the SDA Church which most King James advocates would deem heretical.

SECTION VII – General Arguments

- It is in this section of his *Reply* that Wilkinson deals with Howell's criticism of the "two streams of Bibles" paradigm. Sub-chapter I of Section VII is titled "The Parallel Streams of Bibles." In an effort to conserve time and space we will only deal with the most important information from this Sub-chapter in the main body of the Lesson.

- Once again, in order to sustain his tranmissional model in the face of criticism, Wilkinson is forced to rely heavily on the SDA doctrine of the "Spirit of Prophecy" and the writings of prophetess Ellen G. White.

    - "My Reviewers claim, (Section I, page 9) that the "two parallel streams of Bibles" (Our Authorized Bible Vindicated, p. 43) is arbitrarily created and does not rest upon historical authority. In my book, however, I proved conclusively that both the Textus Receptus and the Vaticanus MSS were already in existence in the days of Constantine; rivals to one another and constituting opposing Bibles. I also proved, historically, in the same chapter, that the Waldensian Bible was from the Textus Receptus. **Now the Spirit of Prophecy says that the Waldensian Bible was of apostolic origin, uncorrupted, entire, and teaching apostolic Christianity**. The Reformation adopted the Textus Receptus; the Jesuit counter-Reformation adopted the Vaticanus. Both these facts I proved soundly and completely in my book. If, therefore, the Textus Receptus and Vaticanus were rivals in the days of Constantine, the Textus Receptus being of apostolic origin, and the Vaticanus being a corruption of the Textus Receptus, then the Old Latin Bible of the Waldenses from the Textus Receptus was and we proved it so, historically, the rival of the Vulgate taken from manuscripts of the Vaticanus type.

      The Spirit of Prophecy endorses this line of reasoning. I gave in my book, (page 42) **that quotation from Sister White which shows that the Waldenses possessed a Bible which came from apostolic days, was entire, was unadulterated and was ever sought by the fury of the papists to be corrupted. The Spirit of Prophecy, however, tells us that angels restrained their malignant hatred and their efforts to bury the Waldensian Bible under a mass of error and superstition**.

      The Spirit of Prophecy further tells us that the Bible of Wycliffe was from the Latin (Vulgate) and contained many errors, but the Vulgate was a Catholic Bible. On the other hand, the Spirit of Prophecy tells us that the Greek Text of Erasmus corrected these errors, but the Greek text of Erasmus was the Textus Receptus. Therefore, the Waldenses had a pure Bible from the beginning, based on the Textus Receptus or in harmony with it. The reasoning then goes thus: (a) The Waldenses endorsed what was the apostolic Bible; (b) The Reformers endorsed what was the Waldensian

Bible; (c) Sister White endorsed the Bible of the Reformation and the Waldensian Bible; (d) the Waldenses could not have guarded the Vulgate because it contained many errors.

Note the following testimonies from authorities showing how these two parallel streams rivaled one another at different epochs in history:

1 (a) In the first place Dr. Hort states definitely ('introduction" pp. 137,138) Jerome's antagonism to Antioch's theology as he (Hort) declares Antioch to be the home of the Textus Receptus in 350 A.D.; and then ("Introduction") p. 276) Dr. Hort places in opposition to this (Antioch's) Textus Receptus the text formed from Vaticanus and Sinaiticus types of MSS as being true apostolic text. Here is rivalry and opposition of the two Bibles in Constantine's time.

(b) Dr. Schaff ('Companion' etc. p. 113) says the Codex A or Alexandrinus occupies "an intermediate position between the oldest uncial (Vaticanus type) and the later cursive (Textus Receptus) text." Here again are the two streams at the earliest dates of their rivalry, Constantine's time.

(c) Dr. Kenyon proves- as I previously showed- that the Latin reproduction of the Vaticanus type was simply the Itala or the Latin Textus Receptus type with the variant Textus Receptus readings removed.

(d) Dr. Nolan ("Integrity" pp. 432, 434) declared that Origen's fabricated Greek Bible (Vaticanus type) tended to weaken the authority of the Authorized Greek Bible (Textus Receptus) in the Old as well as in the New Testament.

(e) And finally Dr. Swete shows that in the days of Constantine the Textus Receptus and the Eusebio-Origen Bible were rivals and opposing versions. He also mentions a third version, the Hosychian, or African Bible. This ceased to be a line of its own, came to an end, and is not represented in modern versions.

2. We proved from Dr. Jacobus that the Old Latin opposed the Vulgate for 1,000 years.

3. We proved from the preface of the Jesuit Bible that the Waldensian Bible was the opponent of the Vulgate, the Jesuits called it the "false" heretical translation" of the Waldenses, and Sister White says that the Waldenses kept the truth uncorrupted for 1,000 years.

4. We proved that the final split between the Catholics and Protestants came at the Council of Trent (1545-1563). My Reviewers made no attempt to notice or to answer the first four resolutions of that Council which I gave in my book, decreeing the Vulgate the authoritative Bible of the Papacy. Moreover, to have a Greek Manuscript in which to base authoritatively the Vulgate, the learned fathers of the Counsel of Trent, after searching through all the libraries of Italy, shrewdly understood the Vaticanus to be the manuscript.

5. Dr. Fulke, when writing to the Queen of England in the preface of his book, just about the very time that the Council of Trent Fathers chose the Vaticanus, said:

> "In which, that I speak nothing of their insincere purpose in leaving the pure fountain of the original verity, to follow the crooked stream of their barbarous vulgar Latin translation, which (beside all other manifest corruptions) is found defective in more than an hundred places, as your majesty, according to the excellent knowledge in both the tongues wherewith God has blessed you, is very well able to judge." (Emphasis mine). p. 5.

6. Later in my book I presented the struggle between the Jesuit Bible of 1582 in English, and the Tyndale and Geneva Versions.

7. I presented very clearly the great struggles that were on around the Revision table for ten years between Dr. Hort and Dr. Scrivener, the one standing for the Textus Receptus and the other for the Vaticanus. Of These scenes, Bishop Ellicott, president of the committee says. "It was often a kind of critical duel between Dr. Hort and Dr. Scrivener, in which everything that could be urged on either side was placed before the Company." "Addresses'" p. 61.

And finally, Hastings says:

> "The ordinary English student of the Bible is able readily to appreciate the points at issue in the controversy between the Alpha (Textus Receptus) and Beta (WH) texts, because they are substantially represented to him by the differences (so far as they are differences in text, and not merely in rendering) between the AV and the RV." "Dictionary of the Bible," p. 927. (Emphasis mine).

On the quotation of the eclipse of the sun at the death of Christ, Dr. Frederick Fields says that the manuscripts began to divide on this point at the time of Origen. (Field's Notes, p. 79).

I would also recall here that Erasmus divided all Greek manuscripts into two classes; one which agreed with the Textus Receptus and the other which agreed with the Vaticanus. My Reviewers revived the old grouping made by Griesbach, into three classes, but exploded by Archbishop Lawrence. I gave these conclusions in my book. Everything which the Reviewers brought in counter argument, confirmed, but did not shake these conclusions.

I think now that I have given evidence abundant enough for this short document, and amply backed by authorities to show the two parallel streams of Bibles." (Wilkinson, Reply, Section VII- GENERAL ARGUMENTS, 1-3)

- Regarding this lengthy citation from the pen of Wilkinson, researcher Steven Avery stated the following on the Pure Bible Forum:
    - "Even putting aside, the appeal to Ellen G. White (what they call the "Spirit of Prophecy") this muddle-mess contains a boat-load of fallacies and errant claims. Basically, Wilkinson has ignored all the fundamental problems of his two streams theory,

> and given a grab-bag of quotes and arguments that are interesting, but worthless to the actual point.
>
> . . . notice how neither Wilkinson's publication [*Our Authorized Bible Vindicated* or *Answers to the Objections a Reply to the "Review" of My Book "Our Authorized Bible Vindicated."*] gives what would be the proof of the pudding. A list of a dozen of major variants where (supposedly, theoretically) the Old Latin manuscripts agree with the Received Text, while the Vulgate has Alexandrian-Vaticanus-Westcott/Hort recension readings. Wilkinson gives not dozens, not 10, not 5, not 1. The Wilkinson Old Latin good line, Vulgate bad line, theory is simply worthless. It is, however, a fine example of building a theory on hopeful reading and twisting, conjecture, and sand. And, in the Wilkinson ideation, a misplaced faith in "The Spirit of Prophecy." (Avery, Pure Bible Forum—1/20/18)

Summary

- Wilkinson has taken the conclusory statements of previous authors and assembled them in a particular manner to construct an argument. No one before Wilkinson had ever strung together this impressive line of citations to make such an argument. Next, Wilkinson added the SDA doctrine of the "Spirit of Prophecy" by appealing to the writings of Ellen G. White to corroborate his strung together chain of quotations. Therefore, Wilkinson's argument regarding the "two parallel streams of Bibles" is a massive appeal to authority with some heretical SDA teaching mixed in for good measure. The substantive basis for the "two streams" paradigm is built upon sinking sand rather than upon an evaluation of the textual facts. The net result was the creation of a transmissional paradigm that erected a false dichotomy and presented its would be adherents with an illogical either/or dilemma.

- So how did a transmissional model from an obscure SDA author become the main paradigm of the King James Only movement? We will consider that in our next Lesson.

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Sunday, June 9, 2019— Grace Life School of Theology—*From This Generation For Ever*
Lesson 91 The Two Streams of Bibles Model of Transmission: Its Origins & Accuracy, Part 5
(J.J. Ray's Plagiarism of Wilkinson)

Introduction

- Last week in Lesson 90 we considered the Adventism of Benjamin G. Wilkinson, the fountainhead of the "two streams of Bibles" paradigm of transmission. In doing so, we studied the following points:
    - The Adventism of Wilkinson
    - Adventist Criticism of the "Two Streams" Paradigm
    - The Spirit of Prophecy: Wilkinson's Defense
- In summation we observed that in 1931 fellow Seventh-day Adventist (SDA) church member Warren Eugene Howell wrote a review criticizing Wilkinson's 1930 work *Our Authorized Bible Vindicated* (*OABV*) on multiple fronts. Specifically, Howell took issue with Wilkinson's arguments regarding the dichotomy between the "corrupt" Latin Vulgate of the Catholic Church and "pure" Old Latin Bible of the Waldensians and his resultant "two streams of Bibles" model of transmission. Rather than citing textual evidence to establish his alleged distinction, Wilkinson resorted to the SDA "Spirit of Prophecy" and the writings of prophetess Ellen G. White to corroborate his selective citations of textual and historical authorities.
- So how did the contents of an obscure argument within the SDA Church become a hallmark of pro-King James argumentation in some Fundamental Baptist and Pauline Dispensational circles? The question is particularly perplexing when one considers that both groups reject SDA doctrine in general and the "Spirit of Prophecy" specifically as heretical.
- I believe that the answer is found in James Jasper Ray's plagiarism of Wilkinson. J.J. Ray was a Fundamental Baptist whose book, *God Wrote Only One Bible* (*GWOOB*), moved the arguments of Wilkinson out of SDA obscurity and into the mainstream of Fundamentalist discourse in America.
- In this Lesson we will consider the following points:
    - J.J. Ray's Plagiarism of Wilkinson
    - Ray's Other Errors
    - Fuller and Ruckman Utilize and Endorse Ray
    - The Error of Kutilek & Hudson

J.J. Ray's Plagiarism of Wilkinson

- The *Oxford English Dictionary* defines plagiarism as: "The action or practice of taking someone else's work, idea, etc., and passing it off as one's own; literary theft." In academic circles, plagiarism is considered intellectual shoplifting and is condemned in the strongest possible terms. Therefore, charging Ray with plagiarizing Wilkinson is not a small matter.

- At the outset it is important to note that there are multiple editions of *GWOOB*. The first was published in 1955 by The Eye Opener Publishers in Junction City, Oregon. The copyright was renewed in 1970 and again in 1983. The first edition from 1955 did not contain footnotes at the bottom of the page. Rather, it utilized a numbered parenthetical reference system that corresponded to a numbered Bibliography in the back of the book. More recent editions have placed numbered footnotes at the bottom of the page.

- In the "Introduction" Ray informs his readers that his book was the result of his own original extensive research.

    - "For years the writer was held in this net of diabolical trickery ["Textual Criticism" in context]. Then, one wonderful day, God opened his eyes to behold a ray of light which led out of the dark dilemma. Months and years of research followed, and this book is the result. Conclusions are not based upon the author's judgment, but upon the investigation of more trustworthy sources which are referred to in the Bibliography given on pages 101-102 [Later version from 1983 said "foot-notes where applicable."]." (Ray, unnumbered Introduction)

- This statement, along with clear evidence of academic dishonesty, reveal that Ray's deception was very deliberate. He clearly wanted his readers to believe that his book was the fruit of his own research.

Footnotes Betray Ray's Plagiarism

- In an article for the *Baptist Biblical Heritage* from the Spring 1991 titled "THE REAL EYE OPENER: J. J. Ray's Plagiarism Of Benjamin G. Wilkinson" Gary R. Hudson discussed how Ray's footnote citations betray his plagiarism of Wilkinson.

    - "As previously mentioned, Ray's plagiarisms of Wilkinson surfaced initially as I was reading the footnotes in his book. Many of these footnotes, giving the appearance of being the result of the author's (Ray's) research, were obviously copied from the pages of Wilkinson's work. The eight footnotes on page 19 by Mr. Ray are perhaps the best example of this, where seven out of eight were taken directly from Wilkinson. Footnotes numbering 1-7 of *God Wrote Only One Bible* are copied directly from seven footnotes in *Our Authorized Bible Vindicated*, pp. 20, 21, and 22." (Hudson)

- Please consider the evidence presented in the following table.

***OABV*—Wilkinson**	***GWOOB*—Ray**
Footnotes from pages 20, 21, & 22 1. N.B Swete. *Introduction to the Old Testament in Greek*, pp.76-88. 2. Hort's Introduction, p. 138. 3. Dr. Ira M. Price, *The Ancestry of Our English Bible*, p. 70. (See 4) 4. A.T. Robertson, *Introduction to Textual Criticism of the NT*, p. 80. (See 5) 5. Dr. Gregory, *The Canon and Text of the N.T.*, p. 345. (See 3) 6. *Catholic Encyclopedia, Vol. 4*, p. 86. (See 2) 7. Burgon and Miller, *The Traditional Text*, p. 163. (See 1) 8. Dr. Philip Schaff, *Companion to Greek Testament*, p. 115. (See 6) 9. Dr. Scrivener, *Introduction to the Criticism of the N.T.*, Vol. 2, p. 270. (See 7)	Footnotes from page 19 1. Burgon and Miller, *The Traditional Text*, p. 163. 2. *Catholic Encyclopedia*, Vol. 4, p. 86. 3. Gregory, *The Canon and Text of the New Testament*, p. 345. 4. Dr. Ira M. Price, *Ancestry of the English Bible*, p. 70. 5. A.T. Robertson, *Introduction to the New Testament*, p. 80. 6. Dr. Philip Schaff, Companion to Greek Testament, p. 115. 7. Dr. Scrivener, *Introduction to New Testament, Vol. 2*, p. 270. 8. Hurst, *History of the Christian Church, Vol. 1* pp. 36-37.

- In the next paragraph Hudson offers additional proof of Ray's plagiarism of Wilkinson by citing additional examples from the footnotes.

    - "This same phenomenon occurs with other footnotes in Ray's book. Footnotes #1 and #3 on page 18, read, "Encyclopedia, Tatian." This was taken from Wilkinson, page 16, footnote #19, which reads, "Encyclopedia, 'Tatian'." Like Wilkinson, Ray does not give the page number nor reveal the "Encyclopedia" used. Apparently, Mr. Ray simply took the Adventist's word rather than checking the reference for himself. Footnote #2 of Ray on page 18 reads, "Eusebius, Ecclesiastical History, Book 5, chap. 28," obviously taken from footnote #18 of Wilkinson on page 15, which reads, Eusebius, Eccles. History, Book V., Chap 28." On this last point, Ray not only took the footnote from Wilkinson but transposed two of Wilkinson's statements on page 15 of *Our Authorized Bible Vindicated* (which Ray put on page 18 of his book), slightly altering some of the wording regarding Wilkinson's use of the reference. Other instances include footnotes #1 and #2 on page 20 of Ray that were taken from footnotes #5 and #32, pages 21 and 33 of Wilkinson; and footnotes #2 and #3 on page 98 of Ray were taken from footnotes #43 and #44, page 37 of Wilkinson. Again, Mr. Ray didn't do his homework--not his own, at least!" (Hudson)

Clear Examples of Plagiarism

- Please consider the following table comparing Wilkinson's use of the citation by Eusebius with Ray's in the original edition of *GWOOB* from 1955.

***OABV*—Wilkinson**	***GWOOB*—Ray**
"It is no less true to fact than paradoxical in sound, that **the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it**	"**The worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed**. **The African Fathers, and the whole western,**

was composed; that Irenaeus (A. D. 150), and **the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by** Stunica**, or Erasmus, or Stephens thirteen centuries later, when molding the Textus Receptus**." (Wilkinson, 16)	**with a portion of the Syrian Church, used far inferior manuscripts to those employed by Erasmus, or Stephens thirteen centuries later when modeling the Textus Receptus** (Encyclopedias, 'Tatian').
"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 (Eusebius, Ecclesiastical History, Book V., chap. 28)**." (Wilkinson, 15)	**Those who were corrupting Bible Manuscripts said that they were correcting them. Corrupted copies were so prevalent that agreement between them was hopeless (Eusebius, Ecclesiastical History, Book 5, chap. 28)**." (Ray, 18)

- Examples of plagiarism on the part of Ray can be seen throughout his book. Consider a few more examples:

***OABV*—Wilkinson**	***GWOOB*—Ray**
"The Latin Bible, **the Italic, was translated from the Greek not later than 157 A.D. We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D**. . . That Rome in early days corrupted the manuscripts while the Italic Church handed them down in their apostolic purity, **Allix, the renowned scholar, testifies**." (Wilkinson, 26-27)	One of the first of these Latin Bibles was for the Waldenses in Northern Italy, **translated not later than 157 A.D. and was known as the Italic Version. The renowned scholar Beza, states that the Italic Church dates from 120 A.D. Allix, an outstanding scholar testifies** that enemies **had corrupted many manuscripts, while the Italic Church handed them down in their apostolic purity.**" (Ray, 98)
"Westcott writes from France to his fiancée, 1847: **"After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighboring hill... Fortunately we found the door open. It is very small, with one kneeling-place; and behind a screen was a 'Pieta' the size of life (i.e. a Virgin and dead Christ)... Had I been alone I could have knelt there for hours." (Wilkinson, 93-94)**	**Westcott writes from France to his fiancée, 1847:** **"After leaving the monastery, we shaped our course to a little oratory which we discovered on the summit of a neighboring hill... Fortunately we found the door open. It is very small, with one kneeling-place; and behind a screen was a 'Pieta' the size of life (i.e. a Virgin and dead Christ)... Had I been alone I could have knelt there for hours." (Ray, 29)**

- Regarding this last example of plagiarism, Gary R. Hudson makes the following observation:

    - "Let the reader note several points on the above. First, Ray quotes his information and words from Westcott in the identical way of Wilkinson, even to the point of using four

periods (“....”) to indicate partial quotation in the same places Wilkinson did. Secondly, the words in parenthesis, “i. e. a Virgin and a dead Christ” are Wilkinson’s, not Ray’s! Thirdly, in the footnotes at the bottom of Ray’s above page, he miscopied “Life of Westcott, Vol. I, p. 51” from Wilkinson. This last point is evident by looking at Wilkinson’s footnotes where the first part, “Life of Westcott, Vol. I” is correct, but instead of “p. 51” Wilkinson has “p. 400”: Ray mistakenly took “p. 51” from Wilkinson’s lower footnote reference to “Life of Hort, Vol. II” given as “p. 51”! THAT is sure proof that Ray copied Wilkinson’s footnotes and material rather than investigated Wilkinson’s references firsthand.” (Hudson)

- Most importantly for our purposes, Chapter 2 of Ray’s book is titled “Historically Only Two Streams of Bibles Have Come Down to Us.” (Ray, 15) Where did Ray get the title for this Chapter? It was clearly borrowed from Chapter 1 of Wilkinson’s book which contains a section titled “Fundamentally, There Are Only Two Streams of Bibles.”

- The evidence suggests that instead of investing “months and years” to research, Ray simply read the obscure out of print book by the SDA Wilkinson and passed off its core ideas to his Fundamental Baptist readers as though they were his own.

    - “No, Mr. Ray did not take many years of his own time and research to produce his book. It took him no longer to do “research” than it took him to read an older, out-of-print, 1930 work written by a Seventh-day Adventist! This was his “ray of light” that hit him one day. Mr. Ray’s story about how “God opened his eyes” was actually his “Damascus Road experience” with a book by an Adventist!” (Hudson)

- While I do not agree with everything Gary R. Hudson says, I believe he has correctly identified the origins of the “two streams of Bibles” paradigm as thoroughly “Wilkinsonian.”

    - “When anyone of this group [Ray, Fuller,Waite, Ruckman, Bynum, Riplinger, David Cloud, Jewell Smith, Sam Gipp, Jack Chick, Jack Hyles, Bob Gray, Bruce Lackey, or Mickey Carter, etc.], makes the claim that the “Old Latin Bible” was the “Received Text of the Waldenses” it is Wilkinsonian. When anyone of this group claims the Syriac Peshitta as “matching” or "nearly the same” as the “Textus Receptus” it is Wilkinsonian.” (Hudson)

Ray’s Other Errors

- In addition, to advancing Wilkinson’s notion of “two streams of Bibles”, J.J. Ray added some questionable if not heretical information of his own into the thought stream. Specifically, Ray seems to make the Textus Receptus essential to “saving faith” and “regeneration” by answering that modern version “cannot save.” (Hudson)

    - “Suppose a mixture of truth and error**, a Bible of man’s own making through a clever process of faulty textual criticism is used**. What then? The inevitable result would be as follows: A girdle with a mixture of truth and error; a breastplate of righteousness like filthy rags, (Isaiah 64:6); a gospel of peace mingled with distrust and discord; a plastic shield through which the fiery darts of the enemy can pass; a sieve-like helmet for the

head through which conflicting ideas may enter and destroy assurance of salvation; and a sword which has no power to pierce and destroy the enemy. Therefore, a man-made substitute, although used in all sincerity, **cannot save a soul**." (Ray, 2-3)

- "Therefore, since the Word of God did not come by the will of man, any portion changed by the will of man must result in corruption. Only an unaltered Bible can produce a perfect, **soul-saving faith** [Note that Ray's unstated standard his verbatim identicality.]." (Ray, 10)

- "It is impossible to be saved without "FAITH," and perfect-saving-faith can only be produced by the "ONE" Bible God wrote, and that we find only in translations which agree with the Greek Textus Receptus refused by Westcott and Hort." (Ray, 122)

- In addition to limiting God's ability to justify a sinner to a particular Bible version, Ray made many other errors of fact. One glaring problem pertains to Ray's placement of "Jerome's Vulgate" (382) on the "corrupt" tree of Bibles on page 57 and "Wycliffe's Bible" (1382) on the good tree of Bibles on page 87. As Gary R. Hudson points out in his article, it is a known fact that Wycliffe utilized Jerome's Vulgate as the source for his translation. Therefore, how does it make sense to place them on opposing trees.

  - "Opening and thumbing-through to the charts on pages 71 and 109, my eyes immediately fell on a problem. On page 71, Ray has a chart of the "corrupt" line of Bibles which includes Jerome's Latin Vulgate of 382 A. D. and the Douay version of 1582. Then on page 109, Ray includes the Wycliff translation of 1382 in his "pure stream" that allegedly descends from the "Original Textus Receptus." Ray has not done his homework. A smattering of knowledge on the history of the English Bible would reveal to anyone that Wycliff's Bible was translated directly from the Roman Catholic Latin Vulgate, as was the Douay. Such carelessness on basic information is inexcusable." (Hudson)

- It is important to note that Peter S. Ruckman followed Ray's erroneous placements of the Vulgate and the Wycliffe's translation in his 1964 book *The Bible "Babel"*. This point was already noted in Lesson 88, but it bears repeating in this context of yet another example of how parroting and uncritical borrowing of ideas took place in the early stages of the modern King James Only movement.

Fuller and Ruckman Utilize and Endorse Ray

- In Lesson 90 we discussed how David Otis Fuller included ten Chapters of Benjamin G. Wilkinson's *OABV* in his 1970 book *Which Bible?*. Furthermore, we proved beyond doubt that Fuller selectively edited "Which Bible?" to obscure from his readers the fact that Wilkinson was SDA. In addition, there is indubitable evidence that Fuller was also influenced by Wilkinson's chief plagiarizer J.J. Ray.

- In the "Acknowledgements" in the front of *Which Bible?* Fuller states the following regarding J.J. Ray:

- "Jasper James Ray, who kindly permitted quotations from his excellent book, "God Wrote Only One Bible" (Eye Opener Publishers, Box 77, Junction City, Oregon 97448)."

- Chapter One of Fuller's *Which Bible?* is titled "Why This Book?" In this Chapter Fuller praises Ray's "splendid book *God Wrote Only One Bible*."

    - "Jasper James Ray, missionary and Bible teacher, in the splendid book, God Wrote Only One Bible, says – [quotes lengthy passage from Ray]" (Fuller, 2)

- Fuller quotes Ray's work three more times in Chapter One, once more on page two, once on page three, and again on page four. *Counterfeit or Genuine?* (1975), one of Fuller's sequels to *Which Bible?*is dedicated to J.J. Ray.

    - "DEDICATED TO: Jasper James Ray, Missionary Scholar of Junction City, Oregon, whose book, God Wrote Only One Bible, moved me to this fascinating, faith-inspiring study."

- Regarding the Wilkinson/Ray/Fuller connection, Doug Kutilek states the following in his article for *Christian Answers* titled "The Unlearned Men: The True Genealogy and Genesis of King-James-Version-Onlyism":

    - "I imagine the scenario went something like this: Fuller reads Ray; Fuller writes Ray for more information; Ray directs Fuller to Wilkinson; Fuller reads Wilkinson, is led astray, then reprints Wilkinson in *Which Bible?*" (Kutilek, 1)

- The writings of Peter S. Ruckman also furnish indisputable evidence of having been influenced by Ray's book. As noted above, in his 1964 book *The Bible "Babel"* Ruckman reproduced Ray's charts on the "two trees of Bibles" in nearly verbatim fashion, even including Jerome's Latin Vulgate ("corrupt") and Wycliffe's translation ("pure") on opposing trees. Moreover, the following statement can be found on page 37 of *The Bible "Babel"*:

    - "There will not be time to go into each of the 162 changes in detail (and again, these are only the major changes made by the new "bibles"). A complete list of these 162 deviations will be found in God Only Wrote One Book [should say Bible], J.J. Ray, 1955." (Ruckman, *The Bible "Babel"*, 37)

- So, *The Bible "Babel"* (1964), arguably Ruckman's first book on the Bible version controversy, prompts its readers to see Ray's book for further information, thereby furnishing clear evidence that Ruckman had read Ray prior to 1964.

- Moving forward in time, Ruckman wrote the first edition of *The Christian's Handbook of Manuscript Evidence* in 1970. In the Preface dated September 1969, Ruckman stated the following regarding Ray's book:

    - "Today, there is no new material available for those students, and this is abundantly clear from the citations which will appear in this manual, for we have used as a point of reference the books printed since 1940 on "Bible translations," and "Bible translators." It

will be seen at a glance (from studying these "new" books) that all of the authors, with the exception of Dr. Edward Hills, and J.J. Ray, have been following a false lead which was instituted nearly 100 years ago." (Ruckman, *Handbook*, I)

- Further evidence of Ray's influence on Ruckman can be observed through a consideration of the Endnotes provided in the back of *The Christian's Handbook of Manuscript Evidence*. Ray's book is cited in footnotes 47 (pages 204-205) and 78 (page 209). Lastly, the cluster of sources cited by Ruckman in Endnote 20 on pages 181 and 182 is eerily like Ray's plagiarism of Wilkinson's footnotes discussed on pages 2-3 of this Lesson. The following table compares the citations of Wilkinson, Ray and Ruckman in parallel columns. Bolded entries indicate references used by Wilkinson that were copied by Ray and Ruckman.

***OABV*—Wilkinson**	***GWOOB*—Ray**	***Handbook*—Ruckman**
Footnotes from pages 20, 21, & 22	Footnotes from page 19	Endnotes 20 from pages 181 & 182
1. N.B Swete. *Introduction to the Old Testament in Greek*, pp.76-88. 2. Hort's Introduction, p. 138. 3. **Dr. Ira M. Price, *The Ancestry of Our English Bible*, p. 70**. (See 4) 4. A.T. Robertson, *Introduction to Textual Criticism of the NT*, p. 80. (See 5) 5. **Dr. Gregory, *The Canon and Text of the N.T.*, p. 345**. (See 3) 6. ***Catholic Encyclopedia, Vol. 4*, p. 86**. (See 2) 7. **Burgon and Miller, *The Traditional Text*, p. 163**. (See 1) 8. Dr. Philip Schaff, *Companion to Greek Testament*, p. 115. (See 6) 9. Dr. Scrivener, *Introduction to the Criticism of the N.T.*, Vol. 2, p. 270. (See 7)	1. **Burgon and Miller, *The Traditional Text*, p. 163**. 2. ***Catholic Encyclopedia*, Vol. 4, p. 86**. 3. **Gregory, *The Canon and Text of the New Testament*, p. 345**. 4. **Dr. Ira M. Price, *Ancestry of the English Bible*, p. 70**. 5. A.T. Robertson, *Introduction to the New Testament*, p. 80. 6. Dr. Philip Schaff, Companion to Greek Testament, p. 115. 7. Dr. Scrivener, *Introduction to New Testament, Vol. 2*, p. 270. 8. Hurst, *History of the Christian Church, Vol. 1* pp. 36-37.	"20. **See Gregory, *The Canon of the New Testament*, p. 345** ***The Catholic Encyclopedia*, Vol. 4, p. 86**, **Burgon and Miller, *The Traditional Text*, p. 163**, and **Ira M. Price, *The Ancestry of the English Bible*, p. 70**."

- Writing in 1987, Dr. Samuel C. Gipp a follower of Peter S. Ruckman, wrote *An Understandable History of the Bible* which contains an "Introduction" authored by Dr. David Otis Fuller. Checking the footnote citations reveals one refence to J.J. Ray's book by Dr. Gipp. More astounding is the twenty-six citations of Wilkinson's *OABV* found in the footnotes of Dr. Gipp's

book. In addition, Gipp mentions "Dr. Wilkinson" by name in his volume many times, never informing his readers that the man he is quoting is a member of SDA church.

The Error of Kutilek & Hudson

- Doug Kutilek and Gary R. Hudson did an excellent job of chronicling the factual errors, SDA influence/concealment, and academic dishonesty of Wilkinson, Ray, Fuller and, to a lesser extent, Ruckman. Kutilek's piece "The Unlearned Men: The True Genealogy and Genesis of King-James-Version-Onlyism" traces the geological development of the movement through three successive generations of authors back to Wilkinson whom he views as the originator of the heresy.
    - 1st Generation—Wilkinson
    - 2nd Generation—Ray
    - 3rd Generation—Fuller & Ruckman
        - Samuel C. Gipp and many others would slot into successive generations underneath Fuller and Ruckman
- As noted above, Gary R. Hudson coined the phrase "Wilkinsonian" to describe the ideas regarding the King James Bible that originated with the SDA Wilkinson and matriculated into Fundamentalism (especially Baptistic Fundamentalism) through the writings of Ray, Fuller, and Ruckman.
- While Kutilek and Hudson have accurately identified Wilkinson as the source of many of "King-James-Version-Onlyism" arguments such as the "two streams of Bibles" paradigm, they have erred in hanging the origin of the pro-King James position on Wilkinson alone. Many before Wilkinson argued for superiority of the Authorized Version over Modern Versions and/or believed that their King James Bible was the infallible word of God in the English Language. Hanging the origin of the entire pro-King James position on Wilkinson serves to create the sensational argument that "King-James-Version-Onlyism" is heretical because Wilkinson was a member of the SDA church. Such an argument ignores the contents of the thought stream that existed before Wilkinson wrote *OABV* in 1930.
- Why do Kutilek and Hudson never mention the 1924 pro-King James publication of Philip Mauro titled *Which Version? Authorized or Revised?* Because it does not fit their paradigm of pigeonholing the entire pro-King James platform on Wilkinson. The fact is that many before 1930 rejected Modern Versions in favor of the Common English Bible (KJB) and/or believed it to be God's infallible word in the English language.
- In 1885, J.H Spencer published *A History of Kentucky Baptists from 1769 to 1885*. As the title suggests, this two-volume work chronicles the history of the Baptist denomination in Kentucky for over one hundred years. Pages 507 through 509 give the history of the "Bethlehem Association of Regular Baptists." The Association was formed on the 17th of November 1838, on which day they drafted and a signed a Constitution which stated the following in Article 2d:

- "We believe the Scriptures of the Old and New Testaments, as translated by King James, to be the Word of God, and the only rule of faith and practice." (Spencer, 508)

- Did this group of simple Baptists believe that the English Bible they held in their hand "as translated by King James" was "the Word of God?" Absolutely they did. Given more time and space statements like this one could be multiplied many times over. For now, suffice it to say that throngs of English-speaking Christians held to the firm belief that the Authorized Version was God's Word in their language for centuries before Wilkinson wrote anything in 1930.

- The chief error of Kutilek and Hudson is making out like this notion was invented by Wilkinson in 1930. Wilkinson introduced new ideas into the thought stream, to be sure, that were picked up and moved forward by the unscrupulous scholarship of Ray, Fuller, and Ruckman. Wilkinson was the fountainhead of the "two streams of Bibles" paradigm of transmission but he was not the first King James Bible Believer.

- Finally, King James advocates need to distinguish in their thinking the pre and post 1930 enunciation of their position. With the possible exceptions of Dr. Edward F. Hills and Dr. Theodore P. Letis, nearly all pro-King James arguments have possessed the leavening influence of Wilkinson. In the mid to late 1970s when the Dean Burgon Society was being formed, D.A. Waite asked Dr. Hills to join the group as a founding member. On October 3, 1978 Dr. Hills sent a letter to Theodore Letis explaining the reasons why he would not be joining the Dean Burgon Society.

    - ". . . They ought to call the society the Wilkerson [I believe he meant Wilkinson] Society. Most of them are following Wilkinson's 7th Day Adventist approach, [i.e.] the true text was corrupted by Constantine and the Roman Catholic Church. The true text was preserved by the Bogomiles, the Albigensians, and the Waldensians. But this 7th Day Adventist approach does not agree with the fact that the King James Version is a translation of the Textus Receptus which is the text preserved by the medieval Greek Church plus a few readings from the Latin Vulgate which is the text preserved by the medieval Roman Church. Hence, when Baptists try to defend the King James Version, they are up a tree, scholastically speaking…. In short, these Baptist defenders of the KJV are terribly confused. Sometimes they follow Wilkinson, sometimes Burgon, sometimes they follow [Zane] Hodges, who ignores the special providence of God altogether. If I went to the meeting, I would probably try to straighten these Baptists out and make enemies. So, I will just keep quiet and try to uncurl their crooked thinking with my books…" (Letis, *The Revival of the Ecclesiastical Text and the Claims of the Anabaptists—Revisited*)

- It is high time that we purge out the old leaven and start a new lump that is devoid of the errors of Wilkinson.

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Sunday, June 16, 2019— Grace Life School of Theology—*From This Generation For Ever*
Lesson 92 The Two Streams of Bibles Model of Transmission: Its Origins & Accuracy, Part 6
(Overstating the Case for the Critical Text)

Summative Problems with the "Two Streams" Model of Transmission

- First, an analysis of the extant textual data reveals that the Gothic (see Lesson 87), Peshitta (see Lesson 88), and Old Latin (see Lesson 89) translations are mixed texts i.e., they contain readings in their extant witnesses that King James advocates do not tolerate from the Critical Text or Modern Versions. Therefore, they cannot be placed in a monolithic stream/line of textual purity supporting the Received Text and/or the King James Bible. Some of their readings support the Traditional Text and some do not. Consequently, their witness must be considered on a case by case or reading by reading basis. Speculating as to what the original state of the Gothic, Peshitta, or Old Latin versions may have been will not solve the problem since they are not extant. Such speculation on the part of King James advocates is dangerous and inconsistent since we do not accept the speculative surmising of naturalistic textual critics in their efforts to reconstruct the lost text of the New Testament autographs.

- Second, the "two streams of Bibles" paradigm is built upon erecting a false dichotomy between the Old Latin, the "good" Bible of the Waldensians, and Jerome's Latin Vulgate, the "bad" Bible of the Catholic Church. Evidence gleaned from Vulgate readings considered in Lesson 89 revealed that the Vulgate is a mixed text as are the Peshitta and Gothic Bibles. The textual facts do not warrant the placement of the Latin Vulgate in an opposing stream of transmission from the Peshitta and Gothic. Moreover, the data does not suggest a dichotomous relationship between the Old Latin and Latin Vulgate as "two streams" advocates have suggested. Rather the Vulgate is a descendant of the Old Latin possessing more confluence with its Latin predecessors than with א and B. Yet, in "two streams" argumentation the Old Latin and Vulgate are placed in opposite streams of transmission. Such a placement misrepresents the facts which show the Old Latin and Vulgate to be more closely aligned against א and B than against each other. Furthermore, how does it make sense to paint the Vulgate as wholly bad/evil/corrupt if it is helpful to establish the authenticity of certain Received Text/King James readings? In this case, it is anti-Catholic bias on the part of fundamentalists that has demonized the Vulgate out of hand rather than looking at its actual readings. Lastly, when judged against the mixed extant witnesses for the Peshitta and Gothic versions, the Vulgate is no less mixed. Why then do the Peshitta and Gothic get placed in the pure stream of transmission while the Vulgate is relegated to the corrupt stream? When judged by the extant evidence, the situation is not so clear cut as the dichotomous reasoning of the "two streams" paradigm would have us believe. The fact is that when the Pehsitta, Gothic, and Vulgate are judged against the twin standards of the Received Text in Greek and King James Bible in English all three are mixed texts and the "two streams" of transmission notion thereby dries up. The "two streams of Bibles" model of transmission is guilty of presenting a false dichotomy that is not supported by the textual facts. This is dangerous because, if one bothers to check the facts, they run the risk of having their faith overthrown by information that does not fit the either/or option presented by the dichotomy. Bible believers need not fret over the facts on the ground. The Bible does not teach the "two streams" dichotomy. Rather the Bible teaches that God would preserve His word and that Satan would attempt to corrupt it. The dichotomy was

developed in the 20th century as a rhetorical device to answer the attacks of modern textual criticism against the Received Text and the King James Bible and stave off the incursion of Modern Versions into the English-speaking church. We are working towards being able to fully articulate an alternative model.

- Third, Benjamin G. Wilkinson, the fountainhead of the "two streams of Bibles" model of transmission, did not base his paradigm on an evaluation of the textual facts. In fact, one can read his chief work *Our Authorized Bible Vindicated* (1930) as well as his later *Reply* to his critics within the Seventh-day Adventist Church (see Lesson 90) without finding a single textual example to support his paradigm. Instead, Wilkinson took the conclusory statements of previous authors and assembled them in a particular manner to construct an argument. No one before Wilkinson had ever strung together this impressive line of citations to make such an argument. Next, Wilkinson added the SDA doctrine of the "Spirit of Prophecy" and appealed to the writings of Ellen G. White to corroborate his strung together chain of citations. Therefore, Wilkinson's argument regarding the "two parallel streams of Bibles" is a massive appeal to authority with some heretical SDA teaching mixed in for good measure. It is important to note that Wilkinson's dichotomous treatment of the Old Latin and Latin Vulgate were born out of the SDA doctrine regarding the "Spirit of Prophecy," which said regarding the Waldensians, and not a textual evaluation of the facts. While I object to Wilkinson's SDA defense of the "two streams" model on doctrinal grounds the main reason why his transmissional paradigm dries up is because it does not accord with the historical and textual facts. The substantive basis for the "two streams" paradigm is built upon sinking sand rather than upon an evaluation of actual readings. The net result was the creation of a transmissional paradigm that erected a false dichotomy and presented its would be adherents with an illogical either/or dilemma.

- Fourth, once this notion was deposited into the thought stream by Wilkinson it was picked up by later defenders of the Traditional Text and the Authorized Version and advanced in an uncritical manner. Through the influences of Jasper James Ray, David Otis Fuller, and Peter S. Ruckman the "two Bible streams/lines" paradigm of transmission cemented itself into the argumentation of the King James Only movement (see Lesson 91). Later pro-King James authors repeated this talking point in some manner to varying degrees.

- In summation, there are serious problems with establishing the positive or pure "stream" of transmission as it has been depicted and explained by advocates of the paradigm. The extant textual evidence is simply not there to sustain the model.

Biggest Problem with the "Two Streams" Model of Transmission

- My biggest problem with the "two streams of Bibles" model of transmission is that it gives the Critical Text and Modern Versions more credit than they deserve. "Two Streams" charts, diagrams, and literature leave their readers with the impression that there is an unbroken line of systematic and sequential corruption stretching back to the earliest centuries of church history in the following reverse order:

    - Modern Versions—NASV, NIV, NKJV, ESV (20th & 21st Centuries)
    - UBS/Nestle Aland Greek New Testaments (20th Century)

- Revised Version (1881)
- W&H Greek New Testament (1881)
- Douay Rheims Translation (1582)
- Codex Alexandrinus (A)—(5th Century)
- Latin Vulgate (382)
- Codex Sinaiticus (א) & Codex Vaticanus (B) (330-350 supposedly)
- Origen
- Papyri
- Alexandria, Egypt

- Is this really the case? I submit that the answer is an emphatic no! We need to judge the so-called corrupt "stream" outlined above based on our three scriptures principles for identifying the preserved text in history. Recall the following from Lessons 69 and 81, "when approached from a believing viewpoint, a study of transmission is a study of the history of preservation." Once again, our job as believers is not to reconstruct the text as though it has been lost. Rather, our job is to allow the scriptures to be our guide in identifying the text God has preserved from generation to generation.

- The following scriptural principles will assist the believer in identifying the preserved text:

  - *Multiplicity of Copies*—in Lessons 48, 49, 50, 51, 52, and 53, we studied the Process and People of Preservation in both the Old and New Testaments. In doing so, we observed that God's design was to preserve His word in a multiplicity of accurate reliable copies that were just as authoritative as the originals. Therefore, we ought to be able to observe in history a collection of manuscripts that are plenteous and in substantive agreement with each other regarding doctrinal content despite not possessing *verbatim identicality* of wording.

  - *Available/Accessible*—this principle was covered in Lesson 55. The Preserved Text would not only exist in a multiplicity of copies, but these copies would be available to God's people to possess, study, copy, believe, translate, and preach from. They would not be hidden under a rock, buried in the sand, or in an inaccessible library or monastery.

  - *In Use*—a third Biblical hallmark of the Preserved Text would be use by God's people for generations. God's word was preserved through the dynamic of people handling it, not in one copy sitting on a bookshelf for 500 or 1000 years far away from God's people who were actually doing the work of the ministry. That is not the way God preserves His word. He preserves His word by it being in the hands of Bible believing people, and those people are charged with the responsibility to execute God's purpose.

- The proposed "corrupt stream" identified above containing the Critical Text supporting Modern Versions fails on all three counts to pass the tests of scripture: 1) it has few manuscript witnesses that substantively disagree with each other, 2) its principle manuscripts were not accessible or available to believers throughout the dispensation of grace, and 3) given their lack of availability, they certainly were not copied and/or used by Bible believing people during the church age.

- The Modern Critical text was a 19th century creation of textual critics based upon the primary witness of two Greek Codices: Vaticanus (B) and Sinaiticus (א). These two codices disagree with each other in over 3,000 places in the gospels alone, many of which are substantive. Moreover, they were inaccessible to the body of Christ throughout the dispensation of grace because they were not even known to exist until the 15th (B) and 19th (א) centuries respectively. Lastly, they have no history of ever having been used and/or copied by the body of Christ.

    - "No amount of subjective preference can obscure the fact that they are poor copies, objectively so. They were so bad that no one could stand to use them, and so they survived physically (but had no 'children,' since no one wanted to copy them). (Pickering, 2)

- The Critical Text is a Frankenstein text that was cobbled together by text critics in the 19th century using an eclectic method. No member of the body of Christ had ever seen such a text; much less used a text like the one printed by Westcott and Hort in 1881. The publication of the Critical Text was the fruit of lower criticism's application of Enlightenment Rationalism upon the Biblical text.

- Therefore, to assert that the Critical Text and its resultant Modern Versions are part of the "stream" of corruption stretching all the way back to Nicaean antiquity (325 AD) is to overstate the case and give the critical text more credit than it deserves. While there was corruption of the New Testament text to be sure throughout the history of the dispensation of grace, such corruption was random, isolated, and not monolithic, not systematic and/or sequential as has been argued by "two streams" advocates.

- Recall from Lesson 85 that Dr. Wilbur N. Pickering argued in *The Identity of the New Testament Text IV* that it is not even possible, based upon principle witness to the Critical Text א and B, to reconstruct a cohesive textual archetype to compete with the Byzantine Majority.

    - "In his book, Aland's discussion of transmission of the NT text is permeated with the assumption that the Byzantine text was a secondary development that progressively contaminated the pure Egyptian ("Alexandrian") text. But the chief "Alexandrian" witnesses, B A (except e) and א (The Text, p. 107), are in constant and significant disagreement among themselves; so much so that there is no objective way of reconstructing an archetype. 150 years earlier the picture is the same; P^{45}, P^{66}, P^{75} are quite dissimilar and do not reflect a single tradition. In A.D. 200 "there was not a king in [Egypt]; everyone did what was right in his own eyes," or so it would seem. But what if we were to entertain the hypothesis that the Byzantine tradition is the oldest and that the "Western" and "Alexandrian" MSS represent varying perturbation on the fringes of the main transmissional stream? Would this not make better sense of the surviving evidence? Then there would be no "Western" or "Egyptian" archetypes, just various sources of contamination that acted in such a random fashion that each extant "Western" or "Egyptian" MS has a different 'mosaic.' In contrast, there would indeed be a "Byzantine" archetype, which would reflect the original. The mean text of the extant MSS improves century by century, the XIV being the best, because the worst MSS were not copied or worn out by use; whereas the good ones were used and copied, and when worn out, discarded." (Pickering, 125-126)

- If one cannot even construct a cohesive textual archetype to compete with the Byzantine majority for MS witnesses listed in the alleged corrupt stream, how does it make sense to say there is a "stream" of corruption? Such a stream does not exist. Therefore, Dr. Pickering argued that the ℵ, B, A, P^{45}, P^{66}, and P^{75} are best viewed as "eddies" or pools of water swirling along the mainstream of transmission that are cut off from each other as well as from the main transmissional stream. Recall the following figure presented by Dr. Pickering:

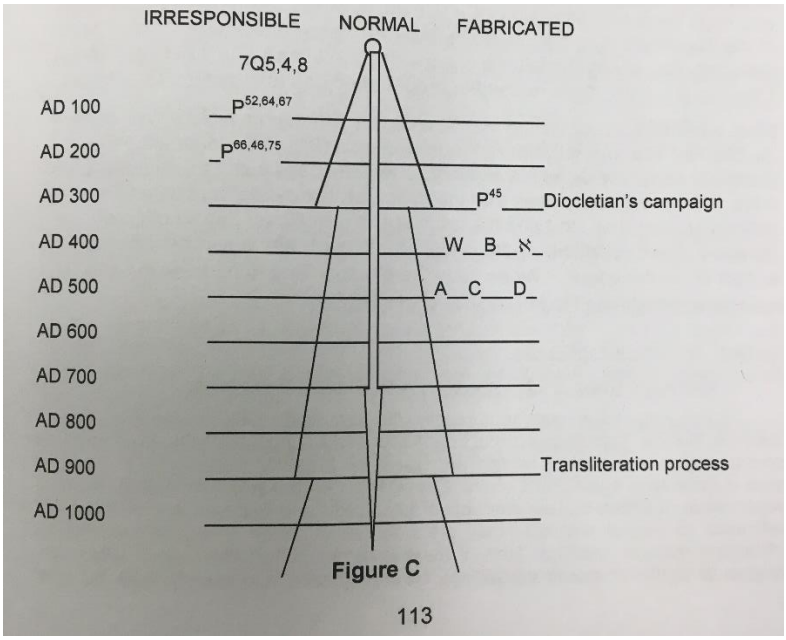


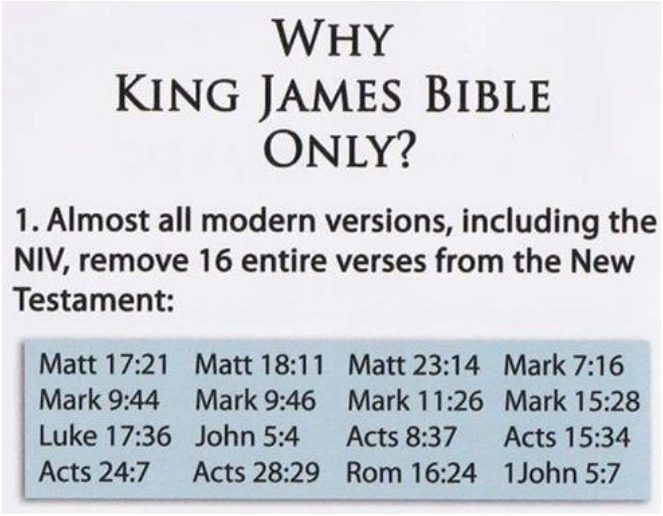
Figure C
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- Dr. Pickering explains his diagram as follows:

  - "The MSS within the cones represent the "normal" transmission. To the left I have plotted some possible representatives of what we might style the "irresponsible" transmission of the text—the copyists produced poor copies through incompetence or carelessness but did not make deliberate changes. To the right I have plotted some possible representatives of what we might style the "fabricated" transmission of the text—the scribes made deliberate changes in the text (for whatever reasons), producing fabricated copies, not true copies. I am well aware that the MSS plotted on the figure above contain both careless and deliberate errors, in different proportions (7Q5, 4, 8, and $P^{52, 64, 67}$ are too fragmentary to permit the classification of their errors as deliberate rather than careless), so that any classification such as I attempt here must be relative and gives a distorted picture. Still, I venture to insist that ignorance, carelessness, officiousness and malice all left their mark upon the transmission of the New Testament text, and we must take account of them in any attempt to reconstruct this history of that transmission. . . What we find upon consulting the witnesses is just such a picture. We have the Majority Text (Aland), or the Traditional Text (Burgon), dominating the stream of transmission with a few individual witnesses going their idiosyncratic ways. We have already seen that the notion of "text-types" and recensions, as defined and used by Hort and his followers is gratuitous. Epp's notion of "streams" fares no better. There is just one stream, with a number of small eddies [a circular movement of water, counter to a

> main current, causing a small whirlpool] along the edges. When I say the Majority Text dominates the stream, I mean it is represented in about 95% of the MSS."
> (Pickering, 114)

- In short, there are examples of corruption to be sure, but there is no "stream" of corruption as has been asserted by "two streams" advocates. The Critical Text reflected in Modern Versions did not exist until the late 19th century when it was created by textual critics. To place these modern creations in the same "stream" of transmission along with the Latin Vulgate and even the Catholic Rheims New Testament of 1582 serves to mask the monster created by text critics in the 19th century. Recall our discussion of the following meme in Lesson 89:



- The Catholic Rheims New Testament of 1582 is always placed in the stream of corrupt Bibles along with Modern Versions such as the NIV, NASV, ESV, and NKJV. I downloaded a PDF copy of the original Rheims New Testament and checked to see if the sixteen verses listed on the meme above were omitted. My investigation revealed that all sixteen verses that are missing from modern versions were present in the Rheims New Testament of 1582. Textually, one would be better off reading a Rheims New Testament than they would be using a Modern Version. Yet the Rheims and Modern Versions are listed in the same stream of transmission.

- For these reasons I believe that the "two streams of Bibles" model of transmission inadvertently strengthens the pro-Modern Version side of the translation debate. This is accomplished by hiding how dissimilar the Critical Text and Modern Version are from anything that came before including the Catholic Vulgate and Rheims New Testament. One reason is because the "two streams" model was not based upon an objective evaluation of textual data but upon the conjectural doctrine of the SDA church. I further believe that this is one reason why Critical Text supporters and Modern Version advocates have not more heavily excoriated King James advocates for utilizing the "two streams" argument in their prosecution of their case in favor of the King James Bible.

Transmission Turnpike: Forging a More Accurate Model

- Based upon the historical and textual evidence we have considered, if one were to diagram the stream of transmission it would resemble a highway, Transmission Turnpike if you will,

stretching from the 1st century to the 21st and beyond into the "ages to come" (Ephesians 2:7). Remaining squarely on the highway, and thereby safely traversing time and history, are the Greek MSS of the Byzantine majority as well as translations, patristic quotations, and lectionaries that are in substantive doctrinal agreement with each other despite not possessing *verbatim* wording. This mass of textual witnesses preserved and transmitted the *pure text* of scripture.

  - See our factors for identifying the preserved text in history on page 6.

- In addition, we should expect to find some textual witnesses driving with wheels on both the highway and the shoulder. These witnesses are best viewed as *mixed texts* in that they contain *pure* readings as well as corrupted ones to varying degrees. While they may have begun squarely on the highway, they have drifted to the shoulder over time. Therefore, we would expect to find MSS in this category traveling with varying degrees of recklessness i.e., differing amounts of purity and corruption.

  - Gothic, Peshitta, Old Latin, Latin Vulgate

- Lastly, Bible Believers should expect to encounter "FORDs" or Found on Road Dead MSS littering the ditches of history. These MSS not only disagree with the readings of the majority but they also disagree with each other. These are the left for dead MSS of history that have no evidence of ever having been copied or used by the body of Christ. Their existence in the present is due to their intentional abandonment by the believing church in the past. It is these discarded vehicles (MSS) along the ditches of the Transmission Turnpike that have been revitalized by modern textual critics and foisted upon to the body of Christ as the original text of scripture.

  - ℵ, B, A, P^{45}, P^{66}, P^{75} etc..

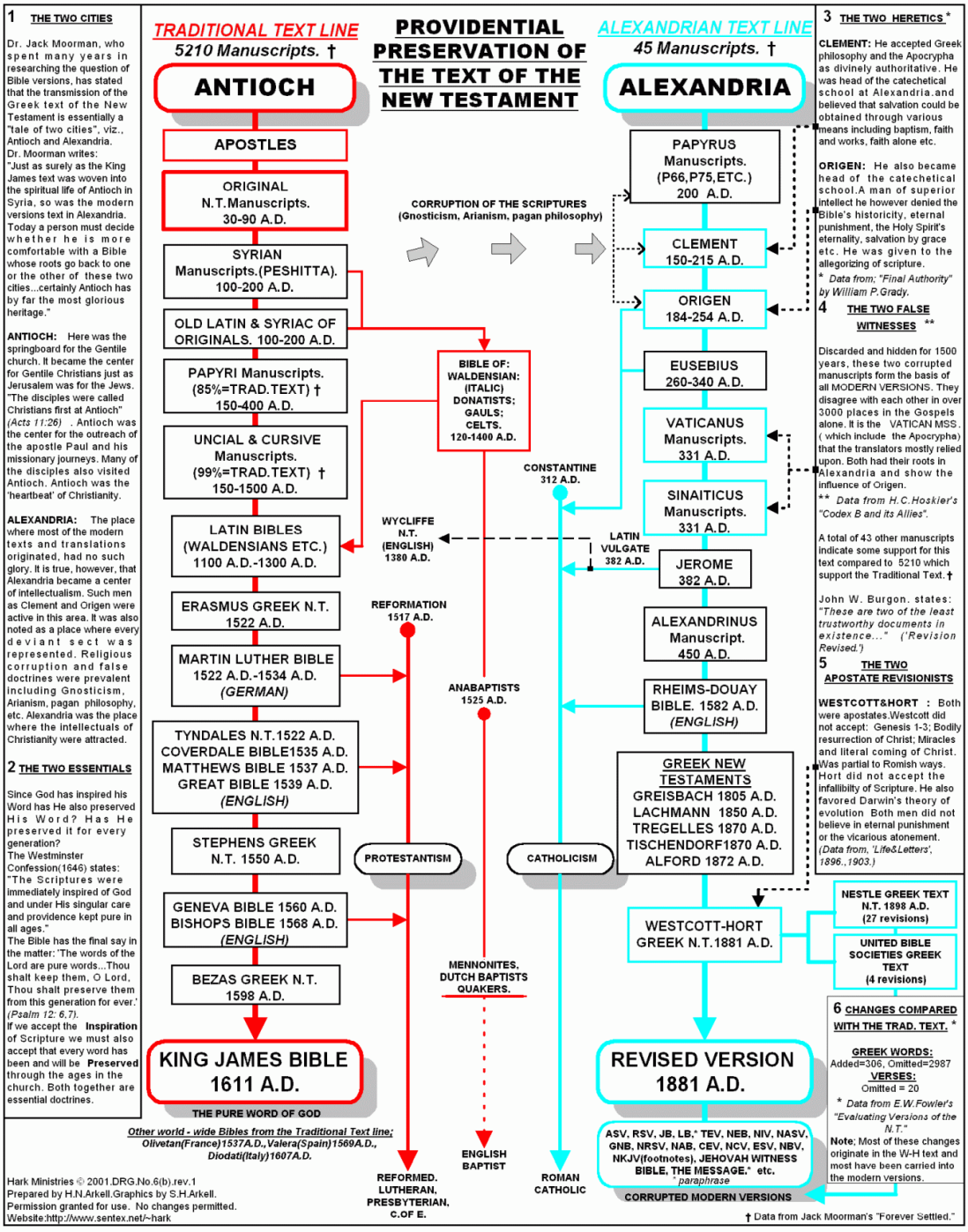
Works Cited

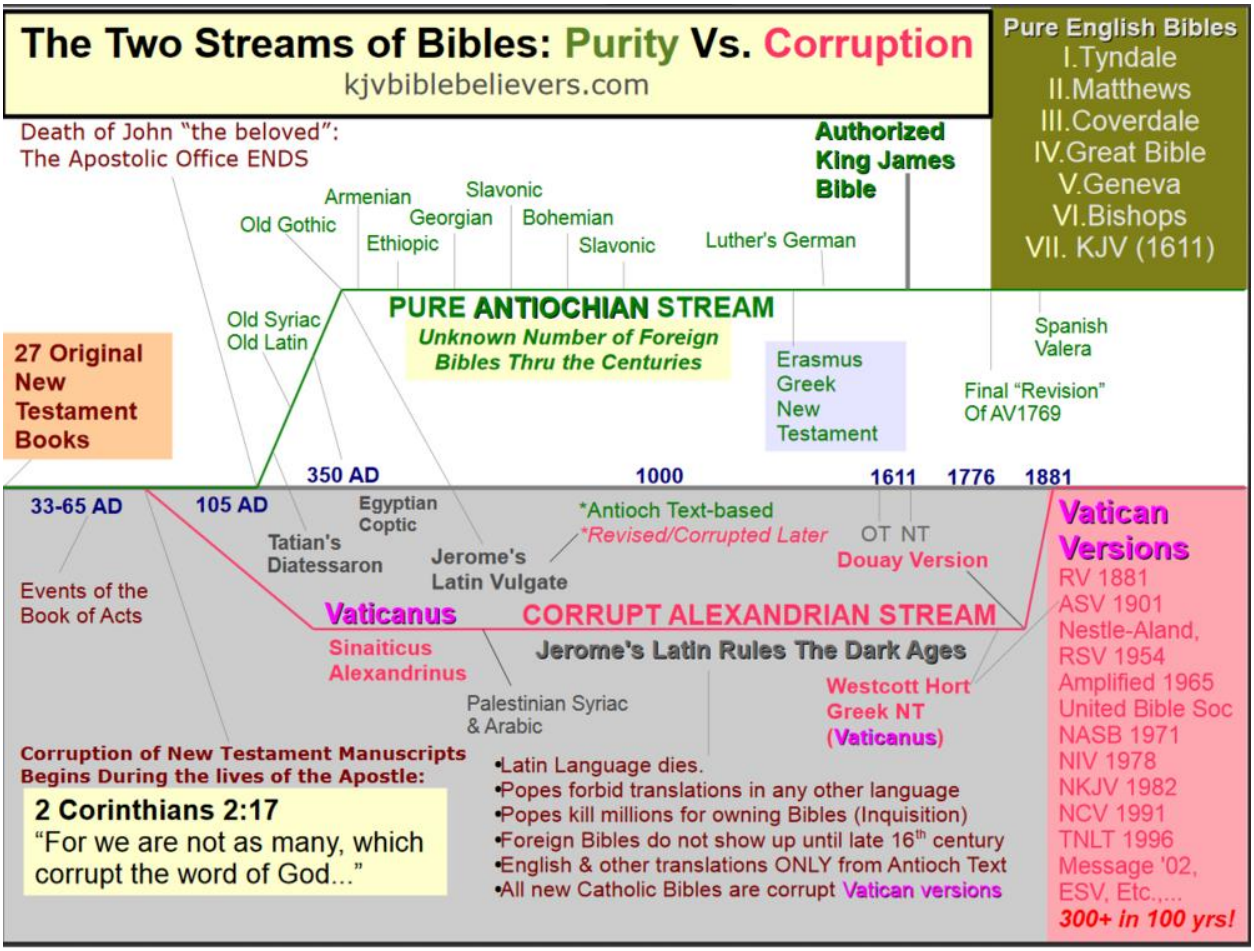
Pickering, Wilbur N. *The Identity of the New Testament Text, IV*. Brazil, 2014.

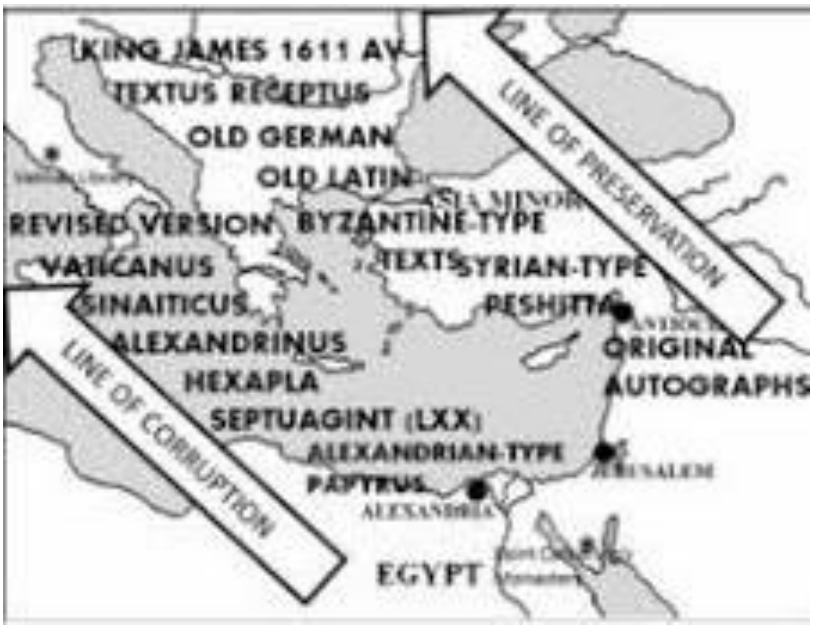
Appendix A

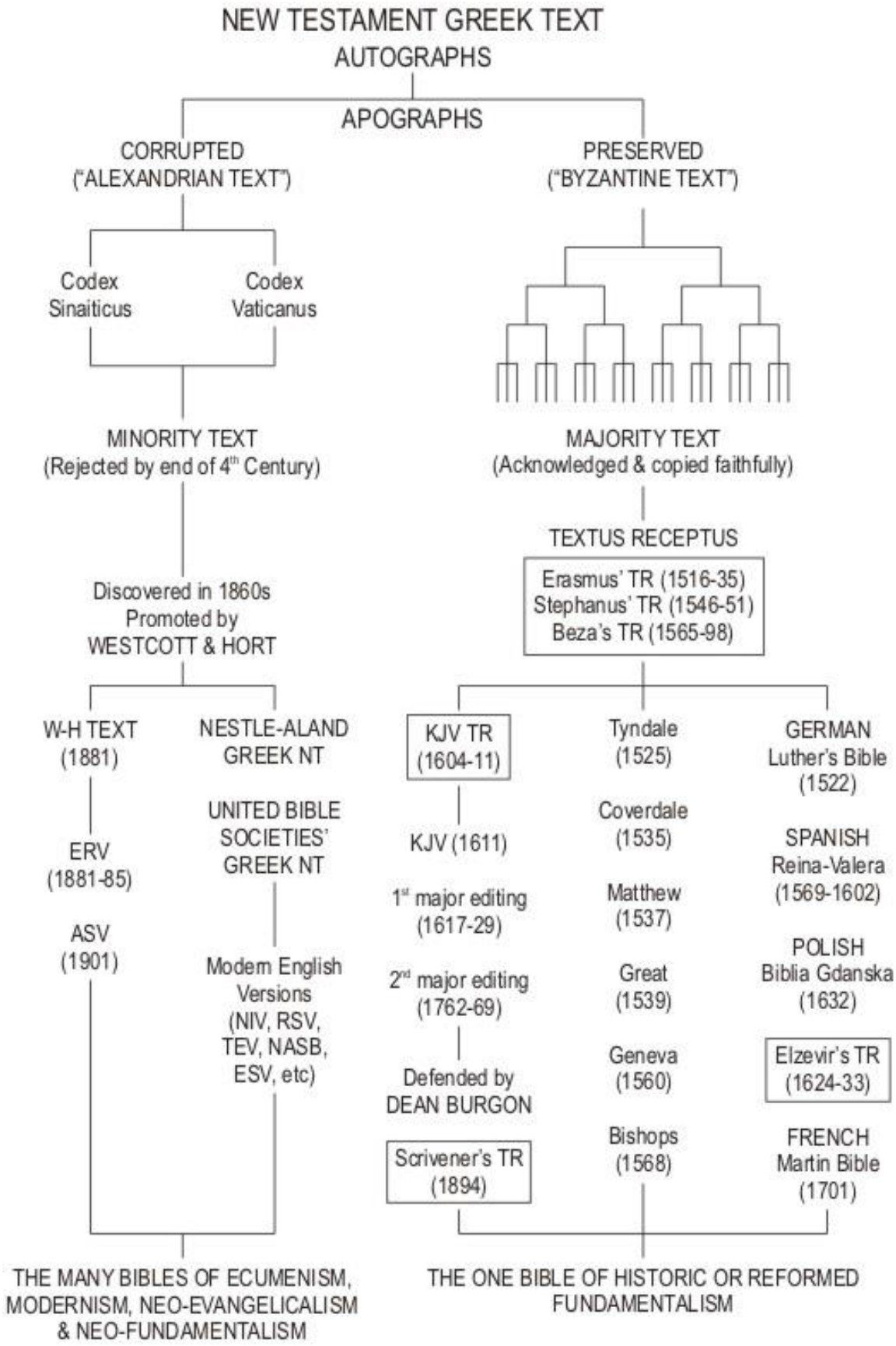
Two streams/Lines of Bibles Chart Examples

The following resources were harvested from the internet over a period of years. Some of them provide documentation for what person and/or ministry created them. Unfortunately, sourcing information is not available for all of them. Please check the fine print on each example for potential sourcing information.



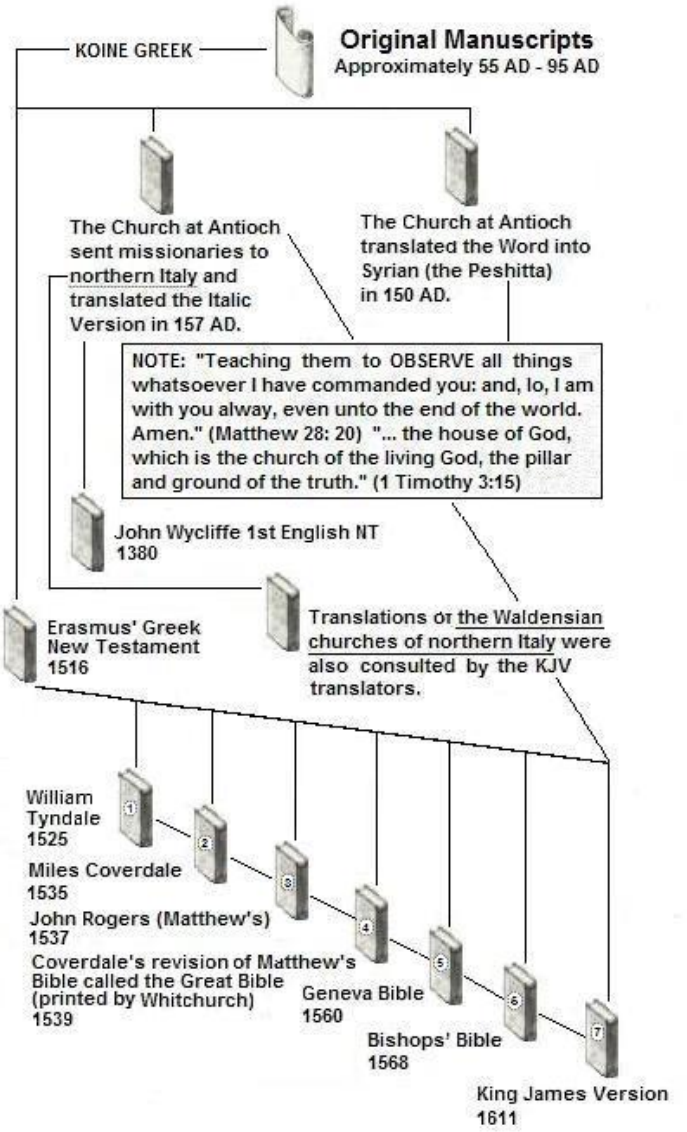

The Two Streams of Bibles: Purity Vs. Corruption
kjvbiblebelievers.com
Pure English Bibles
I.Tyndale
II.Matthews
III.Coverdale
IV.Great Bible
V.Geneva
VI.Bishops
VII. KJV (1611)
Death of John "the beloved":
The Apostolic Office ENDS
Authorized
King James
Bible
Armenian
Slavonic
Old Gothic
Georgian
Bohemian
Ethiopic
Slavonic
Luther's German
PURE ANTIOCHIAN STREAM
Unknown Number of Foreign
Bibles Thru the Centuries
Old Syriac
Old Latin
27 Original
New
Testament
Books
Erasmus
Greek
New
Testament
Spanish
Valera
Final "Revision"
Of AV1769
350 AD
1000
1611
1776
1881
33-65 AD
105 AD
Egyptian
Coptic
*Antioch Text-based
*Revised/Corrupted Later
OT NT
Douay Version
Tatian's
Diatessaron
Jerome's
Latin Vulgate
Vatican
Versions
RV 1881
ASV 1901
Nestle-Aland,
RSV 1954
Amplified 1965
United Bible Soc
NASB 1971
NIV 1978
NKJV 1982
NCV 1991
TNLT 1996
Message '02,
ESV, Etc.....
300+ in 100 yrs!
Events of the
Book of Acts
Vaticanus
CORRUPT ALEXANDRIAN STREAM
Sinaiticus
Alexandrinus
Jerome's Latin Rules The Dark Ages
Palestinian Syriac
& Arabic
Westcott Hort
Greek NT
(Vaticanus)
Corruption of New Testament Manuscripts
Begins During the lives of the Apostle:
2 Corinthians 2:17
"For we are not as many, which
corrupt the word of God..."
•Latin Language dies.
•Popes forbid translations in any other language
•Popes kill millions for owning Bibles (Inquisition)
•Foreign Bibles do not show up until late 16th century
•English & other translations ONLY from Antioch Text
•All new Catholic Bibles are corrupt Vatican versions


KING JAMES 1611 AV
TEXTUS RECEPTUS
OLD GERMAN
OLD LATIN
REVISED VERSION
BYZANTINE-TYPE
TEXTS
VATICANUS
SYRIAN-TYPE
SINAITICUS
PESHITTA
ALEXANDRINUS
ORIGINAL
AUTOGRAPHS
HEXAPLA
SEPTUAGINT (LXX)
ALEXANDRIAN-TYPE
PAPYRUS
EGYPT
LINE OF PRESERVATION
LINE OF CORRUPTION


NEW TESTAMENT GREEK TEXT
AUTOGRAPHS
APOGRAPHS
CORRUPTED ("ALEXANDRIAN TEXT")
PRESERVED ("BYZANTINE TEXT")
Codex Sinaiticus
Codex Vaticanus
MINORITY TEXT (Rejected by end of 4th Century)
MAJORITY TEXT (Acknowledged & copied faithfully)
Discovered in 1860s Promoted by WESTCOTT & HORT
TEXTUS RECEPTUS
Erasmus' TR (1516-35)
Stephanus' TR (1546-51)
Beza's TR (1565-98)
W-H TEXT (1881)
NESTLE-ALAND GREEK NT
ERV (1881-85)
ASV (1901)
UNITED BIBLE SOCIETIES' GREEK NT
Modern English Versions (NIV, RSV, TEV, NASB, ESV, etc)
KJV TR (1604-11)
KJV (1611)
1st major editing (1617-29)
2nd major editing (1762-69)
Defended by DEAN BURGON
Scrivener's TR (1894)
Tyndale (1525)
Coverdale (1535)
Matthew (1537)
Great (1539)
Geneva (1560)
Bishops (1568)
GERMAN Luther's Bible (1522)
SPANISH Reina-Valera (1569-1602)
POLISH Biblia Gdanska (1632)
Elzevir's TR (1624-33)
FRENCH Martin Bible (1701)
THE MANY BIBLES OF ECUMENISM, MODERNISM, NEO-EVANGELICALISM & NEO-FUNDAMENTALISM
THE ONE BIBLE OF HISTORIC OR REFORMED FUNDAMENTALISM

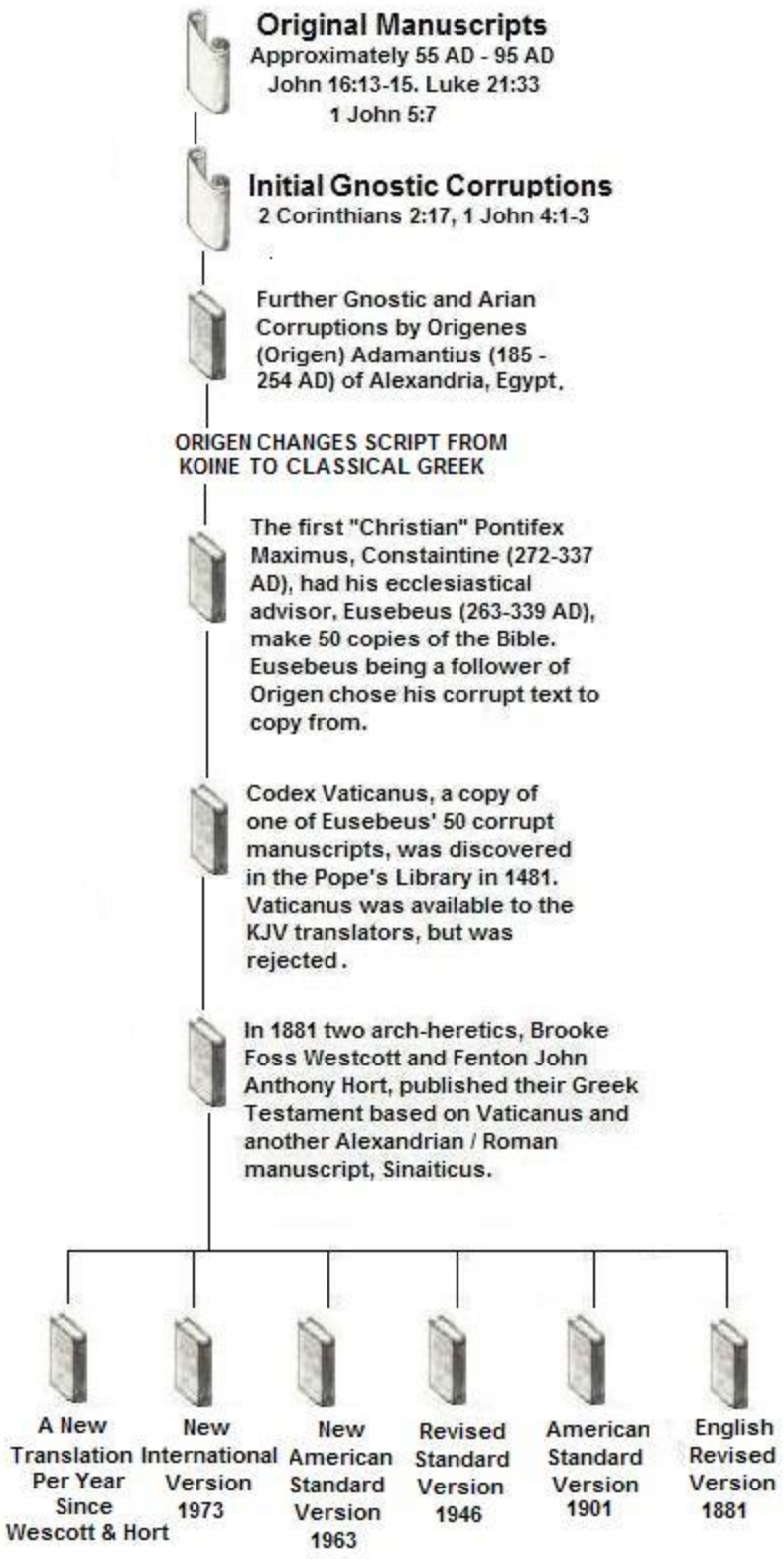
ORIGINAL TEXT LINE PRESERVED

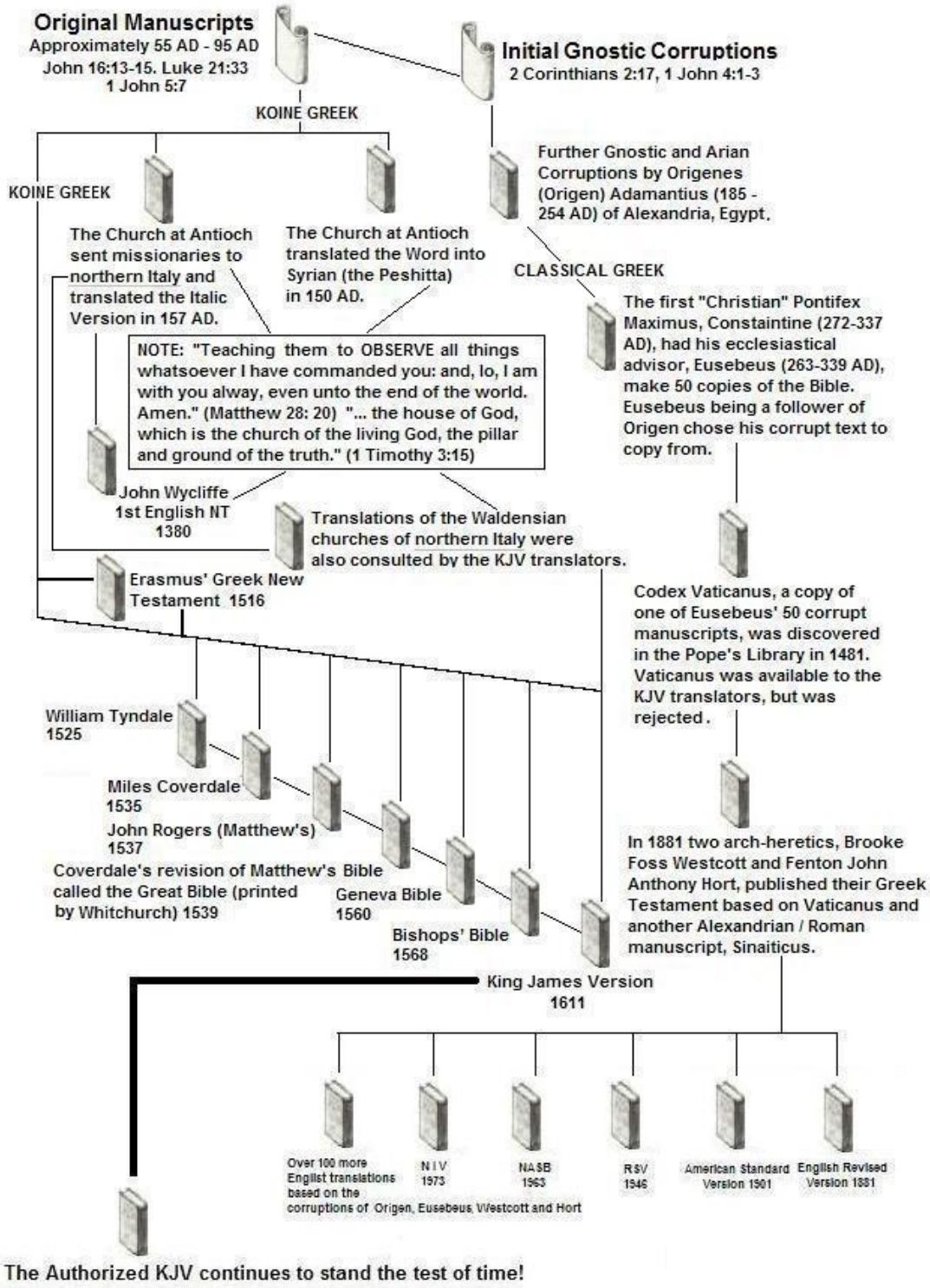
John 16:13-15, Luke 21:33, 1 John 5:7

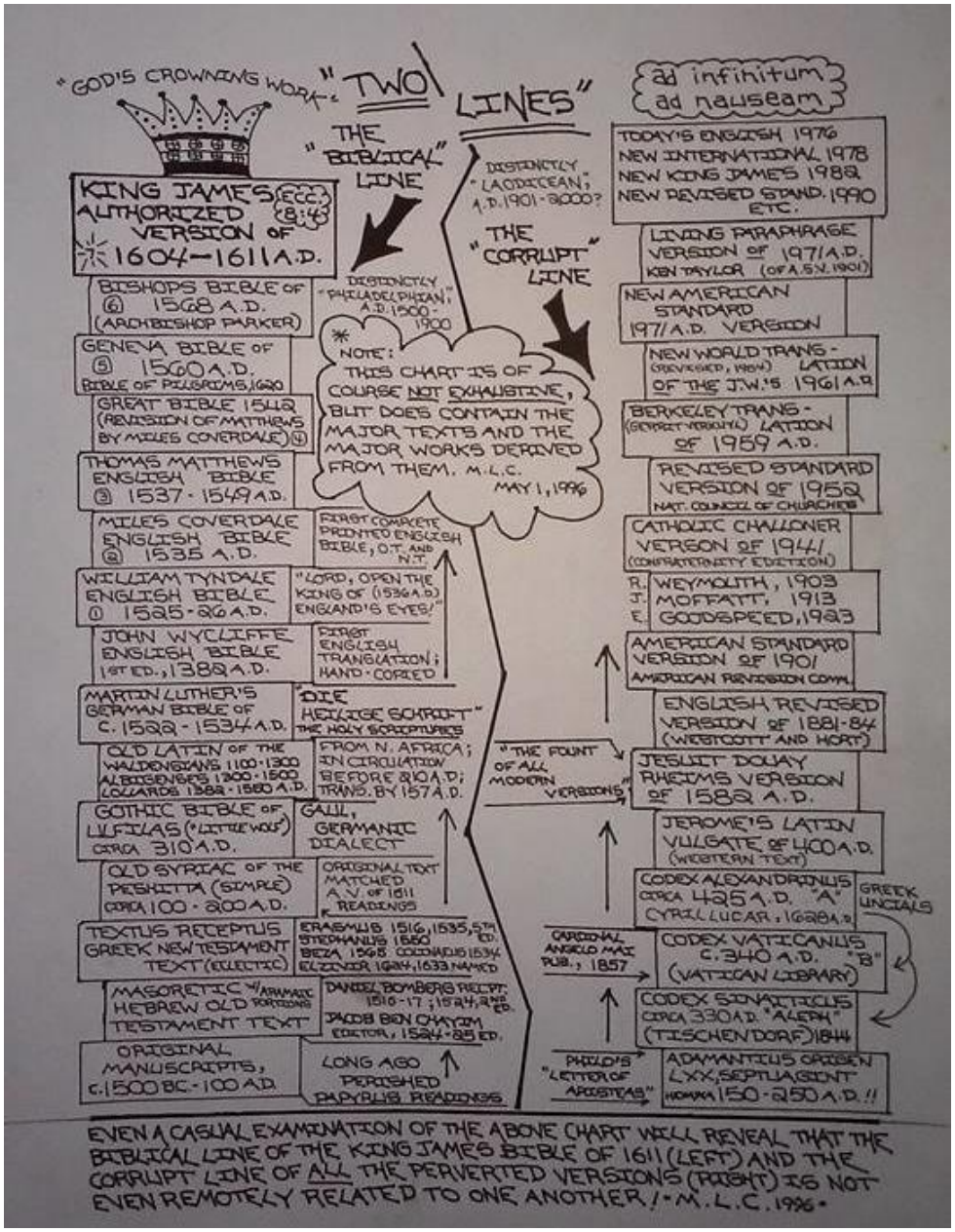


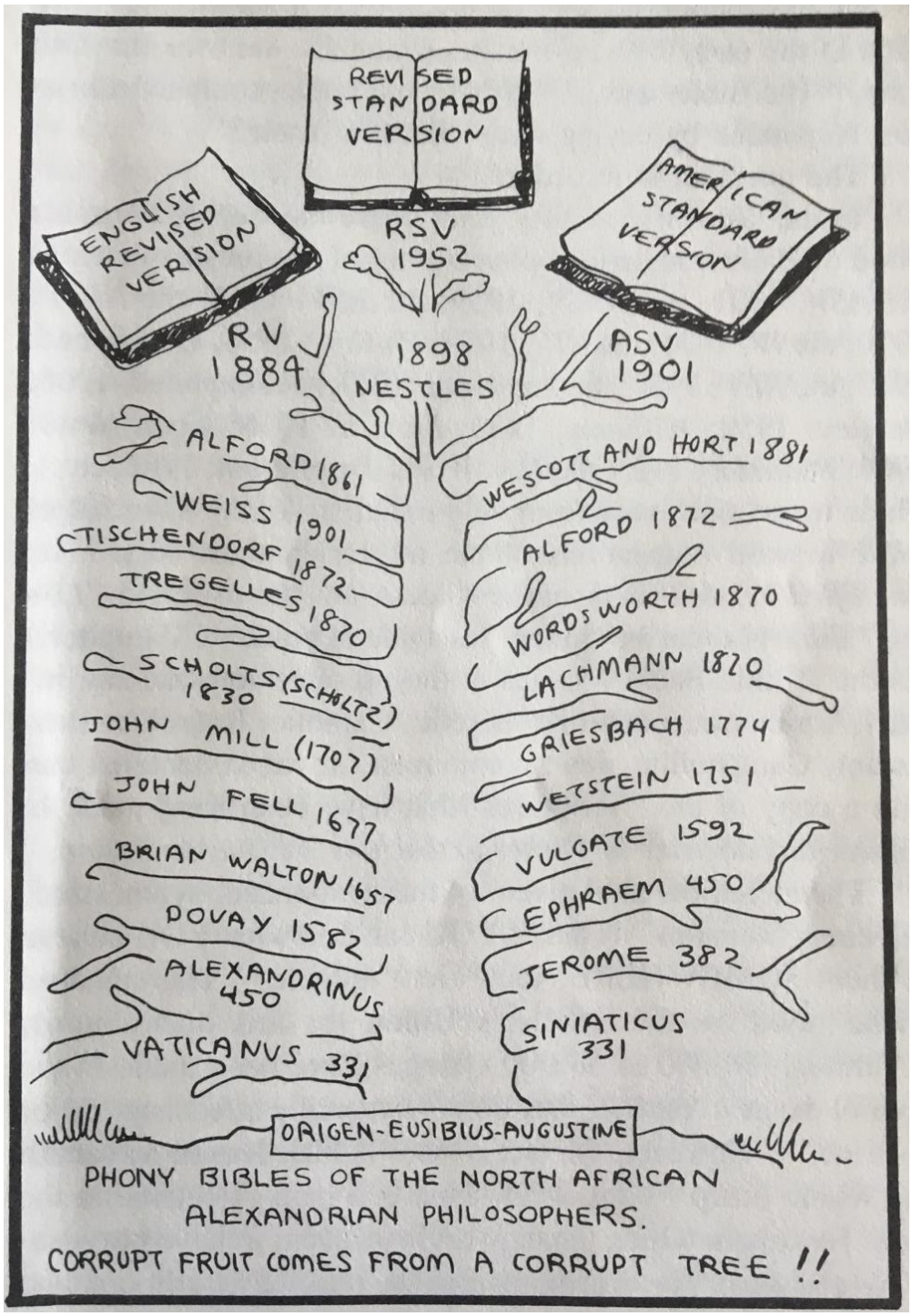
"The words of the LORD are pure words: as silver tried in a furnace of earth, PURIFIED SEVEN TIMES. Thou shalt keep them, O LORD, thou shalt PRESERVE them from this generation for ever." (Psalm 12:6-7)

ORIGINAL MANUSCRIPTS CORRUPTED

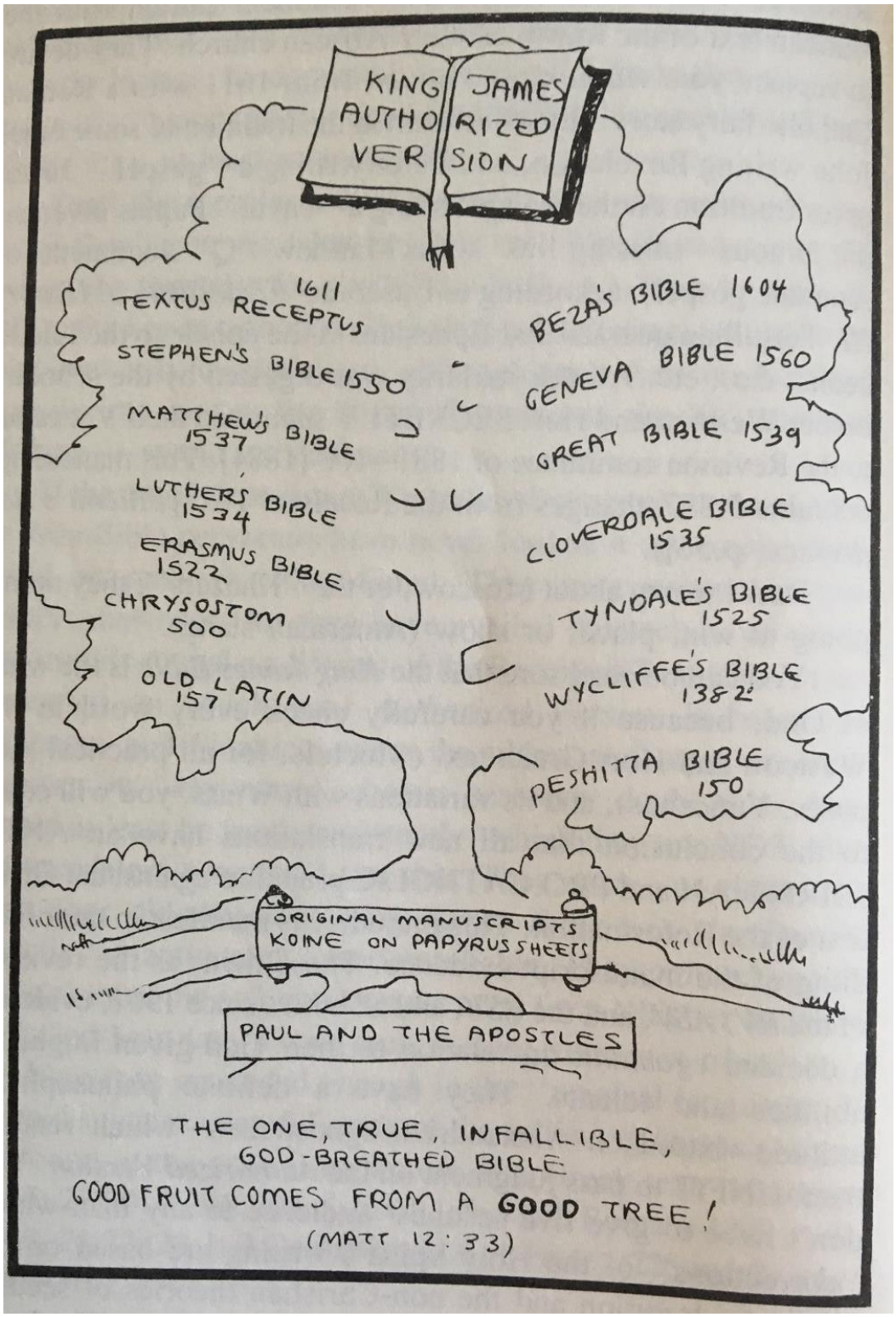



Original Manuscripts
Approximately 55 AD - 95 AD
John 16:13-15. Luke 21:33
1 John 5:7
KOINE GREEK
Initial Gnostic Corruptions
2 Corinthians 2:17, 1 John 4:1-3
KOINE GREEK
Further Gnostic and Arian Corruptions by Origenes (Origen) Adamantius (185 - 254 AD) of Alexandria, Egypt.
The Church at Antioch sent missionaries to northern Italy and translated the Italic Version in 157 AD.
The Church at Antioch translated the Word into Syrian (the Peshitta) in 150 AD.
CLASSICAL GREEK
The first "Christian" Pontifex Maximus, Constaintine (272-337 AD), had his ecclesiastical advisor, Eusebeus (263-339 AD), make 50 copies of the Bible. Eusebeus being a follower of Origen chose his corrupt text to copy from.
NOTE: "Teaching them to OBSERVE all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28: 20) "... the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15)
John Wycliffe 1st English NT 1380
Translations of the Waldensian churches of northern Italy were also consulted by the KJV translators.
Erasmus' Greek New Testament 1516
Codex Vaticanus, a copy of one of Eusebeus' 50 corrupt manuscripts, was discovered in the Pope's Library in 1481. Vaticanus was available to the KJV translators, but was rejected.
William Tyndale 1525
Miles Coverdale 1535
John Rogers (Matthew's) 1537
Coverdale's revision of Matthew's Bible called the Great Bible (printed by Whitchurch) 1539
Geneva Bible 1560
Bishops' Bible 1568
In 1881 two arch-heretics, Brooke Foss Westcott and Fenton John Anthony Hort, published their Greek Testament based on Vaticanus and another Alexandrian / Roman manuscript, Sinaiticus.
King James Version 1611
Over 100 more English translations based on the corruptions of Origen, Eusebeus, Westcott and Hort
N I V 1973
NASB 1963
RSV 1946
American Standard Version 1901
English Revised Version 1881
The Authorized KJV continues to stand the test of time!

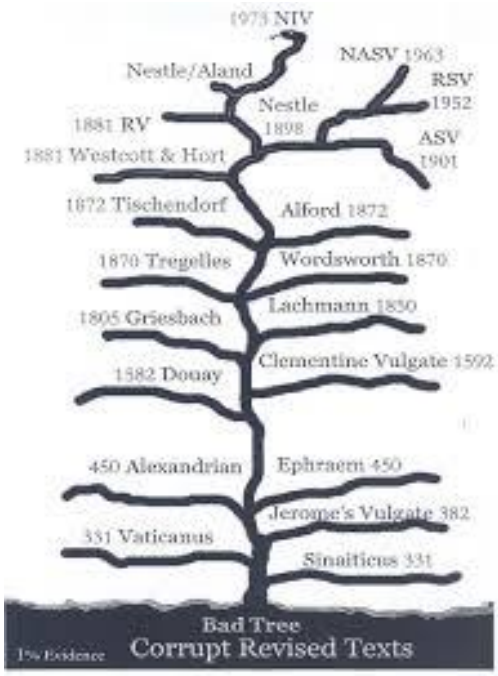

"GOD'S CROWNING WORK" "TWO LINES"
ad infinitum ad nauseam
THE "BIBLICAL" LINE
THE "CORRUPT" LINE
DISTINCTLY "LAODICEAN" A.D. 1901-3000?
KING JAMES AUTHORIZED VERSION OF 1604-1611 A.D. ECC. 8:4
BISHOPS BIBLE OF ⑥ 1568 A.D. (ARCHBISHOP PARKER)
GENEVA BIBLE OF ⑤ 1560 A.D. BIBLE OF PILGRIMS, 1620
GREAT BIBLE 1539 (REVISION OF MATTHEWS BY MILES COVERDALE) ④
THOMAS MATTHEWS ENGLISH BIBLE ③ 1537-1549 A.D.
MILES COVERDALE ENGLISH BIBLE ② 1535 A.D.
WILLIAM TYNDALE ENGLISH BIBLE ① 1525-26 A.D.
JOHN WYCLIFFE ENGLISH BIBLE 1ST ED., 1382 A.D.
MARTIN LUTHER'S GERMAN BIBLE OF C. 1522-1534 A.D.
OLD LATIN OF THE WALDENSIANS 1100-1300 ALBIGENSES 1200-1500 LOLLARDS 1382-1580 A.D.
GOTHIC BIBLE OF ULFILAS ("LITTLE WOLF") CIRCA 310 A.D.
OLD SYRIAC OF THE PESHITTA (SIMPLE) CIRCA 100-300 A.D.
TEXTUS RECEPTUS GREEK NEW TESTAMENT TEXT (ECLECTIC)
MASORETIC W/ARAMAIC HEBREW OLD TESTAMENT TEXT
ORIGINAL MANUSCRIPTS, C. 1500 BC-100 AD
DISTINCTLY "PHILADELPHIAN" A.D. 1900-1900
NOTE: THIS CHART IS OF COURSE NOT EXHAUSTIVE, BUT DOES CONTAIN THE MAJOR TEXTS AND THE MAJOR WORKS DERIVED FROM THEM. M.L.C. MAY 1, 1996
FIRST COMPLETE PRINTED ENGLISH BIBLE, O.T. AND N.T.
"LORD, OPEN THE KING OF (1536 A.D.) ENGLAND'S EYES!"
FIRST ENGLISH TRANSLATION; HAND-COPIED
"DIE HEILIGE SCHRIFT" THE HOLY SCRIPTURES
FROM N. AFRICA; IN CIRCULATION BEFORE 200 A.D.; TRANS. BY 157 A.D.
GAUL, GERMANIC DIALECT
ORIGINAL TEXT MATCHED A.V. OF 1611 READINGS
ERASMUS 1516, 1535, 5TH ED. STEPHANUS 1550 BEZA 1565 COLINAEUS 1534 ELZEVIR 1624, 1633 NAMED
DANIEL BOMBERG RECPT. 1516-17; 1524, 2ND ED. JACOB BEN CHAYIM EDITOR, 1524-25 ED.
LONG AGO PERISHED PAPYRUS READINGS
"THE FOUNT OF ALL MODERN VERSIONS"
TODAY'S ENGLISH 1976
NEW INTERNATIONAL 1978
NEW KING JAMES 1982
NEW REVISED STAND. 1990
ETC.
LIVING PARAPHRASE VERSION OF 1971 A.D. KEN TAYLOR (OF A.S.V. 1901)
NEW AMERICAN STANDARD 1971 A.D. VERSION
NEW WORLD TRANS - (REVISED, 1984) LATION OF THE J.W.'S 1961 A.D.
BERKELEY TRANS - (SECRET VERSION) LATION OF 1959 A.D.
REVISED STANDARD VERSION OF 1952 NAT. COUNCIL OF CHURCHES
CATHOLIC CHALLONER VERSON OF 1941 (CONFRATERNITY EDITION)
R. WEYMOUTH, 1903
J. MOFFATT, 1913
E. GOODSPEED, 1923
AMERICAN STANDARD VERSION OF 1901 AMERICAN REVISION COMM.
ENGLISH REVISED VERSION OF 1881-84 (WESTCOTT AND HORT)
JESUIT DOUAY RHEIMS VERSION OF 1582 A.D.
JEROME'S LATIN VULGATE OF 400 A.D. (WESTERN TEXT)
CODEX ALEXANDRINUS CIRCA 425 A.D. "A" CYRIL LUCAR, 1628 A.D.
GREEK UNCIALS
CARDINAL ANGELO MAI PUB., 1857
CODEX VATICANUS C. 340 A.D. "B" (VATICAN LIBRARY)
CODEX SINAITICUS CIRCA 330 A.D. "ALEPH" (TISCHENDORF) 1844
PHILO'S "LETTER OF ARISTEAS"
ADAMANTIUS ORIGEN L.X.X. SEPTUAGINT HOMILY 150-250 A.D.!!
EVEN A CASUAL EXAMINATION OF THE ABOVE CHART WILL REVEAL THAT THE BIBLICAL LINE OF THE KING JAMES BIBLE OF 1611 (LEFT) AND THE CORRUPT LINE OF ALL THE PERVERTED VERSIONS (RIGHT) IS NOT EVEN REMOTELY RELATED TO ONE ANOTHER! - M.L.C. 1996 -



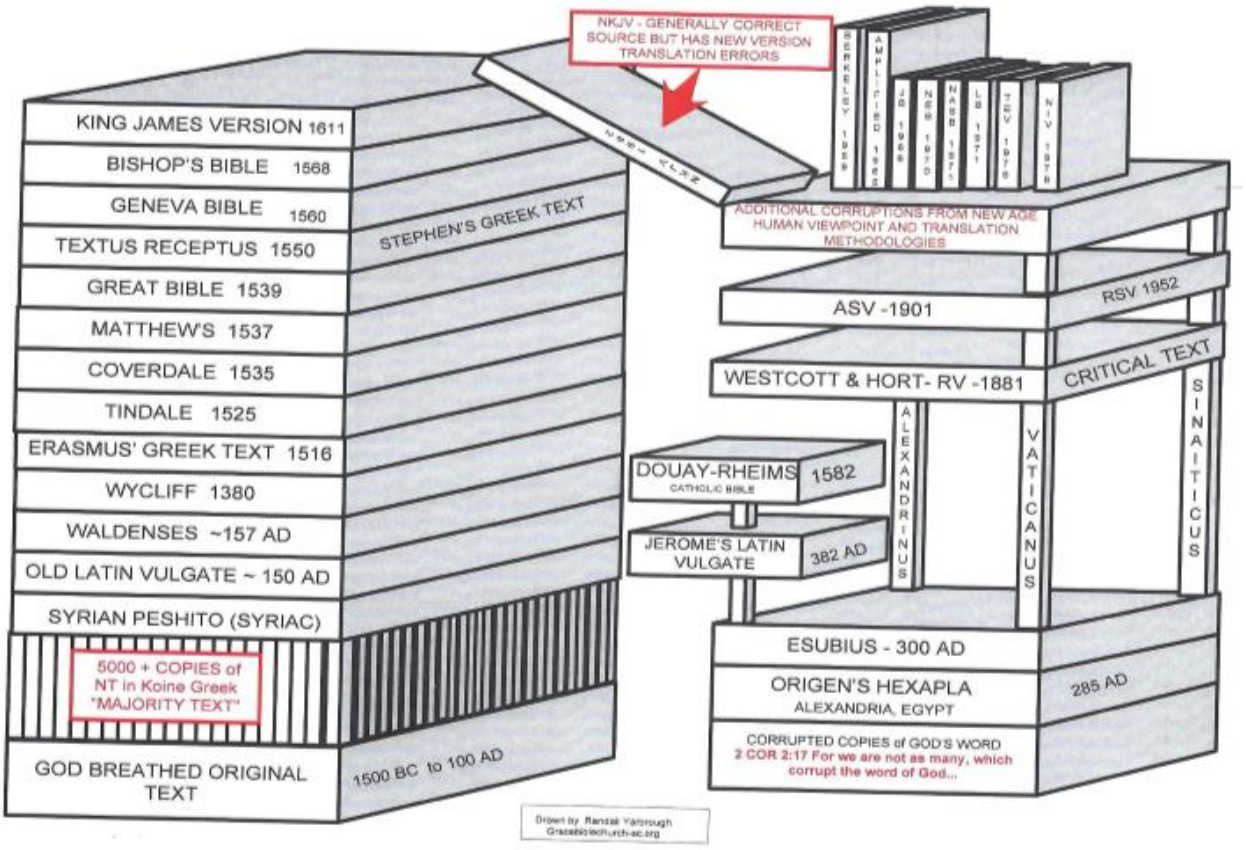
Taken from *The Bible "Babel"* by Peter S. Ruckman



Taken from *The Bible "Babel"* by Peter S. Ruckman


1973 NIV
NASV 1963
Nestle/Aland
RSV
1952
Nestle
1898
1881 RV
ASV
1901
1881 Westcott & Hort
1872 Tischendorf
Alford 1872
1870 Tregelles
Wordsworth 1870
1805 Griesbach
Lachmann 1850
Clementine Vulgate 1592
1582 Douay
450 Alexandrian
Ephraem 450
Jerome's Vulgate 382
331 Vaticanus
Sinaiticus 331
Bad Tree
1% Evidence
Corrupt Revised Texts

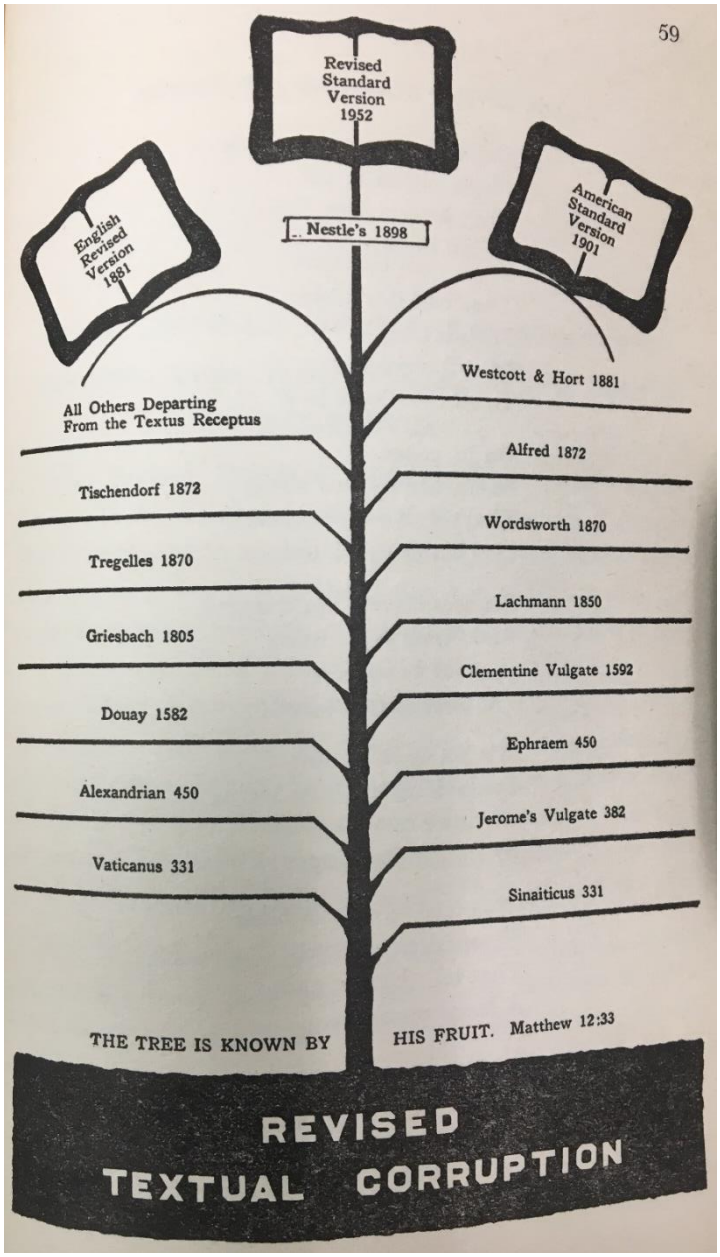

King James Bible
1611
Beza's Bible 1604
1568 Bishop's Bible
Geneva Bible 1560
1550 Stephen's Bible
The Great Bible 1539
1537 Matthew's Bible
Coverdale Bible 1535
1534 Luther's Bible
Tyndale's Bible 1525
1522 Erasmus Bible
Wycliffe's Bible 1382
157 Italia Bible
Peshitta Bible 150
Good Tree
99%
Traditional Textus Receptus


NKJV - GENERALLY CORRECT SOURCE BUT HAS NEW VERSION TRANSLATION ERRORS
KING JAMES VERSION 1611
BISHOP'S BIBLE 1568
GENEVA BIBLE 1560
TEXTUS RECEPTUS 1550
GREAT BIBLE 1539
MATTHEW'S 1537
COVERDALE 1535
TINDALE 1525
ERASMUS' GREEK TEXT 1516
WYCLIFF 1380
WALDENSES ~157 AD
OLD LATIN VULGATE ~ 150 AD
SYRIAN PESHITO (SYRIAC)
5000 + COPIES of NT in Koine Greek "MAJORITY TEXT"
GOD BREATHED ORIGINAL TEXT
1500 BC to 100 AD
STEPHEN'S GREEK TEXT
BERKELEY 1959
AMPLIFIED 1965
JB 1966
NEB 1970
NASB 1971
LB 1971
TEV 1976
NIV 1978
ADDITIONAL CORRUPTIONS FROM NEW AGE HUMAN VIEWPOINT AND TRANSLATION METHODOLOGIES
ASV -1901
RSV 1952
WESTCOTT & HORT- RV -1881
CRITICAL TEXT
DOUAY-RHEIMS 1582
CATHOLIC BIBLE
JEROME'S LATIN VULGATE 382 AD
ALEXANDRINUS
VATICANUS
SINAITICUS
ESUBIUS - 300 AD
ORIGEN'S HEXAPLA
ALEXANDRIA, EGYPT
285 AD
CORRUPTED COPIES of GOD'S WORD
2 COR 2:17 For we are not as many, which corrupt the word of God...
Drawn by Randall Yarbrough
Gracebiblechurch-sc.org

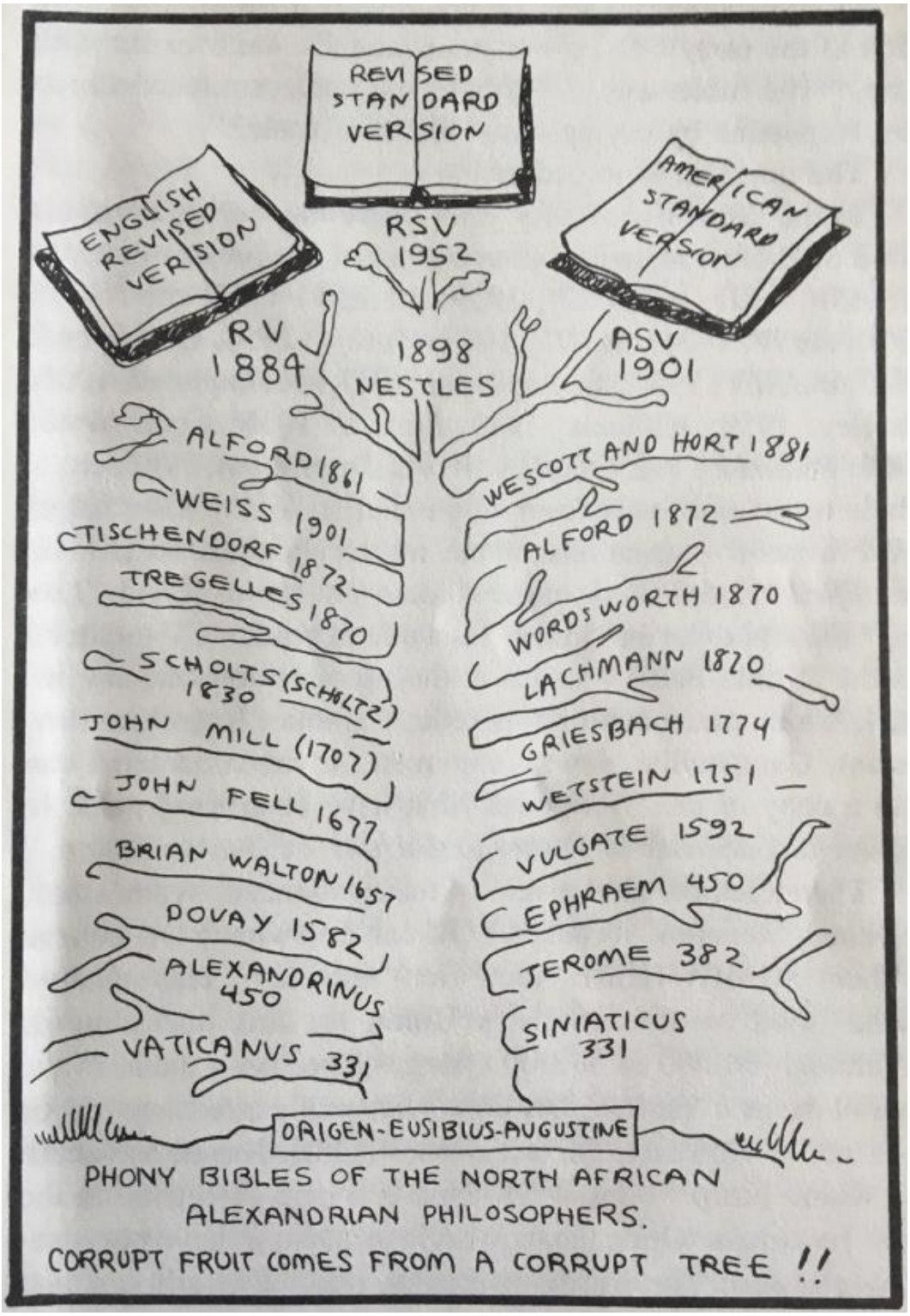
Appendix B

The Two Trees Illustration of J.J. Ray & Peter S. Ruckman

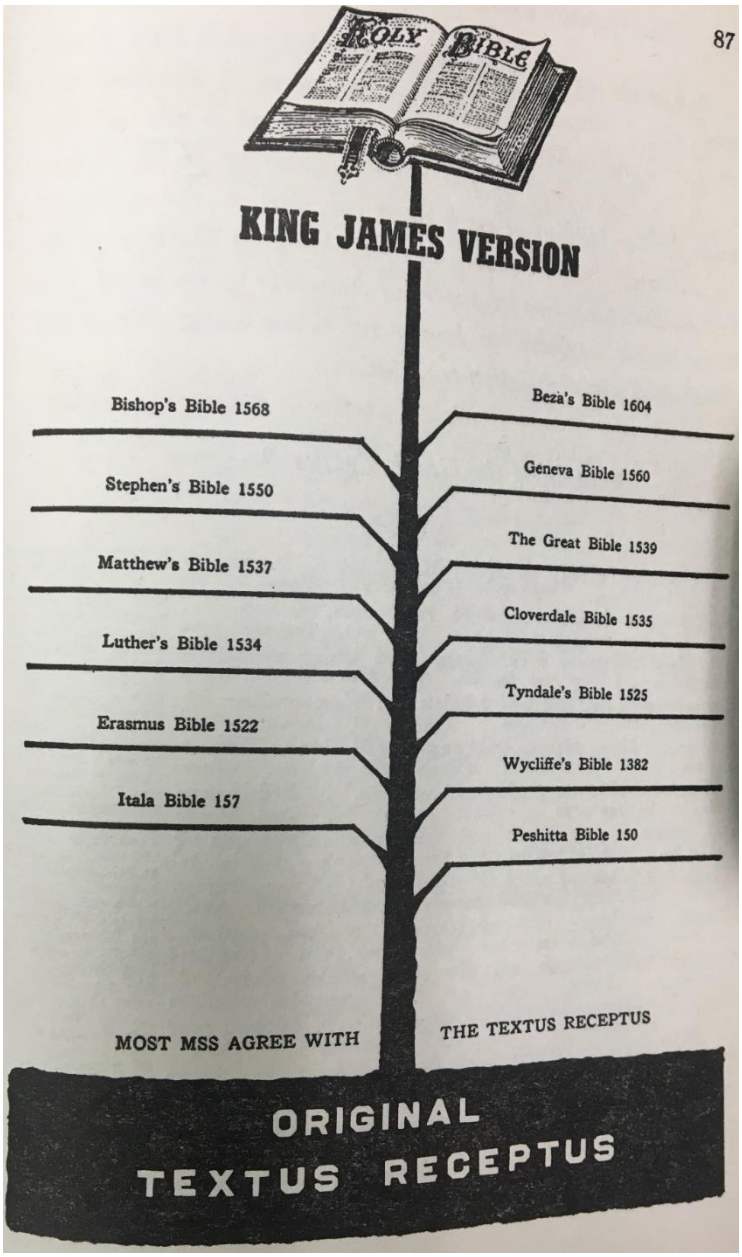
The purpose of this Appendix is to offer visual proof that Ruckman's illustration of the "two trees" of transmission from his 1964 book *The Bible "Bable"* is a nearly exact reproduction of J.J. Ray's charts from 1955.



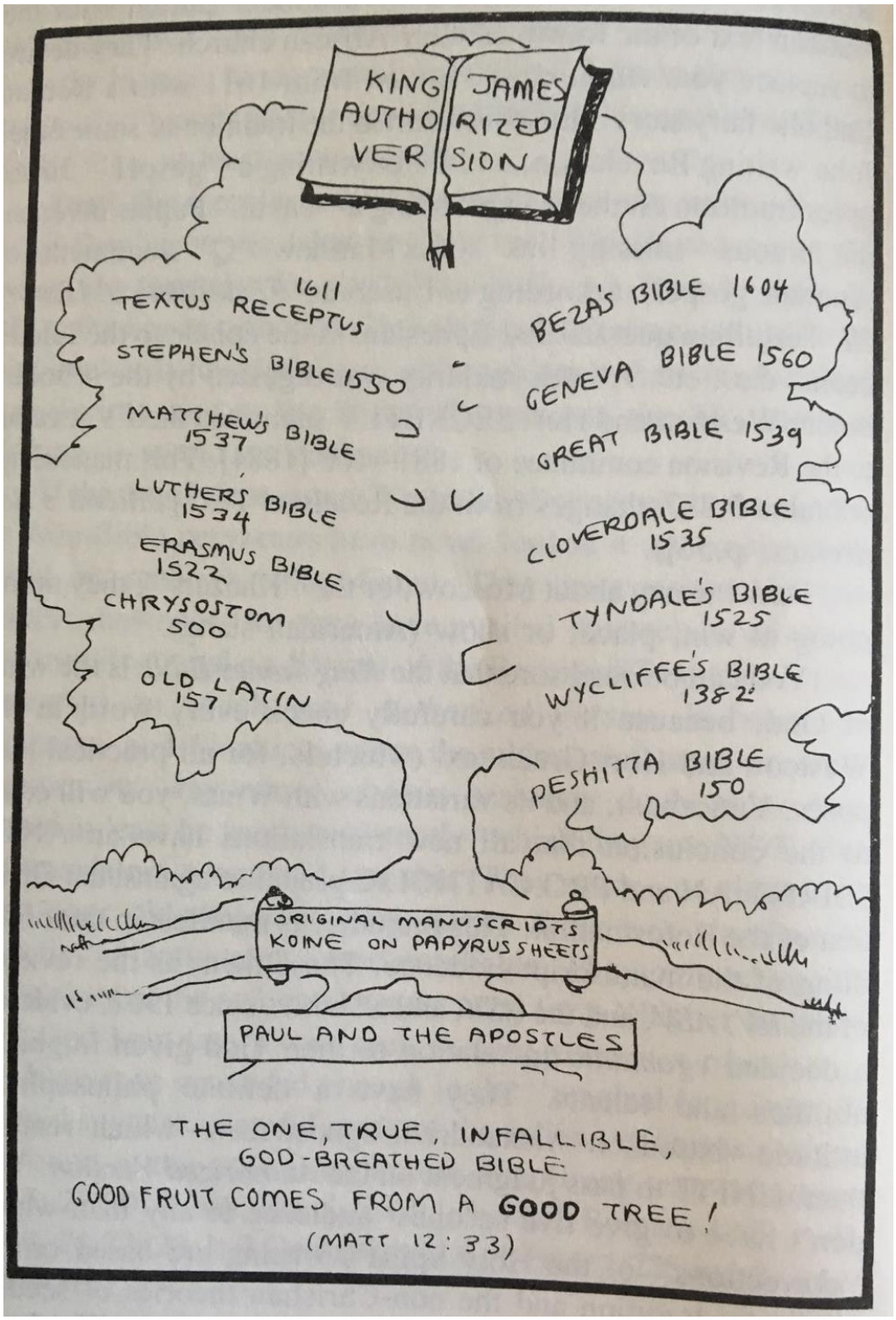
1955—*God Wrote Only One Bible* by J.J. Ray, page 59



1964—*The Bible "Bable"* by Peter S. Ruckman



1955—*God Wrote Only One Bible* by J.J. Ray, page 59



1964—*The Bible "Bable"* by Peter S. Ruckman