

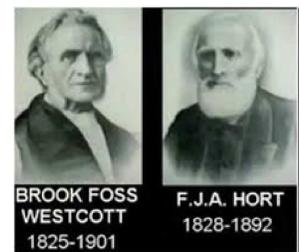
II John 1:9-10 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed

I. FROM WHAT GREEK TEXT WAS YOUR BIBLE TRANSLATED?

- A. If you are using any modern English language Bible, other than the King James Bible (not the NKJV), the New Testament of your Bible was translated from (or depends on and will direct you towards) a Greek text that was produced in the late 1800's by two men named B. F. Westcott and F. J. A. Hort.
 - 1. That Greek text has many names.
 - a. It might be called the Nestle-Aland Greek Text
 - b. Or the United Bible Societies text.
 - 2. But, its source is the same – Westcott and Hort.
- B. I know this because I have collated the Westcott/Hort text, and compared it to the Received Text and the NIV. All of the biggest changes (i.e. missing verses) in the Westcott and Hort text are present in the NIV.
- C. If you study about the NIV you will find that, “The manuscript base for the New Testament was the Koine Greek language editions of the United Bible Societies and of Nestle-Aland.”
 - 1. Research Nestle-Aland and you find that, “Nestle took the three leading scholarly editions of the Greek New Testament at that time by Tischendorf, Westcott/Hort and Weymouth as a basis.”
 - a. Tischendorf is the man who found Codex Sinaiticus in a trash can in Saint Catherine’s Catholic monastery (in the Sinai) in the 1840’s.
 - b. Tischendorf then published a Greek New Testament which heavily favored Codex Sinaiticus.
 - c. Weymouth created a Greek text which “was what resulted from his compilation of readings from Stephens (1550), Lachmann, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss, the Bâle edition (1880), Westcott and Hort, and the Revision Committee of London.”
 - d. So, Nestle-Aland’s Greek text bears an indisputable link to the work of Westcott and Hort.
 - 2. Then, years later, after using Westcott/Hort as a source, Kurt Aland said, “neither Codex Vaticanus or Codex Sinaiticus can provide a guideline we can normally depend on for determining the text. The age of Westcott-Hort and of Tischendorf is definitely over!”
 - a. That is fascinating, considering that Westcott and Hort trusted only Vaticanus and Sinaiticus, and Nestle used their work as a starting point for his Greek text.
 - b. This is indeed a divided house, and it is the foundation of all modern versions.
- D. Those who stand up and defend any New Testament translation other than the one found in the King James Bible are defending the work and positions of Westcott and Hort.
 - 1. Their Bible is translated from the Greek text that Westcott and Hort produced.
 - 2. The NKJV is no exception.
 - a. It inserts footnotes which point you to the Westcott and Hort text
 - b. It’s intention is to direct the reader to consider “more accurate Greek manuscripts.”

II. WHO WERE WESTCOTT AND HORT?

- A. Westcott and Hort theorized that all of the manuscripts were wrong, except for a very few. They despised the *Received Text* and wrote a replacement.
- B. They said that people had been using the wrong Bible for at least 1,400 years, and they were going to fix it.
- C. They admitted that the ancient manuscripts almost all agree with that “wrong Bible” but they had a “better” new theory.
 - 1. According to one source, “85% of papyri used Textus Receptus and only 13 agree somewhat with Westcott-Hort
 - 2. 97% of uncial (upper case) manuscripts used Textus Receptus, and only 9 resemble WH
 - 3. 99% of minuscule manuscripts used Textus Receptus and only 23 are like WH
 - 4. 100% of lectionaries used Textus Receptus, and none support Westcott and Hort.”
- D. That did not stop Westcott and Hort from writing the Greek text that all modern versions use as a basis.
- E. Westcott and Hort produced that Greek text and used it in the 1881 *English Revised Version*.
 - 1. The creation of modern English language translations began in 1881 with the *Revised Version*.
 - a. It was later updated in the *Revised Standard Version* of 1952
 - b. Then in the *New Revised Standard Version* of 1971.
 - c. It then became the *English Standard Version* (ESV) in 2001.
 - 2. In 1881, theologians in America were excited for the revision, and asked to be a part of the work.
 - a. The men in England who were doing the work agreed to include the Americans, with the provision that the Americans would not produce their own version for at least 20 years.



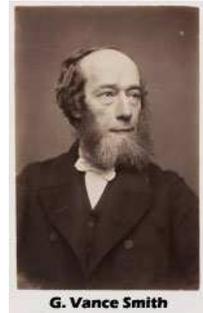
- b. After agreeing to this stipulation, the English virtually ignored the Americans, who were forced to wait until 1901 to produce the *American Standard Version* (ASV).
 - (1) The *New American Standard Version* (NASV) was the update of the ASV.

III. THE NEW KING JAMES VERSION CONNECTION TO WESTCOTT AND HORT

- A. The *New King James Version* was published in 1982.
 1. It is built on a foundation of false statements and lies.
 2. It sometimes claims to be based on the *Received Text* but is filled with footnotes that point the reader to the Westcott and Hort text.
 3. It is much different from the King James Bible.
 - a. It changes thousands of words for no other reason than to be different from the King James Bible so it could obtain a copyright. Many of those changes introduce errors.
 - b. It is based on a corrupt Old Testament Hebrew text (BHS).
 - c. It discards the second personal pronouns found in the King James Bible (thus losing information)
- B. The NKJV executive editor, Arthur Farstad stated that the *Received Text* is inferior, and introduced a third textual theory known as the *Majority Text* (which is actually a small minority of manuscripts).
 1. He stated, “None of the three [textual] traditions (TR, WH, MT) is labeled the best or most reliable [in the NKJV]. The reader is permitted to make up his or her own mind about the correct reading.”
 2. The reader is expected to pick what verses he likes as he reads the NKJV.
 - a. If you don’t like one reading, you can pick another! This is a “pick your own verse” version.
 - b. So, the NKJV gives you all you need to use Westcott and Hort’s Greek text if you like, and encourages you to do so.
 3. How can you claim to believe the KJB is accurate and then say that its Greek text is inferior?

IV. MODERN VERSIONS CHANGE DOCTRINE – THE CASE OF G. VANCE SMITH

- A. Let’s go back to 1881 when the *Revised Version* was translated.
- B. You can find the names of the men who worked on that translation in many places, and on the Internet.
- C. In particular, I want to consider one of those men and his declarations about the doctrine found in the modern translations like the *Revised Version*. His name is G. [George] Vance Smith.
 1. Smith was a Unitarian – they deny the deity and atonement of Jesus Christ.
 2. He denied the personality of the Holy Spirit.
 3. He denied the divine inspiration of Scripture.
- D. When he was chosen to be part of the *Revised Version* translators, a protest formed.
 1. A. G. Hobbs, in the book, *The Revision Revised*, explains. He said, “[Smith’s participation in the communion service] led to a public protest signed by ‘some thousands of the Clergy.’ The Upper House passed a Resolution that ‘no person who denies the Godhead of our Lord Jesus Christ ought to be invited to join either company to which was committed the Revision of the Authorized Version of Holy Scripture: and that it is further the judgment of this House that any person now on either Company should cease to act therewith.’ This Resolution was also passed by the Lower House. And still they could not get this non-believer off the Committee. Here is a real shocker: Dean Stanley, Westcott, Hort, and Bishop Thirlwall all refused to serve if Smith were dismissed.”
 2. And, I should add, they were helpless without Westcott and Hort because they supplied the Greek text for the *Revised Version*.
- E. The men who produced the Greek text used to translate every English language Bible in print, except the KJB, defended and stood alongside G. Vance Smith, an unsaved man who blasphemes the name of Christ.
- F. G. Vance Smith wrote a book entitled, *Texts and Margins of the Revised New Testament affecting Theological Doctrine*.
 1. He should know: he was on the committee that translated it.
 2. His book is readily available today on the Internet and is in the public domain.



V. YOU MUST DECIDE IF YOU ARE WILLING TO STAND UP FOR G. VANCE SMITH!

- A. Are you ready to declare that the modern versions of the New Testament in English that are based on the work of Westcott and Hort are all free from doctrinal revision and error?
- B. Are you ready to stand alongside G. Vance Smith?
- C. You must make that decision, and we refer to some of his work for assistance.

VI. THE WRITING OF G. VANCE SMITH

- A. In *Texts and Margins*, written by G. Vance Smith, there is section entitled, Conclusion. It reads, in part, exactly as follows: (You can find this book in public domain on Google books on the Internet).

DOCTRINAL RESULTS OF THE REVISION – Since the publication of the revised New Testament, it has been frequently said that the changes of translation which the work contains are of little importance from a doctrinal point of view;—in other words, that the great doctrines of popular theology remain unaffected, untouched by the results of the revision. How far this assertion is correct, the careful reader of the foregoing pages will be able to judge for himself. To the writer any such statement appears to be in the most substantial sense contrary to the facts of the case, for the following reasons:

(1) The only passage in the New Testament which seemed like a statement of the doctrine of the Trinity, has been removed by the revisers as spurious.

(2) The sole Deity of the Father has been re-affirmed in a remarkable case in which the authorised version had singularly misrepresented the original words. 'The only God ' of John v. 44, affords evidence equally strong and clear with that of John 17: 3, that the writer of this Gospel could not have intended to represent Jesus, the Christ, or Messiah, or even the Logos in him, as God in the same high sense of Infinite and Eternal Being in which He is so. Who is 'the Only True God.' The margin of John I. 1 8, ' God only begotten,' used of the Logos, in no way lessens the force of this remark, but serves to strengthen it. An ' only begotten God,' a ' second God,' could never have been intended by the Evangelist to be represented as equal to the Being whom he designates as the only God.' Indeed this highest of Names the same Evangelist carefully lets us see that Jesus, or the Logos speaking in him, disclaimed for himself, making himself simply ' Son of God ' (John 10:35)—no doubt here in the Logos Messiah sense.

(3) The character of the baptismal formula is greatly altered by the simple substitution of the word 'into' for 'in'—shewing us that there could never have been, as people have commonly supposed, any ecclesiastical magic in the phrase ' In the name of the Father, and of the Son, and of the Holy Ghost,' seeing that this phrase is not to be found in the New Testament at all, and that the words simply express a change of mind, on the part of the convert, from disbelief or denial to the profession of the allegiance which constituted discipleship.

(4) One remarkable instance in which the epithet ' God ' was given to Christ (1 Tim. 3. 16) has been excluded from the text, and others of similar kind are admitted by the Revision to be uncertain. See above, in Acts 20. 28; Rom. 9. 5; Tit. 2. 13; I Pet. 1. 1. In both the last named texts the apparent support newly extended to orthodox theology by the change of translation is virtually recalled and nullified by those who offer it; the new rendering being shewn to be doubtful, in other words, worthless, by the marginal admission, that the change was uncalled for and purely arbitrary.

(5) The only instance in the New Testament in which the religious worship or adoration of Christ was apparently implied, has been altered by the Revision : ' At the name of Jesus every knee shall bow,' is now to be read in the name. Moreover, no alteration of text or of translation will be found anywhere to make up for this loss as, indeed, it is well understood that the New Testament contains neither precept nor example which really sanction the religious worship of Jesus Christ.

(6) The word 'Atonement' disappears from the New Testament, and so do the connected phrases, ' faith in his blood,' and 'for Christ's sake.' These so commonly used expressions are shewn to be misrepresentations of the force of the original words, such alterations evidently throwing the most serious doubt upon the important popular doctrine of which they have hitherto been main or indispensable support. The changes just enumerated are manifestly of great importance, and are they not wholly unfavourable to the popular theology? Many persons will deny this, but it is hard to see on what grounds they do so. Or, if it be true that the popular orthodoxy remains unaffected by such -changes, the inference is unavoidable that popular orthodoxy must be very indifferent as to the nature of the foundation on which it stands. But indeed it is easy to see that it is not within the New Testament, but in the traditional creeds and other such documents, that the theology of the day finds its clearest exposition and its true strength. Hence it was hardly to be expected that any revision of the New Testament would be felt to have done it harm, whatever the light thrown from

- B. Remember, the man who wrote the above words was there during the work, doing the work.
- C. In summary, G. Vance Smith, a man who was one of about two dozen men on the English revision committee, plainly said that the Revision accomplished the following doctrinal changes:
1. It removed the only passage that proves the doctrine of the Trinity. (I John 5:7-8)
 2. It removes any proof that Jesus is God, but rather says that he is a lesser God.
 3. It denies that we should baptize in the name of the Father, Son, and Holy Ghost.
 4. Christ is not to be called God. (I Tim 3:16)
 5. Jesus Christ is not to be worshiped.
 6. There is no such thing as atonement by the blood of Christ. Vance hated the idea of atonement.
- D. Some of these changes came directly from the Greek of Westcott and Hort (i.e. John 1:18 and I John 5:7-8) but others are simply changes made during the translation into English.

VII. ANOTHER UNITARIAN – THE CASE OF JOSEPH HENRY THAYER

- A. G. Vance Smith is not merely one isolated case? He was not the only lost Unitarian on the committee.
- B. Consider the case of Joseph Henry Thayer.
 1. He was a member of the New Testament Company of the American Revision Committee.
 2. He was the committee secretary.
- C. Mr. Thayer spent twenty years writing a lexicon (two language dictionary - Greek/English). In that book the preface to the reader says the following:
 1. A word of caution is necessary. Thayer was a Unitarian, and the errors of this sect occasionally come through in the explanatory notes. The reader should be alert for both subtle and blatant denials of such doctrines as the Trinity (Thayer regarded Christ as a mere man and the Holy Spirit as an impersonal force emanating from God), the inherent and total depravity of fallen human nature, the eternal punishment of the wicked, and Biblical inerrancy. [He believed that] man is inherently good, needing Christ not as Saviour but only as an example.
- D. So, to consider this man's theology, and to use modern versions which he influenced, one must accept a man who believed that:
 1. There is no Trinity.
 2. Christ is only a man, and is not God.
 3. The Holy Spirit is not a person, but is rather only an impersonal force.
 4. Man has no fallen nature, but only becomes bad. He only needs Christ as an example, not a Saviour.
 5. There is no eternal hell.
 6. The Bible contains errors of science and fact.



VIII. THE THEOLOGY OF WESTCOTT AND HORT

- A. Westcott and Hort were prolific writers, and their theology is readily available.
- B. Here is a short list of some of their beliefs
 1. It is assumed that both men were theistic evolutionists, as they were admirers of Charles Darwin.
 1. When Hort was 23 years old, before he knew anything about Greek or Hebrew manuscripts, he referred to the *Received Text* as "villainous and vile."
 2. Hort wrote Westcott in October of 1865 and states, "I have been persuaded for many years that Mary worship and Jesus worship have very much in common in their causes and results."
 3. Hort rejected the blood atonement of Christ.
 4. Hort rejected the infallibility of scriptures.
 5. Hort declared that the "Alpha and Omega" in Revelation 1:8 "could not be our Lord."
 6. Westcott believed that Christ learned He was God when the Spirit descended upon Him at baptism.
 7. Westcott wrote that heaven is a "state" (condition) and not a literal place.
 8. Westcott wrote that eternal life is a never ending effort after the knowledge of God.
 9. Westcott said that Jesus was only placing his "actions" on the same level as God in John 5:18.

II. CONCLUSION

- A. It is obvious when you study Vance, Thayer, Westcott, and Hort, that they have a lot of false doctrine in common.
- B. It should not surprise us that Westcott and Hort were willing to work with Unitarians (those who deny that Jesus is God) since they had much in common with them.
- C. The question is, are you and I willing to stand alongside and support these men and their false doctrine in light of II John 1:9-10?
- D. If you are using any version of the Bible based on their work, you had better be.
- E. When/If we say we are King James Only, what we are saying is that we reject all other versions – the same versions that were produced by men who defended and agreed with lost Unitarians, and who worked with them to produce the Greek text behind every modern English translation, bar none.
- F. Even if you choose the NKJV, the version that is most distant from the work of Westcott, Hort, Vance, and Thayer, you still have a version translated by a committee, half of which agreed with and stood alongside these men, and chaired by a man who openly said that you should consider their theory as potentially valid.