

103	104	105	(106)	109	111	114			
161 REVELATION 20:12; (God is changed to the throne) in									
46	47	48	49	50	51	52	53	54	55
56	57	58	59	60	65	66	67	68	69
70	71	72	73	74	75	76	77	78	79
90	91	92	93	94	95	96	101	102	103
104	105	(106)	107	108	109	110	111	112	113
114	115	116							
162 REVELATION 21:24; (of them which are saved) is out in									
46	47	48	49	50	51	52	53	54	55
56	57	58	59	60	65	66	67	68	69
70	71	72	73	74	75	76	77	78	79
90	91	92	93	94	95	96	101	102	103
104	105	(106)	107	108	109	110	111	112	113
114	115	116							

ERRATA SHEET

Concerning Appendix 2

In **bold type printed** replaces the normal or italic type printed

Nr. 10: should read MATTHEW **18:11** instead of 10:18

Nr. 16: " " **106** instead of 106

Nr. 21: " " **46** instead of 6

Nr. 22: " " **111** instead of 112

Nr. 32: " " **103** instead of 13

Nr. 33: " " **(73)** instead of (73)

Nr. 44: " " **110** instead of 10

Nr. 52: " " **60** instead of 62

Nr. 70: " " **79** instead of 78

Nr. 75: " " **101** instead of 01

Nr. 78: " " **111** instead of 11

Nr. 83: " " **106** instead of 16

Nr. 115: " " I bow my knees unto the Father (of **our** Lord Jesus Christ) instead of "knee onto" and "the Lord"

Nr. 119: " " "God **our** Father" instead of "God the father"

APPENDIX 3

Some notes on the data and interpretation of these data in appendix 1 & 2, belonging to J. J. Ray's book: "God wrote only one Bible".

It will be difficult to write a short and compact treatise, because of the vast amount of information which the data concern and the areas which are close to this matter, e.g. church history, different schools of textual criticism, history of the true and false Bible, the involvement of the church of Rome, the theological implications, future (and present) judgement of God on Bible corruption, church apostasy and subsequent worldliness etc.

The plan has been as follows: to take from each language area at least one (and often more) protestant and roman catholic bible or version of the period of the Reformation (16th and sometimes, when not available 17th century) and of the present time (20th century). Sometimes a strange bird comes along (Anglo-Saxon and Gothic gospels; the translations of the "Plymouth Brethren" have been checked especially), but in the main the most used and well known versions have been taken. The same counts for the Greek Bibles: starting with the 16th century

(Stephens/Elzevirs, called Textus Receptus and Erasmus) ending at the 19th (Westcott and Hort) and 20th century (Nestle): it is not by accident that the order in which the bibles are mentioned also shows the line of degeneration. As usual in each dispensation man starts to corrupt the things entrusted to him by God,

as soon as he is underway, and ends worse than where the last dispensation has ended. Also the two most infamous codices (Vaticanus and Sinaiticus) and the Majority/Byzantine/Antiochian/ Traditional text has been taken, to give the reader some insight where the variations originate.

A more comprehensive treatment of each respective Bible, version, (group of) manuscript(s) has been done separately; the main things will be demonstrated here, and it will be good to have them in mind when reading and studying the data themselves. The latter is urged, because one needs to have a personal conviction concerning the corruption of Gods Word, which only comes when studying and comparing oneself (Acts 17:11; 2 Tim.2:15).

1. There will be seen a degenerating of the official protestant Bibles, from the time of the Reformation (16th century, Textus Receptus-based) till the present time in every named country (English, German and Dutch speaking countries). Although all major American and European, christian, conservative, colleges seminaries and universities ended up teaching the two greatest HERETICAL FALSE TEACHINGS in the twentieth century, at the end of the Laodicean churchperiod:

- a. The best Bibles will appear in the last phase of apostasy.
- b. Satan never had his hand in Biblecorruption, not a single time, since 90 A.D.

2. The apostasy started in the (18th and) 19th century in France, especially rationalistic Germany and deistic England on the theological and linguistic faculties of universities and seminaries, although God warned us for "opposition of science falsely so called" (1 Tim. 6:20), and philosophy (Col.2:8).

3. The final breakthrough of these apostate Bibles for the English speaking world came with the publication of the R.E.V.(1881) for England, and the A.S.V.(1901) for America (USA). Also with the official adoption of Nestle's Greek text (1904,3rd edition) as basis for translation by the British

Foreign Bible Society in 1904.

4. Other counties (as Holland and Germany) followed these line in the 20th century, although smaller editions were already produced at the end of the 19th century (e.g. of the "Plymouth Brethren"). This marked the end of the Philadelphia period: the only church who is said to have kept the Lord Jesus Christ's Word and consequently had an open door (Rev.3:8), and made us enter the Laodicean period of the lukewarm church. After the preaching (evangelism) and teaching (as in Acts) the culture and following apostasy come in, and the inevitable circle ends with paganism and subsequent judgement by God (Rev. 6-19, especially chapter 17 & 18).

5. Jerome's Bible has been the Bible of the Roman Catholic Church, officially approved since the Council of Trente (1546-1563) till the 20th century. We will see that the official Roman Catholic approved Bibles were not as liberal with their text as the professing protestants, till the Second Vatican Council (1962-65). After this Council there was official approval of the Roman Catholic hierarchy to cooperate with "separated brethren" in Bible translation and textual criticism (see UBS editions <1>) work.

6. The official approved Roman Catholic Bibles through the Dark Ages (500-1500 A.D.) and from the Council of Trente (1546-1563), when Hellish Mother Whore (Rev. 17:6, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus"; Rev. 18:24, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." The Roman Catholic Church surpassed the Roman Emperors in cruelty and numbers of murdering Bible believers: tens of millions have died; see for reliable historical facts Foxe's Book of Martyrs) tortured, burned, slaughtered and murdered every Bible believer with his (Textus Receptus based) Bible, was CLOSER to the Philadelphia/Reformation/Protestant/Textus Receptus based Bible than the professing "Protestant" Bibles (already from the end of the 19th century) in the 20th century. As the Lord Jesus Christ already said: "the children of this world are in their generation wiser than the children of light" (Luk. 16:8), we see that the Church of Rome, who already corrected the Textus Receptus (to be precise: the Old Latin) with the Alexandrian manuscripts resulting in Jerome's Vulgate, didn't, naturally, have ANY problem continuing correcting the Vulgate with the same Alexandrian manuscripts. This would only mean a greater diminishing of the words and authority of God and an excellent opportunity to substitute man's (Alexandrian's; the Pope's) words, authority and teaching instead (Rome places tradition equal and eventually above Gods Word, as the Lord Jesus Christ already warns for in Mark 7:13: "Making the word of God of none effect through your tradition, which ye have delivered: and MANY such LIKE THINGS do ye."). It's clear that God forbids this (Deut. 4:2; Prov. 30:6; Rev. 22:19) and the Lord Jesus Christ HATES this (Rev. 2:6&15; so the modern scientists removed "which thing I hate" from vers 15, on account of the omission in codices Sinaiticus and Alexandrinus, because "in the mouth of two or three witnesses EVERY WORD may be established" (Mat. 18:16) is now gone!). So all official Roman Catholic & Ecumenical approved translations today have the same apostate Greek text as the professing, apostate, protestants already had accepted far way BEFORE the Second Vatican Council.

7. As the Textus Receptus and the on this text based translations were primarily responsible for the reformation, revival and turning away from the joke of Rome, resulting in the greatest spiritual revivals, subsequent social reforms and political freedom the world has ever seen or will see, so that some (post-millennialists) even thought the Millennium would be brought in. So will the apostate Greek text and

translations based on these text (which are even MORE corrected, changed and diminished, than the official Sixtine/Clementine Vulgate, the Bible of Rome, which reigneth over the kings of the earth, who committed fornication and lived deliciously with her (Rev.17:18;18:9) and plunged Europe into the Dark Ages (500-1500 A.D.)) be primarily responsible for the greatest apostasy the world has ever seen (Rev.3:10). As we have seen with every dispensation: what man will bring about eventually is much worse than were the apostasy of the foregoing dispensation ended. In the Bible, God judges peoples and nations for what they do with His words (Ex. 9:20,21;20:1-20;1 Kings 13:7-26; Jer.23:29-40; Deut. 28:32; John 8:40-45;12:48). Any "Biblical Scholarship" (and that's almost all today) that refuses to discuss the RESULTS of Bible revision and Bible perversion on a populace is not "scholarly" and also not "biblical".

CONCLUSION: We, the church as a whole, have not STAND, neither haven't been strong in the Lord and in the power of his might. Even if we prayed, we certainly did NOT keep awake. Happily, there are some exceptions: soldiers who go out, preach the gospel, teach the (pure) Word, stablish saints in the faith and establish local New Testament churches. These lights in the night continue to labour untill long "after midnight". As the morning approaches, the Bride of Christ should make herself ready. She "IS lukewarm and sayest to BE rich and increased with goods, having need of nothing". Before our Lord Jesus Christ can say "Thou art all fair my love; there is no spot in thee" (Song of Solomon 4:7) we have to be zealous and repent (from our unbiblical and unseparated attitude and practice) or, when our Lord tarries, go through the refining fires as our brothers in Asia, Africa and South-America have gone.

Even so, come, Lord Jesus.

<1> The ecumenical United Bible Societies originated in 1946. The American Bible Society, the National Bible Society of Scotland, and the Wuertemberg Bible Society, later joined by the Netherlands Bible Society and the British and Foreign Bible Society, appointed in 1955 an international and interdenominational committee of textual scholars to prepare an edition of the Greek New Testament. The first edition appeared in 1966, and the committee of the second edition (and subsequent editions) included Roman Catholic Cardinal Carlo M. Martini, one of the probable successors of the present pope, who received permission to cooperate with "separated brethren" after the Second Vatican Council (1962-65). "Bible translations (based on this ecumenical text) are pre-eminently means to influence the interpretation of the Biblical texts. For translation is always interpreting" (from the Dutch Bible Society magazine "Met Andere Woorden", dec. 1996, by Dr. van der Jagt, translation consultant for Eastern-Europe of the UBS). According to Dr. E.F. Hills, who held three earned degrees of Yale, Harvard and Columbia universities, "the logic of naturalistic textual criticism leads to complete modernism, to a naturalistic view not only of the biblical text but also of the Bible as a whole and of the Christian faith (The King James Version Defended, E.F. Hills, 1994, 4th ed., p.83). "The neutral world-view is not really neutral but anti-christian and full of contradictions" (p.44, idem), "and atheism is always the logical consequence" (p.50, idem).

After the pure Word of God had gone (via the Old Latin Bibles of the Waldenses and Albigenses, the Old Syriac, and Greek) through Asia-Minor, Greece and the Balkans the Bible sprung up again in public with Erasmus and Luther in Northern Europe, and following the Reformation from heart and mind within, many countries in North-West Europe pulled off the joke of Rome from the outside. They stayed free from Rome's corrupting influence for about three centuries, when Rome, who never repents (Rev. 2:21,22), through unsaved/unbelieving textual critics from first of all rationalistic Germany (see Appendices I&II: Griesbach, Scholz, Lachmann, Theile and von Gebhardt, Tischendorf, Weiss ,

Eberhard Nestle, continuing in this century: Erwin Nestle, Aland, Metzger) and translations based on these perversions of Holy Writ, corrupted the hearts and minds from within, and through this same Germany <2> by military power and dictatorship in two world wars (see the works of A. Manhattan) tried to get a hold of Europe from the outside. Today, in this "sophisticated" age, the more effective political/economical grip through the European Community (when the important Treaty of Maastricht (1992) was signed, under the leadership of the Jesuit trained Dutch prime-minister R. Lubbers, all representatives of the respective countries were professing Roman Catholics, whose allegiance/loyalty is FIRST to Rome and secondly only to their nation) attempts to reach the same old goal which Rome always had: to unite "apostate" east (since the schism dating from the 9th century) the Orthodox Church and the "apostate" west (since the Reformation in the 16th century) the Protestants under hellish Mother Whore's wings, outside of whom there is still no salvation, according to the decrees of Trente, which are still in operation. So that the Roman Pontiff, the vicar of Christ, the "rightful heir of Constantine the Great" can attain worldly power as THE antichrist, (citation of pope Boniface 8th, <5>) the supreme ruler of all kingdoms of the world, including all riches and the souls of men (Rev. 18:12,13).

We have seen the connection between corrupted Bibles (2 Cor. 2:17;4:2) and changed (neutral) exegesis/interpretation and Rome; is it a coincidence that the most important manuscript for the Westcott & Hort, Nestle and UBS texts is the Vatican ("B") manuscript, present in the library of the pope in ROME? That Hort, a secret Mary-idolator and Romanist <3>, called the Vatican manuscript in his introduction of their (W. & H.) Greek New Testament the "NEUTRAL TEXT" <4>?

Also God's Word shows this connection in Matthew 13:31-35, and especially verse 33;

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Even so, come, Lord Jesus." (Rev. 3:11;22:20)

<2> "Germany is the element upon which the Holy father can and must base great hopes." Mgr. Fruehwirth, *The Vatican Against Europe*, E. Paris, London, 1961, p.29.

"Nazism is a Christian reaction against the spirit of 1789 (the French Revolution)" Franz von Papen, Privy Chamberlain to the Pope, *Ibid*, p.85.

"Germany's war is a battle for Christianity." Jesuit Father Coughlin, Chief of the Christian front (7 July 1941), *Idem*, p.139.

"The Catholic Church will give Germany all the moral support she is capable of." Statement by Mgr. Orsenigo to Herr von Ribbentrop, Minister of Foreign Affairs, *Idem*, p.149.

"Catholicism and Nazism have much in common and they work hand in hand to reform the world." Mgr. Tiso.

"Germany is, in his (Pope Pius XII) eyes, called upon to play the role of the 'sword of God', of the secular arm of the Church...In 1943, he refuses to condemn publicly the Nazi concentration camps." Alexandre Lenotre, *Idem*, p.167.

"The Third Reich is the first power in the world, not only to recognize, but also to put in practice, the high principles of the Papacy." Franz von Papen, Privy chamberlain to the Pope, *Idem*, p.197.

"The Jesuits have never conceived of European politics as anything but a war of religion." Pierre Dominique, *Idem*, p.249.

"The Papacy has become one of today's greatest political forces of the world." Bernard Lavegne (1957), *Idem*, p.291.

"In Rome there is no other God but interest." Abbe de Lamennais, *Idem*, p.291.

"All progress achieved within Christendom has been achieved in spite of the Church of Rome and in inverse ratio to its power." Macaulay, *Idem*, p.299.

<3> "The pure Roman view seems to me nearer and more likely to lead to truth than the evangelical." Hort, *Life of Hort*, Vol.1, p.76-77.

<4> "We learn next that 'B' very far exceeds all other documents in neutrality of text...being in fact always or nearly always neutral." Introduction to the Greek New Testament, by F.J.H. Hort, London, 1882, p.171.

<5> "Since it is now so, that all I might do, is said of God, and not been done by people, what else can you take me for than God? Therefore it is no wonder, that it is in my power to change the times and seasons; to make laws and to destroy them; in anything to act according to my pleasure, yes, even with the commandments of Christ." Pope Nicolas, *Geschiedenis der Martelaren*, A.C. van Haemstede, Doesburg. 1883. p.33-34.