

A TOWER OF BABBLE



BY THE VOICE OF REASON
(Dean John William Burgon, et al.)

***A Critique of Bob Jones University's
From the Mind of God to the Mind of Man***

Frank Crawford

A TOWER OF BABBLE

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THE VOICE OF REASON

*A Critique of Bob Jones University's
From the Mind of God to the Mind of Man*

An Attempt to Analyze Modern Methods of Textual Criticism



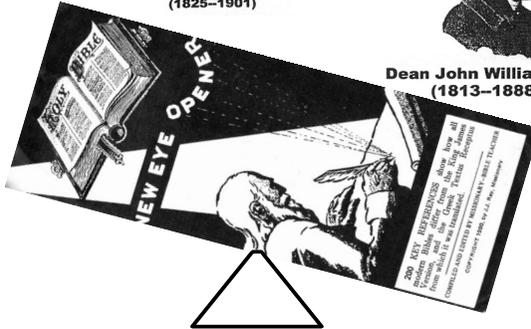
Professor F. J. A. Hort
(1828-1892)



Bishop B. F. Westcott
(1825-1901)



Dean John William Burgon
(1813-1888)



*In Respect to the Theories of Westcott and Hort
As Espoused by Modern Neofundamentalists*

Frank Crawford

Disclaimer

The author of this work has quoted the writers of many articles and books. This does not mean that the author endorses or recommends the works of others. If the author quotes someone, it does not mean that he agrees with all of the author's tenets, statements, concepts, or words, whether in the work quoted or any other work of the author. There has been no attempt to alter the meaning of the quotes;

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September, 2010

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Printed in the United States of America

REL006100: Religion: Biblical Criticism & Interpretation

ISBN 978-0-9822230-8-6

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Cleveland, Georgia, U.S.A.

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BIBLE FOR TODAY #3468
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Dedication & Acknowledgments

This book is dedicated to the memory of Jasper James Ray who through much perseverance and affliction stood for the Words of God preserved forever in the *Traditional Text* of the Holy Scriptures which underlie our *King James Bible* and those Bibles faithfully translated therefrom into other languages.

I wish to thank and to acknowledge the assistance of the following people:

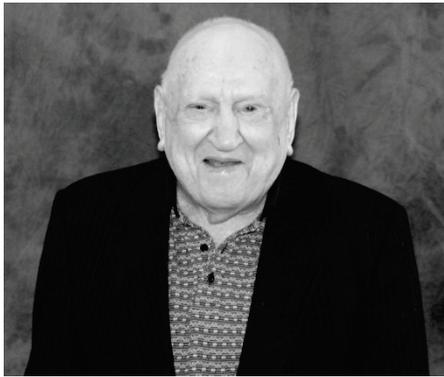
- Dr. D. A. Waite for encouraging me to continue with this work, for his good advice, and for giving me permission to quote extensively from his works.
- Dr. H. D. and Patricia Williams for tirelessly formatting and editing the book from beginning to end as a service to the Lord. This book would not have been published had it not been for Dr. Williams asking me to publish it and then taking the whole project in hand guiding me through to completion. May the Lord Jesus Christ reward them for their labors!
- Pastor Larry Jones who taught me the Word of God and helped me to develop an understanding of the fundamental doctrines of the Christian faith and a conviction on the *King James Bible*.
- Kenton Willems, my friend, who asked me for a copy of the rough draft and read through it thus encouraging me to continue the work to completion.

Brother Harry Wilcox

Born in Arlington Beach, Saskatchewan on August 1, 1908
at 4:00 PM.

Saved in his early teens as a result of his mother's conversion
to Jesus Christ.

“As long as He keeps me walking, I'll keep on talking.”



“Don't get away from that *King James Bible*.
Christ is in there calling.”

“God thought of it.
Jesus bought it.
The Holy Spirit brought it.
The devil fought it.
Praise God I got it!”

“Tomorrow never comes; it is always tomorrow.”

“Lord, shake all the bad things out of me
so I can walk closer to You.”

Forward

- The material presented in this book was compiled and written during 2005 to 2010. It has been a personal effort on the part of a layman who was lent a book entitled, *From the Mind of God to the Mind of Man: A Layman's Guide to How We Got Our Bible*. Without this research his faith in the *KJB* would have been undermined and destroyed.

- The work put into this compilation reflects the writer's personal effort to resist being taken away from the *King James Bible* and the Traditional Greek, Aramaic and Hebrew Texts from which it was translated.

- The current book is a critical response to *From the Mind of God to the Mind of Man*. It is organized in Chapters that correspond to the book being evaluated. Quotes from it are followed by corresponding Comments by the writer/compiler of this work.

- The current work was done personally and not for the purpose of publication. It essentially grew out of a desire to respond to strong disagreements that he felt toward the authors of *From the Mind of God to the Mind of Man*. It was his desire to present these answers to his pastor.

- *From the Mind of God to the Mind of Man* deserves a lot of criticism. The authors have undertaken to form a Committee that is a self-proclaimed authority on the subject of Textual Criticism. However, the research and reasoning behind its arguments fall far short of good scholarship. The writers have not taken into account the scholarly works of Dean John William Burgon. Therefore, the late Mr. Burgon is quoted extensively in relation to their statements concerning Westcott and Hort's 'canons' of Textual Criticism.

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- The writer/compiler of this work concludes that the Committee, as a whole, and its authors in particular are not qualified to speak with authority on the subject of Textual Criticism despite their very considerable theological education and teaching/preaching experience. Laymen should not submit to these men's teachings on this subject but seek out on their own the answers to the questions which they have concerning the present Bible Translation Controversy.

- This book is offered to the lay reader. It was written and compiled by a layman in critique of *From the Mind of God to the Mind of Man*, a book that was written for the layman. It is intended to try and expose in as much detail as possible the misinformation in this book and will hopefully help the Reader see the great deception that is affecting today's Christians and churches on the subject of modern Bible versions versus the *King James Bible*.

- It is hoped that interested Christians might be stirred by the quotes herein to obtain and read the complete works of Dean Burgon and, from that information, acquire a strong conviction for the *Traditional Text*. To that end, the writer/compiler of this present work is indebted to Dr. D. A. Waite of the Bible For Today for reprinting Dean Burgon's works and providing them to him in 1983. It took a long time for him to use them but he is very grateful for the help they have been in sorting through the considerable misinformation and defective scholarship that is in *From the Mind of God to the Mind of Man: A Layman's Guide to How We Got Our Bible*.

Sincerely yours in Christ,

Frank D. Crawford
Calgary, Alberta, CANADA

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A brief summary of the **Figures** is given just after the **Epilogue and Personal Testimony** at the end of this compilation on page 269. It was added after the body of the book was completed to help guide the Reader through the information in case of any difficulty.

“The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

Those that be planted in the house of the LORD shall flourish in the courts of our God.

They shall still bring forth fruit in old age; they shall be fat and flourishing;”

Psalm 92: 12-14

INTRODUCTORY REMARKS

The book, *From the Mind of God to the Mind of Man*, was read and the following response compiled and written on the issue of the current Bible translation controversy. Each author's subject material is responded to individually. The writings of Dean John William Burgon have been quoted extensively. Dr. D. A. Waite's research on Westcott and Hort's theological heresies have been used by kind permission.

Quotes from the book, *From the Mind of God to the Mind of Man*, are numerically abbreviated as *FTMOG*. Each one is followed by a relevant comment. Quotes from Dean John William Burgon's *The Revision Revised*, *The Traditional Text* and *The Last Twelve Verses of Mark* are shown by the acronym *DJWB*, and are numbered sequentially.

Near the end of the compilation and writing of *FTMOG* the author read the response to it by Dr. D. A. Waite, *Fundamentalist Mis-Information on Bible Versions* (BFT #2974). In addition, Dr. Waite's book, *Fundamentalist Deception on Bible Preservation* was read (BFT #3234). Finally, *Bob Jones University's Errors on Bible Preservation* was read. The approach taken in this layman's response has not followed Dr. Waite's books. The term Neofundamental has been used in this work entirely at the discretion of the author. It is defined and used throughout to identify those professing 'Fundamentalists' who have chosen to adopt Westcott's and Hort's *Critical Greek Text* and doctrines of Textual Criticism. Naturally, all modern Bible versions derive therefrom.

The writer/compiler of this work obtained *From the Mind of God to the Mind of Man* from the pastor of the church that he attended from 2004-2007. The result of reading the book is the present compilation.

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It should be of deep concern to all Christians that major professing 'Fundamentalist' universities and colleges are spearheading the worldwide spread of the deceptive Westcott and Hort *Critical Greek Text* and doctrines of Textual Criticism. It has been this layman's deep desire to respond to this Neofundamentalist book because it presented a strong attack on the *King James Bible* that he has read almost yearly starting in 1982. He does not have any Theological training or degree but only a desire to present the results of an evaluation of *From the Mind of God to the Mind of Man* to other Christians that may have questions, but not the time to review and research the subject of Textual Criticism and the so-called King James Controversy.

To those who may differ with the contents and approach used in this work the author/compiler offers no apology. Any errors that may be present in this book are his. Any conclusions concerning *From the Mind of God to the Mind of Man* and its authors are also his.

CHAPTER 1

THE ISSUE WE FACE

Dr. James B. Williams – Conference Speaker, former Missionary,
Ringgold, Georgia

Note: The Author of this Chapter deceased in January, 2004.

James B. Williams-General Editor wrote the following:

FTMOG #1: “Both these men [Westcott & Hort] are now with the Lord and cannot defend themselves against half-truths that have been made into lies.” [P.4]

Comment #1: At the time of the writing of *From the Mind of God to the Mind of Man* sufficient material had already been written with strong evidence that Bishop Westcott and Dr. Hort held many heretical doctrines relating to the Christian faith. None of the writers of this book seemed interested in seriously searching out this critically important information since, is it not Westcott and Hort who set the stage for the present controversy with their Revision of the Greek Text and the *English Revised Version* of 1881? It behoves all students of Bibliology, and most certainly all pastors and teachers to know about these two men and what they believed.

FTMOG #2: “I have three of Westcott’s commentaries in my library, and I challenge anyone to find one sentence that would be a departure from Fundamentalist doctrines.” [P.4]

Comment #2: The following forty-five pages summarize Bishop Westcott’s and Dr. Hort’s theology. You can read direct quotes from their writings and compare your conclusions to Dr. Custer’s evaluation of these men (see following).

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Dr. Stewart Custer of Bob Jones University, in his booklet, *The Truth About the King James Controversy*, on page 26, stated of Westcott and Hort: "...these men have written in their mature years book after book defending the conservative interpretation of Scripture,..." [from D. A. Waite's *The Revision Revised* (Summarized), P.13]

Dr. Donald A. Waite examined three books written by Brooke Foss Westcott.

1. *The Gospel According to St. John: The Authorized Version With Introduction and Notes*. (Wm. B. Eerdmans Publishing Company, Grand Rapids Michigan, 1831 originally, but 1978 reprint. 307 PP.), by B. F. Westcott. [ref. Westcott—*John*]
2. *The Epistle to the Hebrews: The Greek Text With Notes And Essays*. (Wm. B. Eerdmans Publishing Company, Grand Rapids Michigan, 1889 originally, but 1974 reprinted. 504 PP.), by B. F. Westcott. [ref. Westcott—*Hebrews*]
3. *The Epistles of St. John: The Greek Text With Notes And Addenda*. (Wm. B. Eerdmans Publishing Company, Grand Rapids Michigan, 1883 originally, but 1974 reprinted. 248 PP.), by B. F. Westcott. [ref. Westcott—*1-3 John*]

The three books clearly have more than one sentence containing error.

Dr. Waite examined two books written by John Anthony Hort.

1. *The First Epistle of St. Peter 1:2-2:17: The Greek Text With Introductory Lecture, Commentary, and Additional Notes*. (James & Klock Publishing Company, Minneapolis, Minnesota, 1898 originally, but 1976 reprinted, 188 PP.), by F. J. A. Hort. [ref. Hort—*1 Peter*]
2. *The Apocalypse of St. John 1-3: The Greek Text With Introduction, Commentary and Additional Notes*. (James & Klock Publishing

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Company, Minneapolis, Minnesota, 1908 originally, but 1976 reprinted, 47 PP.), by F. J. A. Hort. [ref. Hort—*Revelation*]

Dr. Waite has personally given the current writer permission to quote extensively from his book, *The Theological Heresies of Westcott and Hort* [1998]. Specific examples of doctrinally heretical teachings are given in their own written words. Each quote from these two men is followed by a written response (in italics) and then a relevant verse or verses of Scripture that refute that teaching. These answers have changed so as not to copy exactly by rote from Dr. Waite's work. The Scripture verses are also added.

Dr. Waite's book contains a more extensive list of examples. It can be obtained from The Bible for Today (BFT #595).

Westcott's and Hort's Theology is now presented (PP. 15 – 60), and the Reader invited to examine if there is "one sentence that [is] a departure from Fundamentalist doctrines."

I. (W. & H.) Believed in the Universal Fatherhood of God.

a) [John 4:21] "Very much of the exact force of St. John's record of the Lord's words appear to depend upon the different conceptions of the two forms under which the fatherhood of God is described. God is spoken of as "the Father" and as "my Father." Generally it may be said the former title expresses the original relation of God to being and specially to humanity, in virtue of man's creation in the divine image, and the latter more particularly the relation of the Father to the Son Incarnate, and so indirectly to man in virtue of the Incarnation." (Westcott—*John*, PP. 79-80)

b) [John 10:29] "The thought, which is concrete in v.28, is here traced back to its most absolute form as resting on the essential power of God in His relation of universal fatherhood." (Westcott—*John*, P. 159)

The universal fatherhood of God is liberal theology. Here is the “one sentence” Dr. Williams challenged his readers to find. [see Comment #2]. The natural man (i.e., unsaved) has only one father in the spiritual sense, and that is the devil. Such people do not love Jesus Christ or accept His Words. They love sin instead.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Why do ye not understand my speech? even because ye cannot hear my word.

Ye are of *your* father the devil, and the lusts of your father ye will do... [John 8:42-44a,b]

II. Denied God had to be “propitiated” in the sense of “propitiating God.”

[I John 2:2] “They shew that the scriptural conception is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which from without occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phases as propitiating God and...are foreign to the language of the N. T.” [Westcott—1-3 John, P. 87]

God’s wrath and anger for sin was directed on His Son, Jesus Christ as He died in the guilty sinner’s place. That sacrifice satisfied or propitiated God’s justice so the repentant sinner can be saved by faith in Jesus Christ and His shed Blood.

God judgeth the righteous, and God is angry with the wicked every day. [Psalm 7:11]

And he is the propitiation for our sins: and not for our's only, but also for *the sins of the whole world*. [1 John 2:2]

III. Believed that men could be “divine” in some way.

[John 17:22] “Viewed from another point of sight is the revelation of the divine in man realized in and through Christ.” (Westcott—*John*, P. 246)

[1 John 2:18]...while the lie of Antichrist was to teach “that man is divine apart from God in Christ.” (Westcott—*1-3 John*, P. 70).

Far from being divine, man is completely depraved and wicked apart from being “in Christ” through personal salvation.

The heart is deceitful above all *things*, and desperately wicked: who can know it? [Jeremiah 17:9]

I find then a law, that, when I would do good, evil is present with me...O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. [Romans 7:21-25; 8:1]

IV. Westcott espoused evolution in various ways

[Hebrews 1:2] “The universe may be regarded either in its actual constitution as a whole...or as an order which exists through time developed in successive stages. There are

obvious reasons why the latter mode of representation should be adopted here.” (Westcott—*Hebrews*, P. 8)

[*Hebrews* 7:10] “Each man is at once an individual of a race and a new power in the evolution of the race.” (Westcott—*Hebrews*, P. 179)

Westcott adopted Darwin’s theory of evolution and rejected Biblical creation. Does not that deny God and His Word? Jesus quoted Genesis 2:24 in Mark 10:7 while confirming the account of the creation in Genesis Chapter 1.

But from the beginning of the creation God made them male and female.

And they twain shall be one flesh: so then they are no more twain, but one flesh. [Mark 10:6-7]

V. Westcott had a heretical theory of man’s sinfulness and depravity, believing in man’s perfectability in various ways.

a) Thought Christians are in a true sense Christs.

[1 John 2:20] “Christians” are themselves in a true sense ‘christs’, anointed ones...” (Westcott—*1-3 John*, P. 73)

The Bible says there is “one” true Christ and He sat down at the right hand of the Father in Heaven after purging our sins on the cross [Hebrews 1:3]. Christ is in every Christian by the Holy Spirit but that does not make those believers “in a true sense, ‘christs.” Christians are sinners saved by grace and while on this earth will be progressively sanctified, but never be sinless; not until the resurrection and our future sanctification. Then we will be “like Him” in glory, but still not true ‘christs.’ There is only one true Christ, the Lord Jesus Christ.

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. [I Corinthians 8:6]

b) Westcott believed in Universalism

[John 3:6 – ‘**flesh...spirit**’] “The words describe the characteristic principles of two orders. They are not related to one another as evil and good; but as the two spheres of being with which man is connected. By the “spirit” our complex nature is united to heaven, by the “flesh” to earth.” (Westcott—*John*, P. 50)

Westcott is referring to man in general and not Christians. Man is not united to heaven by spirit. In fact, man’s spirit is dead in trespasses and sins and under the power of Satan until regeneration by the Holy Spirit at salvation. Speaking of the Ephesian Gentiles prior to their salvation Paul writes,

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. [Ephesians 2:12]

c) Westcott believed in man’s natural perfectibility and goodness.

[Hebrews 2:7-8a] “In spite of his frailty man recognizes his divine affinity.” (Westcott—*Hebrews*, P. 48)

[Hebrews 2:8] “For man, as he is, still retains the lineaments of the divine image in which he was made. He is still able to pronounce authoritative moral judgment: he is still able to recognize that which corresponds with the nature of God.” (Westcott—*Hebrews*, P. 60)

Man is totally depraved [see Jeremiah 17:9 – P. 3]. God saw “only evil continually” in man’s heart at the time of the Flood (Genesis 6:5) and He sees the same sin there today.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a

leaf; and our iniquities, like the wind, have taken us away. [Isaiah 64:6]

d) Hort held the heretical belief that man's soul merely meant life in the physical sense. He *first spurns* the truth of man's psychological make-up *and then confuses* "soul" with mere "life", thus mistaking the soul with the material part of man rather than the immaterial.

[1 Peter 2:11] "It is by this time sufficiently recognized that the modern religious sense of the term "soul" as the highest element in man, is founded on a misunderstanding of the N. T....and it is dangerous to build an absolute psychology on such passages as 1 Thessalonians 5:23." (Hort—1 Peter, P. 134)

[1 Peter 1:5] "salvation of souls"... "In these and similar phrases we must beware of importing into "soteria" the modern associations connected with the religious use of the word "soul." The "soul" in the Bible is simply the life and "to save a soul" is the opposite of "to kill"...(Hort—1 Peter, PP. 38-39)

That's not what Jesus is saying in the verse below. I Thessalonians is drawing a real distinction between the 3-fold make up of man. Do not the cults try to deny this fact?

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. [Matthew 10:28]

VI. Westcott and Hort held false doctrine concerning Satan.

[1 John 3:8] "From the very beginning we see a power in action hostile to God. Between these two, as between light and darkness, there can be no middle term." (Westcott—1-3 John, P. 106)

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[Revelation 2:13] (“**the throne of Satan**”)... “but the visible supremacy of the power of evil, inspiring to evil.” (Hort—*Revelation*, P. 27)

This terminology is like the ‘false JW’s’ calling the Holy Spirit a power but not a person. Satan is an angelic being possessing the attributes of personality; intellect, will and emotion. He has power but is not “a power” in Westcott’s sense. He is a person as shown in the verse below.

Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: [1 Peter 5:8]

VII. Westcott believed the church ordinance of water baptism was “the condition of regeneration.”

[1 John 5:6]...“and by His Baptism Christ fulfilled for the humanity which He took to Himself, though not for Himself, the condition of regeneration.” (Westcott—*1-3 John*, P. 181)

This belief puts Westcott squarely in the Roman Catholic sacramental system of works salvation. What does this say about his own understanding of the gospel of God’s grace? The true gospel preacher knows that baptism does not save.

I thank God that I baptized none of you...For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. [1 Corinthians 1:14a, 17-18]

VIII. Westcott failed to realize that God the Holy Spirit dwelled within the believer.

[1 John 4:4] “**he that is in you**, that is in the Christian society...../The Divine Person is undefined, We think naturally of God in Christ.” (Westcott—1-3 John, P. 144)

Anyone with spiritual understanding would know that this verse is referring to the Holy Spirit in the believer. Westcott seems to lack even rudimentary understanding of basic spiritual truth. What spirit is teaching him?

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. [John 16:13a-c]

IX. Both held False Doctrines in Eschatology

a) Both held to various errors concerning eternal life, heaven and the eternal state

[John 1:18] “The “**bosom of the Father**” (like Heaven) is a state and not a place.” (Westcott—John, P. 15)

It is a place. It has a name (the Third Heaven) and is a place out of this world where Jesus went at His ascension. Believers’ souls will be taken there at death and later the resurrected New Testament Saints will be there at the Bema Seat Judgment and the Marriage of the Lamb.

In my Father’s house there are many mansions...And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. [John 14:2a, 3]

[1 John 3:3] **And every one that hath this hope in Him.** “The practical conclusion from the great Christian hope of the assimilation of the believer to his Lord is given as a coordinate thought...” (Westcott—1-3 John, P. 100)

Westcott's terminology is bizarre. Assimilation is the process of being absorbed into a system and changing into a like substance. This concept does not fit any theology that I know of from my King James Bible. Perhaps Westcott and Hort found some place for it in their ERV. The hope spoken of in 1 John 3:3 is the hope of the Lord's return and our being caught up to meet Him in the clouds. This is not assimilation; it is the resurrection of the Christian at Christ's return for His Bride, the Church.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we shall be changed. [1 Corinthians 15:51-52]

[1 Peter 1:4] (**reserved in heaven**) "It is hardly necessary to say that this whole local language is figurative only..."(Hort—1 Peter, P. 37)

Dr. Hort is telling us that our inheritance & heaven are only figurative language. They are not to be taken literally! So what is to be taken literally; Dr. Hort's heretical theology? I'd rather listen to the Lord than to Dr. Hort.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: [Matthew 6:20]

b) Westcott held false views of eternal life. He believed you could never be sure you are saved.

i. Westcott believed a person was always becoming 'saved.'

He thought a Christian never "is" but was "always...becoming."

[John 15:8] (**and so shall ye be** [become] **my disciple**) “A Christian never “is”, but always “is becoming” a Christian.” (Westcott—1 John, P. 219)

ii. [John 5:24] (**hath eternal life**) “He who knows the Gospel and knows that the Gospel is true cannot but have life. Eternal life is not future but present...” (Westcott—John, P. 87)
But the Bible teaches just the opposite. A person who is saved has eternal life in the present tense and for the future. Eternal life is both present and future. The believer has eternal life on earth and he will have it in heaven, and in the new heaven and the new earth.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life. [John 5:24]

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life. [1 John 5:13a-b]

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. [Jude 21]

iii. Concerning 1 John 5:20 (below), Westcott writes, “Eternal life is the never-ending effort after this knowledge of God.” (Westcott—1-3 John, P. 196) “The ‘life eternal’ is essentially present, so far as is the potential fulfillment of the idea of humanity...” (Westcott—1-3 John, P. 217)

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son

Jesus Christ. This is the true God, and eternal life. [1 John 5:20]

Eternal life is not something that the believer continues to progress in; it is the present enjoyment of the life of God the Son in the believer received through the new birth and it will reach its full fruition at the rapture when we shall “see Him” and be “like Him.” The verse is saying that the true believer knows Christ came, knows the Son of God and knows that they are in Christ. The verse is not speaking of self-effort but of confidence and assurance.

Verily, verily, I say unto you, He that believeth on me hath everlasting life. [John 6:48]

Westcott and Hort’s ‘villainous’ Traditional Text has “on me” in John 6:48 while their favored Alexandrian Text does not. Weakening the sense of definite salvation through Jesus Christ is more compatible with their heretical theology.

Apostate mainline Protestant denominations and the Roman Catholic Church share this heretical concept of salvation today. Westcott and Hort would fit perfectly into these churches. How is it then that many professing evangelical and fundamental pastors now accept their teachings as conservative? How is it that Dr. Williams and Dr. Custer considered these men fundamental in doctrine?

c) Hort spiritualizes the “second death” into a combination of the deluge and Sodom.

[Revelation 2:11] (**the second death**) “Then as to the order of promises, the second death stands between the Garden of Eden and the Manna. It might thus be either the deluge, as Bishop Temple implies, well called the second death in contrast to the deluge and Sodom, the Waterflood and the Fire-flood.” (Hort—*Revelation*, P. 27)

Dr. Hort has just spiritualized Hell and the Lake of Fire. Remember that this is the brilliant Dr. of Theology who took the German rationalism of Lachmann and applied it to the Critical Revision of the English Bible, thus supplanting the Traditional Text and King James Bible and introducing the Alexandrian Vaticanus and Sinaitic MSS. into mainstream Christianity.

And whosoever was not found written in the book of life was cast into the lake of fire. [Revelation 20:15]

Those who do not believe in Hell do not believe in Heaven either. They have a major spiritual problem. What is there to be saved to and what is there to be saved from?

d) Hort denies the literal Second Coming of Jesus Christ.

[1 Peter 1:7] **(at the revelation of Jesus Christ)** “There is nothing in either this passage or others on the same subject, apart from the figurative language of Thessalonians, to show that the Revelation here spoken of is to be limited to a sudden preternatural theophany. It may be a long and varying process, though ending in a climax.” (Hort—*1 Peter*, PP. 44-45)

I Thessalonians 4:13-17 is not figurative. Dr. Hort has conjured up in his imagination that it is figurative because he does not believe in the sudden Appearing of Jesus Christ at the rapture. So, it is easiest for him to explain the passage away as figurative. The Reader is encouraged to remember this man’s trait as they read subsequent sections on his theories related to Textual Criticism.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. [1 Thessalonians 4:16-18]

What comfort would there be for believers if these words were figurative? What purpose would these verses serve if they were not to be taken literally?

X. Both men held heretical views and errors on the doctrines about salvation

a) Westcott held to the error that the “redemptive efficacy of Christ’s work” was to be found “in His whole life,” rather than in His death.

[John 1:29] (**which taketh away the sin of the world**) “The parallel passage to the Epistle (l.c.) shews that the redemptive efficacy of Christ’s work is to be found in His whole life (He was manifested) crowned by His Death.” (Westcott—*John*, P. 20)

Salvation is not to be received by confessing Jesus’ life but His death on the cross and His resurrection.

Moreover, brethren, I declare unto you the gospel which I preached unto you...By which also ye are saved...

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures: [1 Corinthians 15:1a-c, 2a, 3-4]

b) Westcott's writings teach universalism in salvation, either clearly, or by implication in the ten following examples:

i. [John 3:12] "Such was the full revelation of the Son, involving the redemption of the world and the reunion of man with God, which is indicated in the three following verses." (Westcott—*John* , P. 52)

ii. [John 10:16] (**bring**) "This could only be by His death, which re-unites man with God..." (Westcott—*John*, P. 155)

iii. [Hebrews 2:8-9] "The fruit of His work is universal. ...The glory which followed the death marked its universal efficacy. Thus Christ was made lower than angels that He might accomplish this complete redemption." (Westcott—*Hebrews*, P. 44 and P. 46)

iv. [1 John 1:] "That which we understand by the eternal purpose of God (Eph. 1:4), the relation of the Father to the Son (John 17:5), the acceptance of man in the beloved (Eph. 1:6), was already..." (Westcott—*1-3 John*, P. 4)

v. [1 John 1:2] "Additional Note on 1:2. The Fatherhood of God." "The idea of the divine Fatherhood, answering to that of human sonship and divine childship (see Additional Note on iii. 1), occupies an important place in the writings of St. John." (Westcott—*1-3 John*, P. 27)

vi. [1 John 1:7] "...in Him all men find their true life." (Westcott—*1-3 John*, P. 35)

vii. [1 John 2:2] "Christ's advocacy of man is addressed to God in that relation of Fatherhood which has been fully revealed in the Son who has taken manhood to Himself..." (Westcott—*1-3 John*, P. 43)

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viii. [1 John 2:12] “Forgiveness is granted to men because Christ is indeed what He is revealed to be and what His ‘name’ expresses.” (Westcott—1-3 John, P. 59)

ix. [1 John 2:18] “The teaching of Antichrist leaves God and the world still ununited. The proclamation of the union is the message of the gospel.” (Westcott—1-3 John, P. 70)

x. [1 John 4:2-3] “The Incarnate Savior is the pledge of the complete redemption and perfection of man...” (Westcott—1-3 John, P. 140)

Bishop Westcott teaches that mankind has been redeemed, reunited with God, forgiven, perfected, finds true life in Christ, finds Fatherhood-human sonship-divine childship, is accepted in the beloved, finds universal salvation. This kind of teaching is found today in liberalism. Yet, many professing Fundamentalists are following Westcott’s and Hort’s teachings on Biblical Textual Criticism. How can this be?

The Bible teaches that mankind is separated from God by sin, is the enemy of God, is on the broad road to destruction (with comparatively few being saved), is comprised of the children of wrath, children of the devil and destined for Hell and the Lake of Fire.

Only those who repent of their sin and by faith receive the Lord Jesus Christ as their Savior fit the category of Westcott’s ten verses quoted above.

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. [Galatians 3:22]

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. [Romans 6:23]

And how I have kept back nothing that was profitable unto you...Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. [Acts 20:20a, 21]

XI. Hort and Westcott Heresies in Christology

a) on the Person of the Lord Jesus Christ

i. Elimination of, or denial of, Christ's Eternal Pre-Existence

[John 1:1] **(In the beginning)** "The "being" of the Word is thus necessarily carried beyond the limits of time, though the pre-existence of the Word is not definitely stated. The simple affirmation of existence in this connexion suggests a loftier conception than that of pre-existence; which is embarrassed by the idea of time..." (Westcott—*John*, P. 2)

[John 1:15] **(He that cometh after me is preferred before me)** "The supposed reference to the pre-existence of the Word...seems to be inconsistent with argument which points to a present consequence..." (Westcott—*John*, P. 13)

John 1 clearly teaches that the Word was God. Since God is eternal, Jesus is eternal. This doctrine is taught throughout the Bible. Yet these champions of the Critical Text could not understand it.

Now unto the King eternal, immortal, invisible, the only wise God be honour and glory for ever and ever. Amen. [1 Timothy 1:17]

[John 17:24] **(Before the foundation...)** "The words distinctly imply the personal pre-existence of Christ." (Westcott—*John*, P. 248)



Frank Crawford

Dear Brother Crawford,
God bless you with Ephesians 6:10-18.

Your critique came with a lot of study. I have some information on *From the Mind of God to the Mind of Man*, but this is super and complete. I'll use it from time to time. Thanks so much for your time and study.

In His Service,
(The late) Pastor Perry F. Rockwood
John 3:16



Dear Dr. Waite,

Thank you for sending the download of Frank Crawford's book. He does indeed have a masterful grasp on the subject and is to be commended for gathering such a vast amount of material in an interesting and understandable way.

His work demonstrates again the unparalleled and in many ways timeless value of Burgon's works for the serious student.

May the Lord bless this effort. It will certainly benefit anyone who will take the time to study it in part or in full.

In Christ,
Jack Moorman
London, England

BFT #3468

ISBN 978-0-9822230-8-6

