

POSTMASTER: Please send address changes to:
THE BAPTIST HERITAGE
2200 West Michigan Avenue
Pensacola, FL 32526-2379

PERIODICALS
POSTAGE
PAID AT
PENSACOLA,
FLORIDA

ADDRESS SERVICE REQUESTED

a good place to visit
but
a better place to belong

THE BAPTIST HERITAGE

MAY 20, 2005

The Mischief of Mythstakes

I remind my readers that I choose to identify the written word of God with a small "w" and to reserve the capital "W" exclusively to identify the living Word of God, the LORD Jesus Christ.

The Holy Spirit moved the apostle Paul to caution young preacher Timothy with very specific warnings regarding a danger most real. The old warrior well knew that the young soldier could only war a good warfare as long as he was firmly anchored to faith in the word of God.

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; [1 Timothy 1:18].

Any deviation from Scripture and every alteration of the transmitted word of God, whether by omission or insertion, would jeopardize Timothy's ministry and greatly endanger the people entrusted to his stewardship.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. [1 Timothy 4:16]

The inclusion within Scripture of any word of man is as wrong and as deadly as is the exclusion of one word of God from the Scriptures. The word of God no more needs the professional emendation of the highest and noblest intellect of humanity than it requires the progressive amendment of the Holy Spirit.

(Continued on page 3)



this and that

Editor and Staff

Jerald L. Manley D. D.

J. Alan Wolf

Gary Roland

Contentiousness or Conscience

It is possible to love someone and, because of principle, to be compelled to contend for a cause he opposes. My grandmother told me that our family had brothers that fought on opposite sides at the Battle of Chattanooga. One climbing the face of Rock Mountain in the fog and the other holding a position on the top of the mountain, they each discharged their weapons saddened at the possibility of striking the other, pulling the trigger because of conscience and not with contentiousness. This article is not written with a desire to be contentious, but with the compulsion of conviction. If it strikes a friend, I will be saddened; but the loyalty of conscience—duty—takes precedence over brotherhood.

—Pastor Manley

Phone: 850-944-5545 * Fax: 850-944-9822
E-mail: JERALD.L.MANLEY@GTE.NET

This publication is mailed to you on purpose. Someone who knows of you believed that you would profit by reading it. If you do not agree, we will remove your name from the next possible mailing. We have no desire to intrude or to offend.

THE BAPTIST HERITAGE

(428-290)

is published monthly by
THE HERITAGE BAPTIST CHURCH
of PENSACOLA,
2200 West Michigan Avenue,
Pensacola, Florida 32526-2379.
PERIODICALS POSTAGE PAID
AT PENSACOLA, FLORIDA.

THE BAPTIST HERITAGE is sent without charge to members of the church and, by request, to interested friends of this church. There are no subscription charges and no paid advertisements are accepted.

VOLUME XXIX ISSUE NUMBER 5
MAY 20, 2005.

THE MISCHIEF OF MYTHSTAKES

(Continued from page 22)

the scoffing of those who are Christian scientists [please notice the small "s"] and the rest of the worldlings. However, to accept the vain babblings and old wives' fables of the oppositions presented by science is to invite, I must maintain, the disapproval of the God Who gave the words of the word and promised to preserve those very words "unto us." The choice, therefore, seems obvious; the child of God must choose to serve science or choose to serve God.

Discarding the twenty-two words [the same whether Greek or English] of 1 John 5:7, may seem to be no more than minor mischief hardly worth the friction of disputation; but when men, however wise and respected, describe the traditional text of the Bible in my hand as contaminated with forged and fraudulent words, those men are challenging the integrity of the God of the word to keep His promise concerning the words of His word. Multiple "proof texts" are not required. One such promise ought to be sufficient—the declaration of our previously cited Thirty-third Psalm. Yet, I will add one more that at the mouth of two witnesses every word might be established.

The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. [Psalms 33:11]

For the LORD is good; his mercy is everlasting; and his truth endureth to all generations. [Psalms 100:5]

The mischief created by the allegation of the presence of "mythstakes" in the Bible is too great to tolerate any level of conciliatory concession. Psalm 33:11 (as well as the voices of multiplied other passages) permits no allowance for compromise. Faithfulness to the stewardship of the reception of the transmitted scriptures necessitates contending for the words once delivered to the saints. Thus, the defense of Scripture, the battle for the Bible, is a fight worth the necessary, though unfortunate, conflict.

—Pastor Manley

Reprint permission always granted;
acknowledgment is appreciated.

THE MISCHIEF OF MYTHSTAKES

(Continued from page 21)

failable" preservation of the thoughts of the heart of the LORD as expressed in His counsel to all generations. The Holy Spirit is moving Paul to instruct Timothy not to be deceived, the battle is real and Timothy will have a victory or he will become a victim. It is as though the apostle were posing the question: "Should we lose confidence in the word of JEHOVAH, how would be able to maintain confidence in JEHOVAH for even among men, a man is only as good as his word?" The old writer, whom Spurgeon found always to stir his heart, John Trapp, used this quotation to rebuke and to admonish his readers with a quotation that had stirred his own heart:

It is a sad complaint that Moulin [Moul. *Thea.*, p. 278] maketh of the French Protestants: whilst they burnt us, saith he, for reading the Scriptures, we burnt with zeal to be reading them. Now with our liberty is bred also negligence and disesteem of God's word. [John Trapp's Commentary, notes on 2 Kings 22:8]

So little is the "general agreement" on the esteem of the words of the word that many Baptists and most Fundamentalists are accepting the "oppositions of science" and are throwing the grains of salt into the fire. It seems the majority in 2005 are willing, even eager, to sacrifice "Thus saith the LORD" for "The LORD almost certainly might have said." The disesteem of the word of God is apparent.

Either our spiritual ancestors foolishly gave their lives because of a mistaken belief in words that were not of "the word" or else the "general agreement" propounded by Dr. Scofield is foolishness. One or the other, the Biblicist forefathers or Dr. Scofield has mistakenly accepted "Mythstakes" for Scripture. Waiting hopefully for new discoveries of lost old writings to reveal finally and fully the once settled revelation of God is living in a house built upon the shifting sands of science. No science is final, because a new test is always a possibility. The foundation of science is not "knowledge" but "testings" and all testings are established by humanity. To reject the vain babblings and old wives' fables of the oppositions presented by science is to invite, I confess, the disapproval, the ridicule, and

(Continued on page 23)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 1)

There is nothing missing from the form of sound words delivered to Timothy [2 Timothy 1:13] and conveyed to us: nothing has been lost and nothing is still awaited. The word of God is complete, finished, and perfect, forever settled in heaven. The testimony of the LORD Jesus concerning the words of the word of God as presented in John 17 is surely sufficient to any honest inquirer as to the continued completeness of the content of Scripture.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

The Word of God does not say that He is about to finish, but that He has "finished the work" that He was given by the Father to do. He proceeds to enumerate that work:

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words [Note the plural form of the word "word."] which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

The LORD Jesus manifested the Name of the Father unto the disciples because He gave them the "words" given to Him by the Father. That is the work to which the LORD Jesus has reference in this passage.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all

(Continued on page 4)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 3)

mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; [Note the singular use of the word "word," and understand that the "words" given are collectively described as "Thy word." It is not possible to have the word of God and not to have the "words of God." It is impossible to have the word of God unless I also have the words of God.] and the world hath hated them, because they are not of the world, even as I am not of the world.

The disciples have the word of God and the world has hatred for those who have the word of God. The hatred of the world for the follower of Christ is connected with the possession of the words of God by the disciples. The great danger for the disciples and their disciples is that they might become infatuated, even infected, with the hatred that the world possesses for the words of the word of God.

Is it not strange that the world finds no difficulty (1) in tolerating the Islamic assertion that the Koran [a.k.a. Quran] is the word of Allah and in honoring the illogical insistence that the actual meaning of the words of Allah cannot be authentically translated into any language other than "the original Arabic" [which was assembled from recollections of Mohammed's sermonizing because he was unable to write], (2) in accepting the Roman Catholic assertion that the Pope of Rome is The Holy Father, the Vicar of Christ, able to speak infallibly *ex cathedra* and that there is no salvation outside the Church, (3) in acknowledging the preposterous claim of the followers of L. Ron Hubbard that Scientology is a legiti-

(Continued on page 5)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 20)

ties the issue of truth: "Thy word is truth." The seeker for truth is directed to the word of God and not to science. To allow science to dictate the words of scripture is not only unscriptural; it is anti-Scriptural.

Dr. Scofield removes 1 John 5:7 from Scripture on the basis of obtaining knowledge through scientific methodology for the very same reason why he *INSERTS* a gap in Genesis between the first two verses—to accommodate science with its obtained knowledge of millions of years passing since "creation." No evolutionist is placated by the insertion of "the gap" by Dr. Scofield so that may make room for unknown eons between "creation" and Adam—because that evolutionist does not believe in either creation or Adam. Scofield's accommodation is a compromise for which he sacrifices the integrity of the text and gains nothing except lost ground in the debate. In the same fashion, no textual critic is placated by the removal of 1 John 5:7, he will immediately press for the expulsion of "in earth" in 1 John 5:8 as does Dr. Scofield. The pinch of salt demanded by Caesar was inconsequential in monetary value, insignificant in physical labor, and incidental to daily life; but the meager grains between two fingertips, was too weighty a matter for our forefathers to bear. They were willing to exchange life rather than a few grains of salt. 1 John 5:7 is only a few grains of salt to some, but our forefathers would not have sacrificed them, how dare we to consider doing so.

It is not the coincidental happenstance of circumstance that some redacting collator constructed Psalm 33 so that the following verses are placed precisely here. The psalmist recorded the words of God as moved by the Spirit of God.

10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

The battle plan of Satan for all the ages has been and continues to be to turn the hearts of hearts and minds of men and women from the words of God to the words of humanity. Verse eleven is the clarion cry of the un-failed, unfailing, and "un-

(Continued on page 22)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 19)

in awe of him. 9 For he spake, and it was done; he commanded, and it stood fast. [Psalms 33:6-9] and to insert evolution is to exchange faith in the word of God for faith in the "oppositions of science" and the "tradition of men."

May I anticipate and answer the objection of some readers that "ALL TRUTH IS GOD'S TRUTH" and, therefore, there is a difference between "true science" and "science falsely so-called." Under this humanistic theory, whenever science discovers "real truth" then the Christian must accept that "real truth" as being a discovery of "God's truth." This use of the word "science" is predicated upon the statement that "science means knowledge" and is reasonably expressed by Merriam-Webster's third definition under science:

a: knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method b: such knowledge or such a system of knowledge concerned with the physical world and its phenomena.

No one can deny the principle of that which is truthful is true and that which is erroneous is error—but the concept that the obtainments garnered by the *scientific methods* of science are the equivalent of the revelation of God is absurd. Make no mistake the phrase, "ALL TRUTH IS GOD'S TRUTH," is the unstated equating of the alleged-and-never-confirmed discovered knowledge of humanity with the revealed word of God and is exactly what the apostle is warning against. When the textual critic or the scientist establishes the principles controlling the validating tests, the results can be—and always will be—predetermined by those humanistic principles. Science, as evidenced by Merriam-Webster does not mean "knowledge." It means, "knowledge obtained and tested through science." By the laws of English, science, therefore, means the discoveries of science. The meaning of the word is defined by use of the word.

To wait upon science to discover truth is a pathetic pursuit, which has no possible conclusion. The LORD Jesus Himself set-

(Continued on page 21)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 4)

mate religion, or (4) in applauding those like Shirley McClain [*Out on a Limb*] who claim to be god, and yet the same tolerant, wise, and open-minded world hates the individuals who dare to assert that the Bible is the words of the word of God and that no one can enter Heaven except through the blood of Jesus Christ? Nevertheless, such distorted and contradictory wisdom is brashly justified of her spiritually blinded children. It is in that kind of world, that the believer is to bear testimony, anchored to the word of God.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16

They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

The path to sanctification was through the word and not through any other agency—without the word there is no way of sanctification.

18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word;

The LORD Jesus was sent by the Father to give the words of the Father and He finished His work and then assigned that same work to the disciples. The responsibility of the disciples was to convey the words of the word to all who shall believe on the LORD Jesus. If I do not have the word of the disciples, who were entrusted with the word of the Father, then I have no way to "believe on Me." For those words are my only authoritative source of information.

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou

(Continued on page 6)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 5)

hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

The word of God is the words of God. The words of God are the word of God. The word and the words are inseparable. The word of God does indeed divide asunder the soul and the spirit, but neither the soul nor the spirit of man, individually or collectively, can divide asunder the words of God from the word of God or differentiate and distinguish the word of God from the words of God. The words of the word of God do indeed discern the thoughts of man and separates them from the intents of the heart of man, but neither the heart nor the thoughts of any man or of all mankind can discern the distinction between the words of God and the word of God; they are inseparable and indivisible. The word of God has the ability to divide asunder even the joints and marrow of man and maintain a whole and living man; but the joints and marrow of no man can use mind or body to divide between the words of God and the word of God and retain life in the Book. The word of God is the words of God. The words of God are the word of God. They were given as indistinguishable and they remain inseparable, forever settled in heaven without the vote of any created being, whether in heaven, on the earth, on in hell.

Through my parents, I understood early in life that the Bible in my hands was to be treated as the word of God. I was to regard that Book, to handle that Book, to care for that Book, and to behave toward that Book as though I had received it as a direct gift from God. I learned from the song that I possessed the "wonderful words of life." I found that the "whosoever" of John 3:16 included me. With the prayers of my parents, I at-

(Continued on page 7)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 18)

It is also important not to miss the emphasis in 1 Timothy 4 that the act of giving heed to profane and old wives' fables is as scandalous and as fatal as is giving heed to seducing spirits and doctrines of devils. I am convinced that for a believer to follow the teachings of the secular world is as hazardous as it would be for that believer to follow the doctrine of devils. To accept evolution in Genesis 1-3 is eventually, but assuredly, to remove incarnation from John 1. Those who have imbibed from the well of theistic evolution find that statement offensive, but if the first Adam is deemed fiction, then of what purpose is there offered a second Adam? If the forbidden fruit was not eaten in the Garden of Eden, then there was no purpose in the blood stained cross at Calvary and no reason to seek an empty tomb in the garden near Calvary. If humanity exists because of protoplasmic happenstance or circumstantial primeval soup, then the incarnation, the virgin birth, the sinless life, the sacrificial death, the bodily resurrection are all inventions of dreamers. Evolution is either science fiction or Jesus Christ is religious fiction. When a believer allows "vain babblings, and oppositions of science falsely so called" to override confidence in the word of God, that believer has been "spoiled." The apostle also cautioned the believers in Colosse concerning this same issue.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. [Colossians 2:8]

The child of God is not dependent upon scientific evidence to validate his or her faith. Our faith must be "stayed upon JEH-OVAH."

To remove "creation by the direct act of God"—all created material in the heavens and in the earth and in Heaven itself were spoken into existence—

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. 7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. 8 Let all the earth fear the LORD: let all the inhabitants of the world stand

(Continued on page 20)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 17)

that man shall not live by bread alone, but by every word—not those words which are likely to have been the very words, but by every word—and not the majority of the words, but by every word that proceedeth out of the mouth of God.

If the words of 2 Timothy 3:16-17 and of Matthew 4:4 have literal meanings then the only conclusions permissible by the laws of grammar are that all Scripture is inspired of God and that every word of the Scriptures is just as essential for me to have in my possession as it was for Timothy to have every word of scripture in his hands. Yet Paul also warned Timothy not to abandon the teachings that he (Paul) had given to Timothy.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. [2 Timothy 1:13]

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. [2 Timothy 2:2]

Not only was he not to forsake the received teachings and the Scriptures in his hands, Timothy was to transmit those Scriptures and those teachings to the next generation of faithful men who were to be charged to transmit the teachings and the Scriptures intact and whole to the following generation. Somewhere sometime someone was entrusted with the Scriptures and proved unfaithful or disloyal in the transmission. Whether he was a traitor or a deserter, an evil tree cannot bring forth good fruit, and false teachings were substituted by someone for truth. The consequences of a bad action are not possible to be good: corruption cannot produce incorruption and error does not convey truth. Faulty copies of Scripture cannot be faithful copies. Faithful men had to repudiate the flawed copies and to separate from them. It is worth taking note that the texts used to correct the traditional transmitted text found residency in garbage dumps and monasteries and those locations, I am assured, were not populated by our Baptist ancestors. Only modern Baptists seem comfortable to find fellowship in such places.

(Continued on page 19)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 6)

tended Bob Jones University where I consistently heard from the chapel platform and from every class podium that the Book did not contain the words of God within the words of men, but that the very Book, lifted high in the speaker's hand and held firm in my own hand, was the word of God. I understood that I did not need to descend into the depths of the earth or to ascend to the heights of heaven to find the word, the word was "nigh," even in our hands, as it sounded from our mouths and rang in our ears [Romans 10].

This should not suggest that conflicting views were never heard. I was carefully instructed in certain classes not to preach from the last chapter of Mark, to avoid particular verses in 1 John, and never to build a message on the opening verses of John chapters 5 and 8. My home pastor inculcated a trust in the notes of the Scofield Bible, where I often found guidance that certain verses were not to be found in "the best and most ancient manuscripts." The commentaries that I consulted often suggested diverse renderings of words as well as different words. I confess that a certain dichotomy developed that troubled me for some time. Having written regarding this before, I do not chose to re-plow the same ground in relating this struggle and how it was resolved. Quickly, I will simply affirm that I came to understand that it is unworkable to halt [Merriam-Webster "to stand in perplexity or doubt between alternate courses"] between two opinions. It did require me some time to grasp fully how much involved that I was in walking "alternate courses." As so many others, I failed to realize that on the one hand I was hearing *and following* "This does not contain the words of God within the words of men," and on the other, I was hearing *and following*, "Within the words of God are found some words of men even as some words of God are not yet restored."

The position, when carefully examined, was inconsistent and untenable, regardless how sincerely and how earnestly the proponents advocated this doctrine of "the uncertain certainty" of Scripture. Though the intention was to defend the

(Continued on page 8)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 7)

word of God, the actuality was to divide the word of God into portions "reasonably settled, probably settled, relatively unsettled, and definitely unsettled." The very best assurance that was or could be offered was "with the present level of scholarship, we can confidently say that, other than a few uncertain, questioned words within every thousand words, we have within the totality of the compilation of multiple texts now discovered the very words as most likely those words were originally written." With this, perhaps unwittingly, inconsistent mindset, while men seemed to be preaching "thus saith the LORD," they were actually saying, "the odds that the LORD might have said this are almost certain." A forecast of 75% certitude of a day filled with sunshine is presumably sufficiently safe for planning a picnic; however, a 98-99% assurance of the solvency of a bank is not satisfactory for anything other than making a complete and quick withdrawal.

"With the present level of scholarship, we can confidently say that other than a few questioned words of every thousand words, we have within the compilation of texts now discovered the very words as those words were originally written"—will not stand as a definition for the word of God. What evangelist, instructor, or pastor would hold the attention or the respect of his audience if he were to express in simple terms the practical application of this position?

"The word of the LORD is 75%, maybe even 95%, pure words."

"The word of the LORD is almost entirely truth."

"The word of the LORD standeth nearly sure."

"The entrance of the word of the LORD probably giveth mostly light."

"The word is a generally reliable source of light for my path and a fairly dependable lamp for my feet."

"I have hid what I believe is quite likely exactly what approximates the word of the LORD in my heart that I might not sin against Him."

"All of the Scripture that we now assume that we have ac-

(Continued on page 9)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 16)

learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works. [2 Timothy 3:14-17]

It is upon the foundation of the Scriptures that Timothy was to remain firmly entrenched and solidly attached. He was not to leave the word of God for vain babblings and science falsely so-called, for profane or old wives' fables, for the doctrines of devils, or for the teachings of seducing spirits. Everything that Timothy required to furnish him perfectly for the ministry was to be found in the word of God that he held in his hands and that his grandmother and mother had read to him as a child. All deviation from the Book in his possession was a departure from the faith. Timothy was not authorized to surrender one jot or one tittle of the text (The LORD Jesus must have intended His promise as a reference to the Hebrew of the Old Testament, which included the copies from which He held in His hands as He taught. Timothy needed all of the word of God; he could not afford to lose even a single word. Hymenaeus and Philetus had listened to the profane and vain babblings and, rejecting the truth, had accepted the error thereby setting aside the resurrection, overthrowing the faith of some.

And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. [2 Timothy 2 17]

Resurrection, as my reader should grasp, is but one word. Timothy needed to contend for every word for all Scripture—not the thoughts behind the words, but the very words, the Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. This is true because it is written

(Continued on page 18)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 15)

them mightest war a good warfare; [1 Timothy 1:18]. Any deviation from and every alteration of the transmitted text accepted by Timothy, whether by omission or insertion, would seriously jeopardize Timothy's ministry and would greatly endanger the people entrusted to his stewardship.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. [1 Timothy 4:16]

The apostle Paul insists that Timothy must remain anchored firmly to the word of God or else Timothy would assuredly shipwreck in the ministry. Notice the preciseness of the warnings in the following examples:

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. . . . 13 Till I come, give attendance to reading, to exhortation, to doctrine. [1 Timothy 4:1, 6, 13]

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: [1 Timothy 6:20]

But shun profane and vain babblings: for they will increase unto more ungodliness. [2 Timothy 2:16]

Surely, no one reading these verses can miss the directness of the magnitude of the warning against departing from the faith by give heed to seducing spirits, to the doctrine of devils, oppositions of science falsely so-called, or to profane and vain babblings [Merriam-Webster: secular] and old wives' fables. The words are not nebulous nor are they unknown—every reader understands, or may discover with minimal consultation with a dictionary, what is being written. Timothy is to remain where the Scriptures had brought him.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast

(Continued on page 17)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 8)

curately and adequately reassembled by the use of the theoretical principles of textual criticism is given by the inspiration of God, having been recovered by the diligence of human scholarship; all that remains lost and not yet retrieved from the preserving sands of Egypt is generally conceded by the best scholarship not to present a significant challenge to any doctrine that is universally considered vital to the Christian faith."

"Our faith in the words that we consider at the present time to be the word of God is anchored in the accuracy and the validity of the scientific procedures employed in the authentication, the dating, and the collation of the varied segments of assorted texts made available through the fortuitous circumstances of random discoveries of fragments combined with faith in the skill and the integrity of the scholars who translate the materials and then arbitrarily select the *most likely* preference representing what they presume has the highest probability of *quite likely* having been the original or at least the preconceived idea of what should be the *more likely* closest to the estimated *very likely* original."

Evidence predicated upon such convoluted, contrived conclusions could not authenticate a document or sustain a title in any court in America—not even in the Ninth Circuit Court of Appeals in California and would be denied a hearing in the more liberal court of public opinion. As a consequence of the obviously circuitous reasoning required to arrive at the contorted Bibliology propagated by this post-apostolic philosophy, no proponent of this concept, be he evangelist, instructor, or pastor, would dare to acknowledge openly that the above statements are accurate reflections of his espoused view of the content of Scripture; but those statements are undeniably the practical application of printed and verbalized contentions such as (1) John 8:1-11 are not the words of God, (2) the first sixteen verses of chapter 5 of John must be expunged of inserted error, (3) Mark 16 has verses that are not part of the

(Continued on page 10)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 9)

Scriptures, (4) 1 John 5:7 should be removed from the text. Advocates of this hypothesis must also concede as a valid, logical conclusion that because of their acceptance of the premise of the presence of words in the Bible fraudulently inserted *and* because of the continuing search for the lost "pieces of the puzzle" to restore Scripture finally fully to its original form (which requires discovery by archeologists and confirmation and translation by approved scholars), they (these same evangelists, instructors, and pastors) are not able legitimately to say with unqualified assurance and total certainty that *any* Book in our hand is the very words of the very word of the very God of Heaven. The indisputable consequence of this doctrine of Bibliology is that the best that we may ever hold—even if we are to possess simultaneously all of the various and conflicting, even contradictory, translations offered at this time in the history of textual criticism is only the current *better* assumption as to what compilation might most closely convey what presumably was the words that the Holy Spirit originally moved the writers to record. The question is whether that doctrine of Bibliology fulfils the promise of God or the need of humanity. I am on the side of contending that it does not.

I have insufficient space in this paper [and I lack the patience] to debate each of the disputed words deleted, altered, assumed to be missing, or challenged on some other grounds; I am submitting only one witness—one verse and the subtle attack upon it by Dr. C. I. Scofield and his editorial companions [Henry G. Weston, James M. Gray, William J. Erdman, Arthur T. Pierson, W. D. Moorehead, Elmore Harris, Arno C. Gabelein, William L. Pettingill] from 1917 and continued by the later revisionists of his work.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [1 John 5:7]

The note in the Scofield Reference Edition attached to this verse reads, "It is generally agreed that v.7 has no real authority, and has been inserted."

(Continued on page 11)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 14)

Though I underlined the pertinent phrase in the verse, I reproduce it here for emphasis: "that not unto themselves, but unto us." The prophets did not record their prophecies for their own benefit [and not even exclusively for those of their own generations], but "unto us." If the words were not preserved, then they did not reach the apostles. Think that through! The words of Peter [written under the moving of the Holy Spirit] assert that the words of Moses, David, Isaiah, Jeremiah, and all the other prophets were transmitted into his own hands. This is not an isolated claim by a single writer. The LORD Jesus continuously declared that His listeners had the very words of the prophets in their own personal possession. The LORD Jesus never instructed even the poorest of those in His audiences to run to the Temple and ask the High Priest to read the Scriptures to him or to her. The LORD held all who heard Him to be personally accountable for reading and for obeying the words of the word of God—even the least of the commandments. If those re-gathered from captivity and returned to the land of Israel from having been scattered to the four winds under multiple conquerors were in possession of the words written by Moses and if the twelve tribes scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia had the very words of the prophets, then why does any sincere follower of Christ have a problem with accrediting the God of Heaven with the ability to preserve the very words of the very word of God to this present hour? Perhaps such believers need to pray, "I believe, help Thou my unbelief?"

I must return, however, to my theme for this article. To do so, I will save you the effort of returning to the first paragraphs:

The Holy Spirit moved the apostle Paul to caution young preacher Timothy with very specific warnings regarding a danger most real. The old warrior well knew that the young soldier could only war a good warfare as long as he remained anchored to faith in the Timothy.

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by

(Continued on page 16)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 13)

tern, yea the mandate of Scripture. My grandfather and my mother certainly did. Therefore, the great mystery to me is not that multiplied discarded scraps and fragments—many of which have variations in spelling and word order, confused and conflated verses, and even alternative word choices—of the Scripture exist in the sands of Egypt and everywhere that believers have walked; I confess that if the landfill of Connersville, Indiana is ever used as an archaeological dig, it would be possible to find my own discarded erroneous efforts at copying Scripture [both handwritten, at a variety of ages, and typewritten]. Should the LORD tarry, some day a brilliant archaeologist may be deceived into believing that there was a strange Hoo-sier edition of the Bible in use in the 1940-1960 era in southeastern Indiana. In the same fashion, using scraps and fragments retrieved from trashcans in monasteries and garbage dumps in Egypt to correct the text of the Scriptures openly transmitted from one generation to the next by the local churches is a pitiful exercise in poor judgment by pathetic scholarship. To set aside that transmitted text for a transvalued [Merriam-Webster: to reevaluate especially on a basis that repudiates accepted standards] text requires an arrogant propensity to disbelieve the supernatural element of the preservation of the text and to depend entirely on the humanistic guardianship of [most of] the text.

In my view, one of the stronger testimonies to the preservation of the words of the word is found in 1 Peter 1:10-12.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

(Continued on page 15)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 10)

Charging that this verse is a forgery is a bold assertion by the prosecutor, Dr. Scofield, and fellow-editors; it is, however, unsubstantiated, unverified, and uncorroborated. No evidence is proffered. Therefore, either the indictment is based upon hearsay, rumor, and innuendo or it is itself fabricated by the prosecution and is, in either case, properly deemed inadmissible. Those in "general agreement" are not identified; the identification of those implied by the prosecution to be on its witness list would be revealing. Since it is only "general agreement" that is alleged, the accusation offers its own implied rebuttal by the admission that there is disagreement among those consulted concerning the matter. Who are these who are dismissed summarily? What level of scholarship is cast aside? The weight of the evidence of "general agreement" as opposed to "agreement" is not discussed. Is the use of the term "general agreement" intended to convey the impression that the view is prevalent or dominant among Biblical scholars or within the Christian community at large? The difference between "authority" and "real authority" is not defined. The guilty person or persons that unlawfully inserted the words are not identified. Are we then to assume that John wrote words that were not inspired and stubbornly inserted them within the inspired text? When did the alleged insertion occur? Who bears the responsibility for the audacious act of adding to the word of God? If one verse has been inserted, dare we assume that others have not been or that some have not been removed?

Without substantiating his assertion by a single citation, Dr. Scofield argues that the Greek words of the text offered by the translators as the original and the English words presented by the translators as an authentic, reflective rendition of 1 John 5:7 are not the words of the word of God and should be removed from the Bible, so they might be thrown away as valueless and spurious. He would, in effect, cause those words to be thrown into the trash and cast into the fire. It is most curious, and more than a trifle ironic that the evidence of other

(Continued on page 12)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 11)

notes in his Reference Edition of the Bible strongly suggests that Dr. Scofield's reasoning against the authority of this verse is based entirely upon the acceptance of certain manuscripts that were themselves plucked from a trash bucket and saved from a fiery destruction only short years before he edited his Reference Bible—manuscripts that were identical to others that had been carefully and thoroughly examined four hundred years before and dismissed as spurious by the very translators whose work he challenges. In the case of the Scofield Reference Edition vs. the King James Version, it is fifty-four translators against one editor and his named advisory board.

When I was a young Christian, my pastor persuaded me to use the Scofield Reference Bible. While I was in college, I was encouraged to continue using the Scofield Reference Bible. Following the pattern of my mentors, in my early ministerial years, I would give the page number in the Scofield Reference Bible where my text could be found to help the congregation find the text quickly—until the day came when I decided no longer to encourage my people to be exposed to attacks on the word of God. I realized that I would not permit Dr. Scofield or any other preacher to stand in the pulpit and mutilate a Bible by the use of scissors, whether literal or verbal; therefore, how did I feel comfortable in sending Dr. Scofield home with my people to do that forbidden act in private? I stopped using his work and I ended all promotion of the Scofield Reference Bible.

"General agreement" is not an acceptable standard to authenticate the words of the word of God. The Book of God is self-authenticating. "Thus the general agreement of the unnamed has concluded that thus saith the LORD" is a pathetic obeisance at the shrine of humanism. [Merriam-Webster: humanism: a philosophy that usually rejects supernaturalism and stresses an individual's dignity and worth and capacity for self-realization through reason.]

No human agency or agent has the title or job assignment to be the imprimatur of the word of God. I do understand that the local church is the pillar and ground of the truth [1 Timothy 3:15—even Dr. Scofield recognizes in his notes that this

(Continued on page 13)

THE MISCHIEF OF MYTHSTAKES

(Continued from page 12)

verse speaks of the local, visible church.] —but the word of God was entrusted to the church to be *transmitted* and not discovered or defined. The word of God was to be transmitted by the church intact and not as dissected. The church is to distribute the word of God and not to disassemble it. From the days of Moses [at least], the words of the word of God were placed in the hands of the people of God.

6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.

[Deuteronomy 6:6-9]

18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. 19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. 20 And thou shalt write them upon the door posts of thine house, and upon thy gates: 21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth. [Deuteronomy 11:18-21]

That only a few copies of the original Scriptures ever existed is a scholarly, "generally accepted" fiction. The post-Exodus Israel was comprised of some 600,000 families. Each family was required to comply with the command of Deuteronomy 6 and 11. The heads of the families manually, individually wrote the Scriptures. The wilderness generation, at least, learned their "letters and ciphers" by writing the words of God—exactly as did the wilderness generation of Americans using the King James Bible. There is no reason to believe that every generation of God's people have not followed the same Biblical pat-

(Continued on page 14)