

The Greek versus the Scripture

Extract from *In Awe of Thy Word* by Gail Riplinger pp 30-31 and Evaluation

Professor Kermode of Cambridge University agrees, noting that words in, “works transmitted inside a canon are understood differently from those without” (*Literary Guide To The Bible*, p. 609). Wycliffe too recommends “putting aside foreign ...grammars, submitting instead to the grammar and logic of scripture” (Levy, p. 15). Greek text editors such as “Erasmus, Theodore Beza, and Estienne (Stephanus) drew attention to the difference between biblical and classical Greek [used by lexicons], a primary issue still” (*Cambridge History of the Bible*, vol.3, p. 522). Erasmus warned of the font from which lexicons are taken and their “danger of taking words in a sense they may well have in classical Greek, but which is not the sense in which they are used in the New Testament.” Sometimes, “The new words implied a new theology.” This was the thesis of *New Age Bible Versions* (*Cambridge History of the Bible*, vol. 2, p. 366 et al.). Erasmus recommends only the Bible’s built-in dictionary, where one can “compare texts fruitfully one with another” (*Cambridge History of the Bible*, vol. 2, p. 504).

Erasmus stands in sharp contrast to his contemporary Greek text editors who promote the *false* notion that “Scripture remains full of meanings “which are not able to be understood in any way other than from the very fount of the original languages” [*quae nequeant aliunde quam ex ipso archetypae linguae fonte cognosci*]. This quote is taken from the preface of the Catholic *Complutensian Polyglot* produced by Cardinal Ximenez in 1517; this Catholic ‘father’ spawned “the first” Greek New Testament lexicon, which bred today’s mongrels (*Pelikan*, p. 110; *The Cambridge History of the Bible*, vol 3, p. 525).

Our generation has worn out so many eyes spying what man says about the scriptures, that we are blind to how popish we have become. The homage which was once lavished on Catholic ‘saints’ has in our generation been redirected to the ancients and others whose quotes become the revered relics of our religion. According to St. Strong, ‘the Bible is wrong’; according to St. Vine, ‘correct that line.’ What happened to “...according to thy word”? (Psa. 119:41)

SECTION 2

Q. What methods and resources were used by the King James Bible translators?

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K I N G J A M E S B I B L E T R A N S L A T O R S '
H I D D E N N O T E S & P U B L I C V I E W S

A. For hundreds of years, the methods and thoughts of the KJV translators remained lost, until our generation, when every attack possible has buffeted the KJV. “But where sin abounded, grace did much more abound” (Rom. 5:20). The revealing translation notes of the King James Bible committee have been found. These include three documents: Manuscript 98, the Annotated Bishops’ Bible, and the handwritten notes from the decisive and final translation committee meeting. This author’s word-for-word collation of these documents demonstrates that the KJV translators considered and *rejected* words used in today’s new versions. These documents also reveal the translators’ use of a treasure trove of ancient Greek codices and vernacular translations that may not be available to today’s translators. The KJV translators’ method of translation is shown, which includes the use of the Bible’s built-in dictionary, looking for a word’s “brother” or “neighbor.” The translators believed men could “hear Christ speaking unto them in **their mother tongue**...by the written word translated.” The scriptures foretold that with—

“**other tongues** and other lips will I speak...” (1Cor. 14:21).

God said, “I have not spoken in secret,” in lexicons hidden on scholars’ bookshelves, but “in the volume of the book” in “other tongues,” such as English (Isa. 45:19, Heb. 10:7). The phrase, “in the Greek” and “in the Hebrew” is too often immediately followed by echoes from the “bottomless pit,” warns Rev. 9:11. Unlike today’s editors, the KJV translators’ final authorities were Bibles, not lexicons. They saw the KJV as the final “perfected” and “finished” English Bible. “Satan,” they warned, benefited from “various editions.”

Rome's Strategy via "in the Greek" versus the Scripture

The extract from *In Awe of Thy Word* shows that Rome via Cardinal Ximenes was first to propagate the supposed supremacy of the Greek over the authority of faithful vernacular Bibles such as the pre-Reformation Tepl Bible¹ from the Waldensian Text that were encouraging a widespread break with Rome. The extract shows that Rome's strategy of "*in the Greek*" was from "***the bottomless pit***" Revelation 9:11 and a direct assault on the priesthood of all believers, 1 Peter 2:5, 9 by a Renaissance counterpart of "***Mattan the priest of Baal***" 2 Kings 11:18, 2 Chronicles 23:17, who encouragingly came to a bad end.

Ximenes' Greek New Testament was no doubt part of Rome's Greek-supreme strategy against vernacular Bibles and Rome's intention would probably have been to conform Ximenes' text to Jerome's Latin Vulgate once the Greek-supreme strategy had triumphed over vernacular versions.

That strategy was forestalled by God's providential provision of an abundance of Greek New Testament manuscripts in Western Europe in the 16th century that served as valuable witnesses to the Traditional Text and enabled Erasmus and other editors to publish Greek Received Text New Testaments independently of Rome. Rome's Greek-supreme strategy leading to Jerome's Vulgate overall supremacy was delayed three hundred years until the Oxford Movement and the Westcott-Hort minority Catholic text that brought to evil fruition the Catholic texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth and spawned today's Vatican versions.

See Bro. Kinney's articles brandplucked.webs.com/kjarticles.htm *Undeniable Proof the ESV, NIV, NASB are the new "Vatican Versions"* Parts 1, 2.

Cardinal Manning summed up Vatican thinking about Britain in 1859^{2 p 26}: "*If ever there was a land in which work is to be done, and perhaps much to suffer, it is here... We have to SUBJUGATE and SUBDUE, to CONQUER and RULE, an imperial race. We have to do with a will which reigns throughout the world, as the will of old Rome reigned once. We have to BEND or BREAK that will which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.*"

That *invincible will* came from a belief in an *invincible Book*. The Roman Catholic F. W. Faber, 1814-1863^{3 p vii}, wrote this: "*Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that can never be forgotten, like the sound of church bells. Its felicities often seem to be things rather than words. It is part of the national mind, and the anchor of national seriousness.*"

The English Protestant Bible thus became the focal point of Rome's assault on England.

Jesuit Infiltration Strategy

Rome's essential strategy of supplanting the scripture with the Greek that brought forth the Westcott-Hort text was a wholly academic thrust achieved by means of Jesuit infiltration of the higher centres of learning as Benjamin Wilkinson⁴ shows, author's emphases.

Ignatius Loyola came forward and must have said in substance to the Pope: Let the Augustinians continue to provide monasteries of retreat for contemplative minds; let the Benedictines give themselves up to the field of literary endeavor; let the Dominicans retain their responsibility for maintaining the Inquisition; but ***we, the Jesuits, will capture the colleges and the universities. We will gain control of instruction in law, medicine, science, education, and so weed out from all books of instruction, anything injurious to Roman Catholicism. We will mould the thoughts and ideas of the youth. We will enroll ourselves as Protestant preachers and college professors in the different Protestant faiths. Sooner or later, we will undermine the authority of the Greek New Testament of Erasmus, and also of those Old Testament productions which have dared to raise their heads against the Old Testament of the Vulgate and against tradition. And thus will we undermine the Protestant Reformation.***

Jesuit Infiltration Infestation

As evidence of Jesuit academic infiltration, note that the society⁵ with its Greek-based title **The Honor Society of Phi Kappa Phi** (or simply **Phi Kappa Phi** or **ΦΚΦ**) has *world domination* for its insignia, Baton Rouge, Louisiana for its headquarters and for its motto Φιλοσοφία Κρατείτω Φωτῶν (*Philosophía Krateítō Phōtôn*) i.e. “*Let the love of learning rule humanity.*” That is *against* both the priesthood of all believers, 1 Peter 2:5, 9 and the words of the Lord. “**In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight**” Luke 10:21.



Jesuit Infiltration Tactics

Benjamin Wilkinson describes Jesuit tactics that accompanied their infiltration strategy. As the proliferation of Westcott-Hort departures from the AV1611 and especially that of the Westcott-Hort mentality have shown, both strategy and tactics have worked well.

Dr. Wylie indicates that these great changes were effected, not by a stirring message from God, but by indirection, little by little, as the Jesuits operate:

“*Tract 90, where the doctrine of reserves is broached, bears strong marks of a Jesuit origin. Could we know all the secret instructions given to the leaders in the Puseyite movement, — the mental reservations prescribed to them, — we might well be astonished. ‘Go gently,’ we think we hear the great Roothan say to them. ‘Remember the motto of our dear son, the cidevant Bishop of Autun, — “surtout, pas trop de zèle,” (above all, not too much zeal). Bring into view, little by little, the authority of the church. If you can succeed in rendering it equal to that of the Bible, you have done much...”... “...one sinner destroyeth much good” Ecclesiastes 9:18 yet the Jesuits collectively could say “My name is Legion: for we are many” Mark 5:9.*

“The root of the matter” Job 19:28

P.D. Stuart⁶ has written a detailed study of the Jesuit Order entitled *Codeword Barbêlôn*. His evaluation says it all about Rome and her centuries-long war against the scriptures via “**in the Greek**” from “**the bottomless pit**” Revelation 9:11. “*When one thinks of the endless Jesuit-staged conspiracies, one is reminded of what Leonardo Donato, [Chief Magistrate] of Venice, 1606-1612, told the Pope’s Nuncio after having imprisoned certain seditious priests in his city. “Go back to Rome and tell your Master [Pope Paul V] that there is never a deed of shame done in any part of the Republic but some worthless priest is at the bottom of it.”*”

Bible Believers’ Threecold PR Counter Strategy

“Recompense to no man evil for evil. Provide things honest in the sight of all men” Romans 12:17.

“Prove all things; hold fast that which is good” 1 Thessalonians 5:21.

“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you” 2 Thessalonians 3:1.

References

¹ www.giveshare.org/library/bible/waldensesandbible.html *The Waldenses and the Bible*

² *The Papal Visit weighed and found wanting* J.E. North, Focus Publications, Sussex, 1982, p 26

³ *The Men Behind the KJV* Gustavus S. Paine, Baker Book House 1977, p vii

⁴ kjv.benabraham.com/html/our_authorized_bible_vindicated.html *Our Authorized Bible Vindicated* Chapters 4, 8.

Wilkinson gives a detailed history of the 1611 Holy Bible and the attack on it by Rome and her allies Westcott and Hort

⁵ en.wikipedia.org/wiki/Phi_Kappa_Phi

⁶ *Codeword Barbêlôn* P.D. Stuart, Lux-Verbi Books, 2008, p 281