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by the Edinburgh Bible Society
2. Vindication of the Proceedings of the Edinburgh Bible Society
related to the Apocrypha by the Edinburgh Bible Society
3. STATEMENT of the Bible Society Concerning
the Apocrypha -1825
by the Edinburgh Bible Society
4. The 1840 Report of the American Bible Society.
This was a response to the Proceedings of the Bible Convention- Which Met
in Philadelphia, April 26, 27, 28, and 29, 1837. This is the documentation
for the founding of the American and Foreign Bible Society. [Available
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The ABS (American Bible Society) report of 1840
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STATEMENT

BY THE

COMMITTEE

OF THE

EDINBURGH BIBLE SOCIETY,

RELATIVE TO THE

CIRCULATION OF THE APOCRYPHA

BY THE

BRITISH AND FOREIGN BIBLE SOCIETY.



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STAFF COMMITTEE

COMMITTEE

EDINBURGH BIBLE SOCIETY

BRITISH AND FOREIGN BIBLE SOCIETY

Printed by J. Hill, 57, Paternoster Row.

STATEMENT.

THE original principle, on which the British and Foreign Bible Society and its kindred Institutions were established, was, that they should apply their funds to the circulation of the Holy Scriptures, without note or comment. And if any one circumstance has more than another led, under the divine blessing, to their prosperity and general acceptance with all classes of the public, it has been the simplicity and unexceptionable nature of this their primary object.

Recently, however, the Committee of the Edinburgh Bible Society were given to understand, that another object had been conjoined with this, by the British and Foreign Bible Society, to which exceptions of a very grave nature lay; namely, that aid had been afforded from its funds towards the circulation, along with the Scriptures, of the Apocryphal books,—a purpose to which they believed that numerous Auxiliary Societies and subscribers neither imagined that they had been contributing, nor would, had they been aware of the fact, have ever lent their assistance.

The Committee of the Edinburgh Bible Society, in consequence, put themselves into correspondence with the British and Foreign Bible Society; and the result of their inquiries will appear from certain resolutions adopted on the 17th January, 1825, by the Committee, which will be found sufficiently explicit to render further preliminary detail unnecessary.

“The attention of the Society was called to the subject of the appropriation of the Funds of the Bible Society, so as to aid the circulation of the Apocrypha on the Continent; when the following facts came under the notice of the Committee.

“1. That in the month of August last, an application was made by the Reverend Leander Van Ess to the Parent Society, for authority to print, at their expense, his translation of the Old Testament Scriptures, with permission from them to intersperse and mix up with them, according to the order adopted by the Romish Church, the Apocryphal books; the additional expense thus incurred being defrayed by himself and his friends; and

that the Parent Society had voted a grant of money for that purpose.

"2. That this grant of money for such a purpose directed this Society's attention to the point in question; when they learned, for the first time, that, till a late period, it had been, to some extent, the practice of the British and Foreign Bible Society, in granting Bibles for the use of Members of the Romish Church, to allow of this intermixture of inspired and Apocryphal books; in proof of which, editions of the Spanish and Italian Bible, in which the Apocryphal books were so interspersed, were laid upon the table.

"3. That the general practice of the Foreign Protestant Bible Societies has been to print the Apocrypha with their Bibles; and that, up to the year 1822, it has been the practice of the British and Foreign Bible Society, to vote grants of money to such Societies, in order to pay for the printing of both the Holy Scriptures and the Apocrypha.

"4. That in 1822, an objection was advanced to this practice by some of the Members of the Parent Society, when the following resolution was passed.

"Resolved—That when grants shall be made by any of the Bible Societies in connexion with this Institution, which are accustomed to circulate the Apocrypha, it be stated to such Societies, that the attention of the Committee having been called to the fundamental rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures; and it appearing *that this view of the said rule has been taken from the beginning by the great body of its Members*; the Committee, anxious on the one hand to *keep entire good faith*, with all the Members of the Society, and on the other, to maintain unimpaired, the friendly intercourse which it has had the happiness so long to hold with Bible Societies, which circulate books esteemed Apocryphal in this country, request of those Societies, that they will appropriate all future grants which they may receive from the British and Foreign Bible Society, exclusively to the printing of the books of the Old and New Testament, as generally received in this country such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation of the Apocrypha, it may seem good to them,—in which it is distinctly admitted that 'the Fundamental Rule of the Society limited the application of the funds to the circulation of the Holy Scriptures.'

"5. That since the passing of this Resolution, the Society has abstained from paying directly for the Apocrypha in any place; but that ever since that time the general custom of the Foreign Protestant Bible Societies has been the same as formerly, to append the Apocrypha to their Bibles; and that, although the aforesaid resolution of August 1822 originated in an avowed desire, as therein expressed, to limit the funds of the Society to the sole purpose of circulating Holy Scripture, and on this point

to keep entire good faith with its Members,—this resolution has been ever since held by the Parent Society as the rule by which Foreign Societies, receiving aid from the British and Foreign Bible Society, were sanctioned in printing the Apocrypha along with the Word of God, so long as they applied the grants of money from the Society in England to pay for the printing of the Canonical books; and that consequently the circulation of the Apocrypha was still continued to the same extent; and the resolution of 1822 effected in the practice of the Foreign Societies no alteration whatever.

“6. That permission having thus been given to append the Apocrypha to the Bibles used by the Protestants on the Continent, the Reverend Leander Van Ess, eager for the diffusion of the Old Testament Scriptures among the Members of his Church, invited the Society to recur to the former practice of printing the Apocrypha interspersed with the Sacred books; and that to this the Parent Society objected on account of the terms of the resolution of 1822; but that, on a subsequent application of Mr. Van Ess, in August last, in which he directed their attention to the indulgence granted to the Protestant Societies, the Parent Society did once more actually sanction the Romish intermixture of the Canonical and Apocryphal books; with this formal reservation, that the money of the British and Foreign Bible Society should be applied exclusively to the paying for the Canonical books.

“7. That, at a subsequent meeting, however, this vote had been rescinded; but that the Society, having again discussed the merits of the question respecting the circulation of the Apocrypha, had come, on the 20th December last, to the following resolution; which resolution is to be regarded as the rule of the future proceedings of the Society on this subject.

“‘That no pecuniary grants be made by the Committee of the British and Foreign Bible Society for the purpose of aiding the printing and publishing of any edition of the Bible in which the Apocrypha shall be interspersed with the Canonical books of Holy Scripture; and that all grants of money to Foreign Societies, which are accustomed to publish Bibles containing the Apocrypha, be made under the express stipulation and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the Canonical books of Scripture only.’

“And the Society having maturely considered these facts,
“It was *Resolved*.

“1. That this Society regards the principle on which the British and Foreign Bible Society was founded, viz. the circulation of *Holy Scripture exclusively without note or comment*, as the essential basis of its existence; and considers that nothing short of a strict, avowed, and unequivocal adherence to that principle will insure its permanent unanimity and success.

"2. That the British and Foreign Bible Society stands pledged to the circulation of the Holy Scriptures exclusively, by the language of its fundamental rule, by the express avowal to that effect in the commencement of the resolution of August 1822, and by the unvarying tenor of its statements in the reports and other documents of the Society, in which it is repeatedly asserted that the Society is '*a Bible Society*,' 'that it circulates *Bibles*,' '*copies of the Scriptures*,' '*the Word of God*,' '*the books of Holy Writ*;' and in which, so far from giving the most distant intimation that any other writings are added to these, it is affirmed 'that the society is an institution which confines itself with *rigorous exactness* to the dissemination of the Holy Scriptures,' that 'its sole object is the increase and circulation of the *books of Holy Writ*,' that 'its object was to disseminate the *Word of God as contained in the Scriptures of the Old and New Testament*;' and that 'the society owes its present prosperity, next to the blessing of the most High, to the simplicity of its object, and the zeal, fidelity, and perseverance with which that object has been pursued, and respectfully solicits all its fellow-labourers and friends never to deviate from the plain and avowed object of all Bible Societies, *the circulation of the Holy Scriptures without note or comment*.'

"3. That this Society holds the circulation of the Apocryphal writings in any way whatever, directly or indirectly, through the instrumentality of the funds of the British and Foreign Bible Society, to be contrary to the express conditions of the original covenant entered into by that Society with the Christian public, and to the solemn asseverations on the subject of the exclusive distribution of Holy Scripture, in which the annual reports of the Society abound; and while it laments most deeply the evil already done in the adoption of a measure so fundamentally at variance with the laws and averments of the Society, and which is believed was altogether unknown to the Members of the Society in general, it does respectfully, but most solemnly, protest against its farther continuance.

"4. That the British and Foreign Bible Society is not only altogether prohibited by the laws of its existence from giving any sanction to the circulation of the Apocrypha, but that it cannot do this without incurring the guilt of putting a most fearful fraud upon the world, and laying a deadly snare for the souls of men; because the Apocrypha is not only an uninspired book, and therefore on a level with other human productions, but far below the level of many human compositions, as it is abundantly interspersed with falsehoods, false doctrines, superstitions, and contradictions of itself and of the Word of God, of which a few specimens are annexed*; and because these Apocryphal writings, laden as they are with such gross and palpable error, do advance a deceitful claim to reverence and attention, upon the

* See Appendix.

pretext of their being inspired; so that in whatever degree the influence of the British and Foreign Bible Society has tended to encourage the circulation of these Apocryphal writings, it has gone out of its direct and legitimate course to give its sanction to a human composition replete with error, which wickedly assumes to be a revelation from heaven; and that this Society deeply regrets that the use of such strong language as appears in the reports of the parent Society, respecting the exclusive circulation of Holy Scripture, should have been accompanied by the distribution of the Apocrypha appended to the Scriptures, inasmuch as it has been an indirect expression to the world of an opinion which the Society certainly did not, and could not entertain, that the claim of those writings to inspiration is not altogether unfounded.

“5. That, entertaining these views of the point in question, this Society feels compelled to express its sincere regret at the tenor of the resolutions passed by the Parent Society on the 19th August, 1822, and the 20th Dec. 1824, because while they appear to be a disclaimer of the practice of circulating the Apocrypha, they are held in fact to be the rule, on the strength of which the practice objected to is still persevered in, so that these counterfeit and heterodox writings are actually appended to by far the greater number of those copies of God's Holy Word, which are circulated on the Continent at the expense of the British and Foreign Bible Society; and that the real operation of these resolutions is merely to administer a salvo to the consciences of objectors at home, whilst abroad the evil remains precisely the same as ever, and those sacred funds which had been subscribed upon the express condition, and in the full confidence, that they should be expended in encouraging the circulation of *the Holy Scriptures only*, are still lending an indirect influence to the circulation of vital error.

“6. That this Society conceives also that the course which the parent Society has adopted, by the resolutions of Aug. 1822, and Dec. 1824, in order to permit to the Foreign Protestant Societies the circulation of the Apocrypha, would justify a similar practice in respect to the printing and circulating the notes of Ostervald or Martini, or the human comments attached to any other edition of the Scriptures; it being evidently in the spirit of those resolutions to say, that so long as the Foreign Societies expend the grants of the British and Foreign Society in the printing of the Canonical books of Scripture, they are at liberty to expend their own funds in subjoining to those Canonical books whatever else they please; and that the circulation of such comments, whether doctrinally correct or incorrect, would be far less injurious than the circulation of Apocryphal books, inasmuch as those comments profess to be nothing more than the word of man, whilst the Apocrypha goes forth among the people under *the false name of the Word of God*.

“7. That this Society is fully aware of the objection—hither-

to taken for granted by the Committee, but by no means proved—that entirely to exclude the Apocrypha from the Bibles circulated by the British and Foreign Bible Society would be to terminate its connexion with the Bible Societies on the continent, and to stay that wide and copious distribution of the Holy Scriptures which has been the cause of so much joy; that this Society questions the accuracy of that assertion; but that, even admitting its truth, the certainty of such a result cannot justify a measure which is a direct violation of the original contract of the Society with its members, which is at variance with the injunctions of the word of God itself, and which not only tends to maintain and vindicate the superstitions of some of the continental churches, but to bring the word of God into contempt; that it becomes the British and Foreign Bible Society, in godly simplicity, and in uncompromising faithfulness, in strict adherence to the terms of its charter, and in reliance upon the providence of God, still to follow that one plain, specific, and unsuspicious course, which will secure to it the blessing of God, and the firm patronage of all its friends; and that, as it appears by the statement of the Parent Society itself, that ‘the demands upon their generosity, and even their justice, very greatly exceed all the means at their disposal,’ it is manifestly incumbent on the British and Foreign Bible Society to carry the word of God to those nations where their labours are now, by their own admission, at a stand for want of means, and where it would be thankfully received pure and unmixed; and not by tacitly sanctioning the false pretensions of an apocryphal book, to recognise a principle which that word so solemnly condemns, ‘Let us do evil that good may come.’

“8. That this Society do empower their Secretary to transmit a copy of this minute, accompanied by the paper on the Apocrypha therein referred to, to the Parent Society in London, as their respectful but firm remonstrance against the evil of which they complain.”

APPENDIX.

“Corruptions of the Apocryphal Books referred to in the preceding Resolutions.”

“So corrupt are the Apocryphal books, that even the Papists reject the claims of the third and fourth of Esdras, the third and fourth of the Maccabees, the prayer of Manasses, and some other portions, to divine authority. The whole work is replete with instances of vanity, flattery, idle curiosity, affectation of learning, and other blemishes; with frivolous, absurd, false, superstitious, and contradictory statements.—These serious charges are supported by the following proofs:—

" I. Absurdities and Contradictions.

" Esther chap. x. verse 6. ' A little fountain became a river, and there was light, and the sun, and much water; this river is Esther.' Chap. xiv. 2. ' And all the place of her joy she filled with her torn hair.'

" The whole history of Bel and the Dragon is absurd, and contradictory to the inspired canonical account of Daniel's being cast into the den.

" II. Magical Ceremonies.

" Tobit chap. vi. 16, 17. ' And when thou shalt come into the marriage chamber thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it, and the devil shall smell it, and flee away, and never come again any more.' The advice is pretended to be given by an angel of the Lord, but it was done in direct opposition to the Holy Scriptures. Levit. xix. 26. ' Neither shall ye use enchantments.' 2 Kings xvii. 17. ' They used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.' But it is mentioned, to the honor of the believing Ephesians, and as an example to all others guilty of the same abominable practices, that ' many of them also, which used curious arts, brought their books together and burned them before all men.' (Acts xix. 19.)

" III. Transmigration of Souls.

" A doctrine contrary to the whole tenor of Scripture. Wisdom chap. viii. 19, 20. ' For I was a witty child, and had a good spirit; yea, rather being good I came into a body undefiled.'

" IV. Prayers for the Dead.

" 2d Maccabees xii. 43, 44. ' And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.' But according to the Scriptures such prayers are useless, and therefore vain, because nothing intervenes between death and judgment to alter the state of the dead.

" V. Sinless perfection in this Life.

" Ecclesiasticus chap. xiii. 24. ' Riches are good unto him that hath no sin.'

" Prayer of Manasses. ' Thou hast not appointed repentance to the just, as Abraham, and Isaac, and Jacob, which have not sinned against thee.' But the Holy Scriptures teach a doctrine the very reverse.

“VI. *Gross Superstition.*

“2d Maccabees chap. x. 29. ‘But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, and took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies.’

“VII. *Lies and Falsehood.*

“Tobit puts a lie into the mouth of an angel, who, in chap. v. 12. says he, is ‘Azarias the son of Ananias,’ and in chap. xii. 15. ‘Raphael an angel of the Lord.’ Then he said, ‘I am Azarias the son of Ananias the great, and of thy brethren.’ But in the last quotation the pretended Jew asserts ‘I am Raphael, one of the seven holy angels.’

“VIII. *Assassination*

“Is praised in the book of Judith, where she is described as presenting an address to the Deity, in which the cruel and perfidious deed of Simeon, which drew down upon him the curse of his father Jacob, is mentioned with gratitude, and used as an argument to obtain help from above in her meditated attempt on the life of Holophernes. ‘O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers who loosened the girdle of a maid to defile her. Send thy wrath upon their heads, give unto mine hand, which am a widow, the power that I conceived,’ chap. ix. 2—9.

“IX. *Suicide commended.*

“Razis, one of the elders of Jerusalem, to escape the fury of Nicanor’s soldiers, fell upon his sword, ‘choosing rather,’ says the Apocryphal writer, ‘to die *manfully*, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth; but missing his stroke through haste, he ran boldly up to the wall, and cast himself down *manfully* among the thickest of them. But they, quickly giving back, and a space being made, he fell down into the midst of the void place. Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up, and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng, and standing upon a steep rock, when as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.’ (2 Maccab. xiv. 41—46.) It is not easy to say whether we are most to abhor the wickedness, or wonder at the matchless nonsense, of this singular passage.

“X. *Justification by the Works of the Law.*

“Justification by free grace has been most justly pronounced ‘the article of a standing or falling church.’ While this doctrine remains unadulterated, in that church, how corrupt soever in other respects, mercy will be found; but erase it from the system of divine truth, or mix it up with the inventions of men, and the hope of salvation is destroyed. But this important doctrine is nowhere to be found in the Apocryphal books. They teach, on the contrary, that perishing sinners, who, according to God’s word, are ‘dead in trespasses and sins,’ ‘without strength,’ and ‘ungodly,’ must be indebted for eternal life to their own exertions; or if, at any time, they refer to the mercy of God, it is to his general mercy, which cannot, as we know from the Holy Scriptures, accomplish the salvation of fallen angels, and therefore cannot effect the deliverance of the guilty race of Adam. Esdras accordingly teaches, 2d book, chap. viii. verses 32, 33. ‘For if thou hast a desire to have mercy upon us, thou shalt be called merciful to us namely that have no works of righteousness. For the just which have many good works laid up with thee, shall out of their own deeds receive reward.’ The same angel who was guilty of lying to Tobit, instructs him and his son to rely for salvation upon prayer and fasting, alms and righteousness; chap. xii. 8, 9. ‘Prayer is good, with fasting, and alms, and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life.’

“Tobit was an apt scholar, and with his dying breath exhorts his son to rely upon alms and righteousness, chap. xiv. 11. ‘Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver.’

“The author of Ecclesiasticus gravely tells us, that ‘whoso honoureth his father maketh an atonement for his sins. Water will quench a flaming fire; and alms maketh an atonement for sins.’ Chap. iii. 3, 30. Alms, according to this writer, not only deliver a man’s own soul, but are works of supererogation also, which are available to the salvation of his offspring. Chap. xvii. 22. ‘The alms of a man is a signet with him, (the Lord,) and he will keep the good deeds of a man as the apple of the eye, and give repentance to his sons and daughters.’ And in chap. xxxv. 3. he says, ‘to forsake unrighteousness is a *propitiation*.’

“But the Holy Spirit declares in the Scriptures, in opposition to such self-righteous doctrines, which are equally dishonouring to God, and ruinous to those who receive them, Rom. v. 1, ‘Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.’ Verse 11. ‘And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.’ The scriptures of truth know nothing of propitiation by good works. The ho-

nour of propitiation they reserve for God's own Son ; Rom. iii. 25. ' Whom God hath set forth to be a propitiation, through faith in his blood.' 1 John ii. 1, 2. ' And if any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins.' Chap. iv. 10. ' Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'

" From these brief statements, which might have been continued to a much greater length, we trust it will appear that our opposition to the printing and circulation of the Apocryphal Books, whether intermixed with, or appended to, the sacred Scriptures, is neither frivolous nor vexatious, that so far from being a harmless appendage to the word of God, they are in direct hostility to it ; and, if bound up with it, must powerfully tend to counteract its holy and saving influence on the mind. So pernicious are the doctrines which they teach, so immoral are the examples which they present, that no reason, it is conceived, can be imagined sufficiently powerful to warrant a Bible Society to countenance, directly or indirectly, their circulation. Instead of preparing the way, and enticing men to read and study the Sacred Volume, their low and vulgar puerilities, their gross errors and immoralities, are much more calculated to produce in the considerate mind aversion and disgust. Whatever incidental sentiments of real value they may contain, these books, when brought into connexion with the pure oracles of Heaven, prove at once an encumbrance and a snare. In such a connexion they can be viewed in no other light than as a presumptuous addition, which it is no less dangerous to give than to receive ; for every addition to the Scriptures is forbidden by their divine Author in the strongest terms. Deut. iv. 2. ' Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.'

" Prov. xxx. 5, 6. ' Every Word of God is pure ; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.'

" Mal. iv. 4. ' Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.' And the volume of inspiration closes with this awful intimation, Rev. xxii. 18, 19. ' For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'

The above Resolutions and Appendix having been

transmitted to the Committee of the British and Foreign Bible Society, on 24th February, 1825, two meetings of that Committee took place, on 7th and 21st March, 1825, at which, after long discussions, the following Resolution on the subject was adopted, and transmitted to the Edinburgh Committee on the 23d. "Resolved, That all the Resolutions of the Committee relative to the Apocrypha be rescinded."

The effect of this determination being to throw open the whole question as to the circulation of the Apocrypha, and to admit of a recurrence to that course of practice which the rescinded resolutions had in part put an end to, the Committee of the Edinburgh Bible Society lost no time in again taking up the subject. They, accordingly, at a meeting on 4th April, 1825, adopted the following Resolution, which they immediately conveyed to the London Committee :

"*Resolved*—That a letter be transmitted to the Society in London acknowledging the receipt of the communications from that Society, bearing date 23d ult. and stating in reply, that this Society sees with anxiety the latter clause of that letter, intimating that the future proceedings of the Society are as yet uncertain; that this Society simply refers to its resolutions of the 17th January last for its unaltered opinion on the subject; and that it earnestly presses upon the committee the absolute necessity of considering and determining this question within the shortest possible period, and transmitting a direct answer, whether the Committee of the Parent Society consider themselves warranted by the original and fundamental rule, to aid in any way whatever the circulation of the Apocrypha.

"That, till a satisfactory answer be received from London on this point, all remittances to the Parent Society be suspended."

The answer of the British and Foreign Bible Society's Committee to this communication was as follows :

"BRITISH AND FOREIGN BIBLE SOCIETY,

"April 9, 1825.

"At a Meeting of the Special Committee, appointed to consider the subject of the Apocrypha,—

"After a very full discussion, the following *Resolution* was agreed to, viz.

"That it be recommended to the General Committee not to print or circulate the Apocryphal Books; and, at the same time, to use their best endeavours to aid the circulation of the Inspired Volume in all foreign countries, by grants of the Canonical Books, in whole or in part, without interfering with the

future distribution of the same, whether with or without the Apocryphal Books.

"April 22, 1825.

"At a Meeting of the General Committee, specially summoned to receive the Report of the special Committee,

"The above *Resolution* was considered and adopted.

"*Extracted from the Minutes,*

"JOS. TARN, *Assistant Secretary.*"

This resolution appeared to the Committee of the Edinburgh Bible Society to be of a highly unsatisfactory character. If it really was the design of the British and Foreign Bible Society to acquiesce in the views taken of this subject by the Edinburgh Committee, it was to be expected that an unambiguous acknowledgment would have been given by the London Committee, of the justice of those principles for which this Committee had contended, and that such a resolution would have gone forth to the world as might disarm opposition. If, on the other hand, the views of the London Committee were opposed to those taken in this place; if they did indeed feel none or little of that repugnance to the circulation of the Apocrypha which was entertained here, then it was fair to expect an open avowal of these sentiments, which, being conscientiously held by them, they could have no just ground to conceal.

But the resolution above detailed, while it expresses no condemnation of the apocryphal books, yet leaves it to be understood that the Society refuses its countenance to their circulation: and still at the same time it is easy to shew, that its effect is, in reality, to be subservient to the contamination of the pure word of God by these spurious adjuncts. "Grants of the canonical books" are to be made; but no security is taken that these shall not be accompanied, bound up, and even interspersed with the Apocrypha. Supposing the expression of the Committee to be limited to books in sheets, even then, if the different books of Scriptures be printed so as to be capable of separation, it is obvious that between them may be inserted the apocryphal books. And if it is the scope of the resolution to authorize grants of *money* for the printing of the canonical books, then undoubtedly it is easy for Foreign Societies to add their own mite to the fund given, and, with both united, to bring out a spurious book under the name of the Bible. In this view, the recent resolution of the British and Foreign Bible Society, admitting, as it does, of the continuation of that most pernicious prac-

tice, the interspersion of the apocryphal books, is worse in principle than the earlier ones which they rescinded.

In another view it is plain, that a grant of money or books made on the principle of this resolution, affords indirectly the means of printing and circulating the errors of the Apocrypha; for it enables Foreign Societies to devote *their whole funds* to this object, much of which otherwise would be employed in printing and circulating the inspired books themselves. And the effect of the resolution thus is, to apply towards the Apocrypha, funds which notoriously are inadequate for supplying the wants of those numberless quarters of the earth, which are seeking for the pure word of God but cannot obtain it.

It does not appear accordingly to the Edinburgh Society, that any thing can effectually restore the Bible Society to the purity of its original object, which does not put an effectual check upon the circulation, along with its publications, directly or indirectly, of those books which are declared to be uncanonical.

The Edinburgh Committee therefore hold, that to carry into effect this principle, it is necessary that grants of money or books should be given only to those Societies which profess to circulate the inspired books, and the inspired books alone. Without this, they do not conceive that the Christian world can be satisfied. And they again repeat, what they have already stated in former resolutions, that while without it the Bible Societies are actually doing what is wrong in itself, they are at the same time breaking faith with their subscribers, who have intrusted them with such ample means for the circulation of the Holy Scriptures.

On these grounds, and those contained in their previous resolutions, the Committee of the Edinburgh Bible Society, having met to consider the answer of the Directors of the British and Foreign Bible Society above detailed, came, on the 16th instant, after mature deliberation, to the following resolutions:

“1. That they see no cause to depart from the resolutions adopted by them at their meeting of 17th January, 1825, with reference to the circulation of the Apocrypha; and that, therefore, their remittances to the British and Foreign Bible Society be discontinued.

“2. That while they feel themselves under the necessity of taking this step, it will afford them unfeigned satisfaction to have it in their power to renew that friendly intercourse which

they have hitherto maintained with the British and Foreign Bible Society, by the removal of those circumstances which have led to its interruption.

"3. That the resolutions of 17th January, 1825, be immediately printed and circulated among the various Bible Associations of the kingdom, with a statement of the result of the subsequent communications on the subject, for the purpose of explaining the grounds of the proceedings of this Committee with regard to this important question.

(Signed) THO^s. DAVIDSON, D. D. *Preses.*

EDINBURGH, May 18, 1825.

Introduction to Textual Criticism

The Following Books or Ebooks will be of use to you If this current Ebook is helpful. Most of these Ebooks are available online, usually Free.

Search online for the Titles or Authors or Keywords and you may be able to find them, for now.

Introduction to Textual Criticism - What each Believer should know before they begin their study of Textual Criticism

If you take the time to read, and to learn, you will become more skilled in the Word, and in its intellectual, philosophical, personal and spiritual defense. In order to learn, you must study, and you Must learn how to READ, and you must Learn the Definitions of Words.

Far too many people now are only equipped to read on a 6th grade level. That is a fine starting place, but you will need more in order to make sense of what is being said, and of the arguments being advanced.

If you learn the definitions, try to remember the arguments, and try to remember how to advance or articulate what you believe, you will become a strong defender of the Faith. This will happen DIRECTLY in proportion to the TIME and the EFFORT and the LEARNING and the STUDY TIME that you decide to put into it.

What you put into it, as the saying goes is what you will get out of it. A few points should be added here. This study about the intellectual and philosophical defense of your history and faith is an issue of spiritual warfare. You must understand this to be the case, and you

must approach this kind of study (as with all Bible Study) in this manner.

The Bible specifically says that the Weapons of our warfare are NOT physical. That means that with reference to battles that are in the spiritual realm, we must understand how to deal with these issues spiritually. If you are young, you may be lucky enough to have the time to do this. That would be great, since many people who are older do not have the time. But do NOT wait for others to come along and teach you. Learn what you can, improve your skills, learn to read, learn to think, learn to ask hard questions. God can handle it.

You must also understand the need to SPEND TIME with God, developing your relationship with Him. You must spend your time not only studying the Bible, but also praying and ASKING GOD to help you develop and have a LOVE for God's Word and a great sense of spiritual discernment. You must Pray to NOT be deceived, and that God would lead you to truth, and to other like-minded people.

Not that we are in favor of spending money, but lets be realistic, go as far as you can with the Free Books online. But understand also that some of these books may not be available for Free. Some definitely are not Free since the books are still in print. We encourage you to buy copies or find some second hand [try abebooks.com]. The more time you spend, the more you will be and become well equipped.

You should learn to memorize the scriptures. The presumption that you will always have access to the books that you want, or to the version of the NT or OT text that you want is FALSE, and you should be attempting to develop your memory and learn a lot, by memorization.

Do not expect others to congratulate you. A few may, but many today are afraid to think for themselves, are afraid to ask questions. Sometimes, when you ask questions, they become afraid because they are being reminded that these questions are those that they asked a long time ago, and they did not bother to find the answers. Sometimes people are reluctant to work with you not because of who YOU are, but because of who THEY are. We should always be patient and helpful to others in anycase, and whether inside the church or not. Most churches today are falling away from the gospel. They do not have the power or the spiritual understanding to be able to teach accurately or recognize truth. You will have to learn how to recognize a true body of believers from a false one, and which questions to ask. That is easier said than done.

Improving your reading and your critical thinking skills are noble goals. Most of society wants to indulge in playing video games or in other activities. Those activities will NOT last. There are many people who are afraid to be courageous, and who are afraid of even trying to find courage. No matter whether you are in a chain of command or not, there are good leaders and then there are fear-of-men kind of leaders. Learning to tell the difference will help you.

About memorization, you should know that in the 1600s and in to the 1800s, those who wanted to become Pastors in the Church of England were required to have memorized all of the Psalms. As you may know, the College of New Jersey (now called Princeton) and Harvard also were originally founded to train Pastors. In order simply to have the chance to Attend, as a BEGINNING STUDENT, those students had to already be fluent in Latin and in Greek. Many of the American Founding fathers passed those tests and went through that training to become Pastors. It shows up later in the great work they did for their nation.

If you take a year, **or even 3 months**, and do all you can to study these books, you will be a better person for it. Leadership in the church, at least formal leadership, is male. That is what the text says. But that is NOT a reason not to study. Everyone should be learning, and this knowledge can be helpful to everyone. The Worth of Men and Women is the same concerning Salvation (PTL), but the roles of Men and Women are usually not the same. But the ministry of each is different, and who they can reach is different. Life is very short, and there are many ways to go astray. On the other hand, learning the book of Proverbs from an accurate translation, those are ways to encourage ourselves and find Godly guidance.

Many people want an "instant" relationship with God. That is possible and must start with Salvation. But after that, the road is long, and good relationships take time. The best relationships, the ones that last, are usually the ones developed over time. God is a very OLD being. And almost all that He does is oriented towards teaching humans the LONG VIEW of life, of relationships, and of learning to walk with Him, and in His Word, the OT and NT. If you invest in that relationship and take it seriously, God will respond no matter what your age. No one is ever too young or too old to start. AND remember God takes your relationship with Him, from where you are at right now, not five years ago, or one year. God loves us and begins each day trying to help us understand Him. He will continue to accomplish this, but He will do this in the context of the rules that He has already explained in the Old and New Testaments. It must be said though, that a relationship with God is Not always easy. It has ups and down, times when you feel close, and times that feel like you are talking to the walls of the room you are in. Those experiences are BOTH normal.

No relationship with any human will be at 100%, 100% of the time. If nothing else, humans are not made that way and they cannot sustain it. Even Moses went up to get the Ten Commandments. But that was not where he stayed for the rest of his life. And just to be sure, Everyone who wants a relationship with God is often afraid of aspects of it, because we are fallible and make mistakes and have no power because of ourselves, but is infallible and has all genuine power, as the world will know. So if you want a relationship with God, you must be prepared to spend time learning His guidelines and His ways.

To try to approach the work of Textual Criticism somehow apart or divorced from our relationship with Jesus Christ is not possible. Spiritual Discernment (which is the basis for the study) is not possible for those who do not have a relationship with the one who gives authentic Spirituality.

If you are thinking of postponing the study, at the very least, get all of the material in a place that is your place, where you can have access to the material. The material may not be out there for much longer, and you have no idea how soon that time will be. But beyond that, you should consider doing this as soon as possible. You, you personally, will need the level of strength that is being suggested here.

And the reason why you will need the information is in order to be able to develop the spiritual strength that you will need. Whether the rapture takes place or not, whether the economy has collapsed where you are, whether disasters take place where you live, we all are going to need immense spiritual strength. Like anything worth keeping, it must be developed over time. The idea of "Instant" spiritual strength is not usually possible, because it takes time to learn, time to develop

our relationship with God, and time for practice as well as time to learn spiritual discernment.

The reason why you should pursue this, is very simple: there is likely no one else to do this, no one else who Can do it, and no one else who will be able to pull the pieces together to do this, in order to have strength or encouragement to impart [give] to you. So you will have to learn these things, so that you can have enough spiritual strength for yourself, and then maybe to help and encourage others around you.

And if you are the leader in a relationship, as a guy, it is your job to be willing and able to try to encourage spiritually, those you are leading. There is little point in leading, unless you are actually doing that job. God does not give titles without the responsibilities or the job that goes with that. That is why historically, the church [the true church] has always cared so much about the leaders that were chosen.

Many people will want you to accept to be a slave. Many people have decided to accept slavery, and they don't want you standing up for yourself. They also don't want you to remind them, that THIS is what they should be doing.

Having constitutional rights means learning how to assert those rights, wherever you can, especially if you are in a nation such as the USA. The rights guaranteed to Americans are the only thing standing between the people OUTSIDE of the USA and their own repressive systems where they live. Many people will want you to become accustomed to not standing up for yourself or for what is right.

In public schools, it is as if young men are being trained as slaves to be prisoners, and young women are being trained as slaves to be

prostitutes. Learn the history of your great nation. Those who love Freedom love the history of England and America, because it is the history of true Liberty and the history of the development of true Freedom and true rights for each person. But some poor teachers of history falsely present the USA as the oppressor. That is not true. The record of the USA is better than the record of any other nation, and than the record of any other empire. Where there are problems, they were not caused by the USA, but rather by rich decision-makers within the leadership who 1) forgot God and 2) were un-godly and doing things to harm people. There is a term for that: they were oppressors and tyrants. Often bad people do bad things. Then they try to shift the blame for their actions [when they were in politics] to the people that they were supposed to represent. Don't accept the false guilt. Don't be tricked into feeling ashamed about your country. Learn the real history, not the easy answers that are usually false and propaganda.

Free Speech rights - guaranteed by the First Amendment of the Constitution are not intended for Popular Speech, or for things that are pleasant. The right to Free Speech is designed to protect your individual right to speak out and to disagree with others. The right to Free Speech protects Speech which is UN-popular, that many people would rather not hear. The truth is hard to listen to some times. We all should try to be diplomatic when possible, but we can each be professional and kind, and still learn to express what is true and accurate, whether others agree with it or not.

The History of America is a great history. The history of the actual *people* who came here is noble, helpful, and encouraging. The same can be said about the history of England and the history of Ireland, and the History of Scotland. The same can be said of the history of the Reformation, which took place all over the world. Yes there are

exceptions, but exceptions are exceptions, NOT the rule. Over and over, this Reformation and Protestant history is the history of helping others, of teaching people to read, of resisting tyranny, of having strength, of the help that God gave those who knew Him, and of the history of the preservation of Liberty and Constitutional rights. It was often Christians who disagreed with the English Kings who were oppressing people abroad, including those in India and China. Christians were disagreeing with their own governments, and were instead working to preserve the rights of the people. (but do Not confuse the term Christian with the Roman Catholic leaders, who were usually spiritual politicians who instituted their global inquisition. Recently those leaders have taken to continuing the oppression of the helpless through their scandals.)

And let us not confuse the *history of England* with the *History of Royalty* in England. The History of the Royalty in England is a sad excuse for weak and bad leadership in too many cases, and the good part of the history, is the history of the people who stood up for themselves. That IS something to be proud of. Much later the British Empire developed and did some good and some bad, but the bad was done, in a way that most Englishmen did not know what was being done in their name. The nobility departed from God and then began doing what is wrong. Those nations who have leaders like this often have a short duration. Nations that repent and install good leaders though, have a much better chance of being alright. God does respond to what the people do, and the leaders that they do replace or put in power.

The history of the Church is a great and positive thing. by the term "church", we are talking mostly about local and independent congregations. We are NOT talking about Church buildings, and we

are not talking about institutions and Hierarchies of religious bureaucrats who also work against freedom and against accurate Bibles, because the Bible teaches that the leaders are accountable to the PEOPLE. Millions of people know nothing about this. Millions of people have never even heard of the reformation, or what it did and accomplished, and that would apply even to American and European Young People. But its lessons are universal. They apply everywhere to everyone, regardless of where you live or where you come from. Christians help others Christians also, and that is universal also. Be the change you want to see in others. If you are young and read this, help your friends to understand. If you are older, then make a copy of this for your kids or grandkids.

Standing up for yourself or for what is right is the right thing to do. But don't expect many people to agree with you, or to applaud or congratulate you, even in the churches. Many of these churches today are not authentic. And many have been visited by certain people, telling the church leaders not to talk about the real Bible or about true Freedom, true Liberty or History. Learn to be wise so you can be effective, and ask the Lord to give you much wisdom. If you are facing particular circumstances, remember the Lord can give you the understanding and strength to be able to handle the circumstances, with HIS help.

This is a lot to take in. Each commitment will continue to require a commitment and re-commitment at a deeper level. Remember other believers have to face what you have to face, and God helped them. Ask God to give you the understanding to know that He is helping you and that He IS answering your prayers. Then again, maybe that you are reading this now, is one such indication.

Now, on to the books.

Dictionaries - The best ones are probably the 1828 and 1840 Editions of Noah Webster. They are online and available to you, in PDF. It is important to use the older dictionaries to find the definitions of older words.

If you are a beginner in these matters, please consider the following books.

Basics - Old and New Testaments in English

The King James - this means the standard King James Version, which is the 1611 King James Version.

That is a great translation. It is true that some Bible Societies did mess with the content. If you are not sure about your copy, obtain older copies online. There is the 1611 version actually online for Free [which is a 1911 reprint of the 1611 version]. Download it while you can.

If you want to be sure that you have a real 1611 KJV, you should know that there is a 1611 version that has been printed, which is a reprint of the 1611 version. This has been (in the past) published both by Holman and also by Thomas Nelson. (both leave a lot to be desired as they publish false versions of the text, but they also do publish the version mentioned).

Beyond this, there is a version online of the KJV, which is the 1830-1835 version of the Edinburgh Bible Society. That is available online for Free also. Many of the versions of the N.T. were made available in several downloads. Otherwise the PDF files were found to be too large for most people to download them. That is just life.

The Geneva Bible (The New Testament) is available online. There are several versions of this. Some have good notes, some have reasonable notes, and some have simply bad and wrong notes. The grayscale version of the Geneva Bible of 1560 is usually good.

The Version of the Bible by Scholar Jay Green is good. It is translated from both the right and accurate Old Testament and New Testament accurate text.

If you are using a version of the Old or the New Testament that is modern you should check to find out if it was accomplished (translated) using a Hebrew or Greek text provided by something called the United Bible Societies (UBS). Most modern translations come from that text, and that is why they almost always seem the same. That is also why they have almost no spiritual power within them. The meanings and portions of words and verses have been continually shaved off, altered and re-arranged. They continue to deny this, and students and scholars continue to find proof that they have indeed changed much. There are between 3000 to 5000 changes AT LEAST, between the historic text of the New Testament in Greek that the church used for 2000 years, and the versions now offered by United Bible Societies. They do not like to talk about this, though their usual approach is to ignore the question, or refuse to have a conversation. They also hire people who are good debaters whose salaries they usually pay, or who sit on the board of translation projects that have a relationship to the UBS.

The UBS most common Greek New Testament version is the Nestle-Aland. That is simply a renamed version of the false version of Westcott and Hort, and of the corrupt versions used by Westcott and Hort. In fact, around the world, no matter what the language, when it comes to UBS, you will find that they are are a Westcott and Hort

Only agency. That means that no matter which versions they use and advocate, they will always go back in MAJOR and MOST ways to the corrupt version of Westcott and Hort. These *are Westcott and Hort Only* agencies.

The other thing that they have done is to PRESERVE the name of the older translations. The modern translations therefore have the NAMES of the Older translations, but the Content is very different.

Unless you have been in the King James for 6 months or more, and memorizing the text, and learning the historic and accurate definition of the words, don't expect to know, or learn, or discern the difference.

It takes time to learn to understand HOW to tell the difference. As is the case with law, or psychology or any complex field that uses words, it takes time and study, and the Holy Spirit to discern differences in text.

Therefore many differences in the meanings, and in the shades of meaning will jump out to those who have been using a King James version or a Geneva Bible text. But those who have been using modern versions can be expected to insist that they see no difference at all. That, is the problem. If they respond that way go into the questions provided in the section about "*Doing the research yourself and personally*", provided in the online Ebook "[Hidden History of the Greek Testament](#)" and then ask the modern version users the questions. This will help them to understand how much they have Not studied, and how much they need to.

UBS has allowed people on its board that are not defenders of the historic Christian evangelical faith. They pride themselves on their

cooperation with people and forces who have a vested interest in changed to the text of the New Testament and the Old Testament. The more you study, the more you will find this is the case. Not the least, in the case of UBS, they allowed by contract, the Vatican to have veto control over the content of all UBS editions since the 1960s. (those want the source for this statement will find the proof in the book Fifty Years of UBS). You can also find more in the book The Hidden History of Westcott and Hort, and their Work, available online.

Which is best: New books or Old Books ?

Lets jump right into it. We are often **taught**, in this day and age, that the New Books are the "up to date" place to find information, and that the older books are 1.irrelevant , 2. boring, and 3. overly-detailed. The truth is that there is A LOT of information in the old books that many people do not want you to know about. If you learn that information, you may learn what really happened, and then you would learn to ask inconvenient questions. That is true in the area of History and that is also true in the area of religious freedom and religion. Most of the books today are written at about a 5th grade level. Most books today have only about 30% of the standard length of most books of the past.

Most authors of the past not only knew English, but also knew Latin, Ancient Greek and French, and other languages. It was normal for a person who was learning, to learn *several* languages. That practice did not stop until right before World War I. So the older generations were not more ignorant or less educated. On the contrary, that would apply to most of us today, and we - now - are still trying to catch up.

There is a great deal of encouraging material that has been left by Christians from other centuries who were writing, in order to encourage us. It is up to us to take advantage of that, while we can. Its also a good idea to have backup copies of these books even in Electronic form, in a place where you can use them as needed. Of course, even the Ebooks, most of them, can be printed out for those who wish to.

The Beginner's Student or Learner List

Books that you can expect to pay for, if you can still get them (buy used)

The Battle for the Bible by Harold Lindsell

The Cost of Commitment by Bonhoffer

IF the foundations be destroyed

What does the NIV have against Jesus by Chick Saliby

A Different Gospel: Biblical and Historical Insights into the Word of Faith Movement by D. R. McConnell

The Great Evangelical Disaster by Francis Schaeffer

A Christian Manifesto by Francis Schaeffer

Who moved the stone by Morrison

Tough questions that critics ask a Verdict by Josh McDowell

Beyond belief to Conviction by Josh McDowell

Hidden Dangers of the Rainbow by C.Cumbey

[Die sanfte Verführung - Die Autorin beschreibt in diesem Standardwerk Entstehung, Lehren, Ziele und okkulte Wurzeln der New-Age-Bewegung. Sie enthüllt beklemmende Parallelen zur nationalsozialistischen Bewegung und verweist auf die Erfüllung biblischer Endzeitprophezeiungen. (1987)]

Betrayal: German Churches and the Holocaust

Planned Deception - The Staging by C. Cumbey

The Agony of Deceit by Michael Horton

The Beautiful Side of Evil by Joanna Michaelson

Deceived on Purpose by Warren Smith

A Time of Departing by Ray Yungen

Books on Demonology/Satanism by Merrill Unger

Books on how to respond to the occult by Kurt Koch (he wrote many)

Satan is alive and well by Hal Lindsey

Faith for Earth's Final Hour by Hal Lindsey

Vanished into thin Air by Hal Lindsey

The Adversary by Marc Bubek

Overcoming the Adversary by Bubek

Beginner Books - FREE PDF online

*All of these are **Free Online Books**, at least still for now*

A Plea for the Canon of Scripture - By Edinburgh Bible Society

Statement of the Bible Society relative to the Apocrypha

VINDICATION of the Proceedings of Bible Society - related to Apocrypha

The Canon of the Old and New Testament By Archibald Alexander - Princeton

Historical Evidences of the Truth of the Scripture Records by Rawlinson

Our Own English Bible by Heaton (Part of a Trilogy; Illustrated)

The Bible of the Reformation by Heaton (Part of a Trilogy; Illustrated)

The Puritan Bible by Heaton (Part of a Trilogy; Illustrated)

Is the Higher Criticism Scholarly (RD WILSON)

The Bible & Modern Criticism by R.A. Anderson

SAYCE - Monument Facts and Higher Critical Fancies

Doctrine of the Atonement - Eternal Life by Stoughton

The Christ of the Gospels by Henri Meyer

Hidden History of the Greek Testament

Problems with the BFBS, the British and Foreign Bible Society

Reasons for declining to assist in the extrication of dr Thomson's
... By Adam Thomson, James Brydone, Elder of the United
Presbyterian Church

Divine inspiration; or, The supernatural influence exerted in the communication of divine truth and its special bearing on the composition of the sacred Scriptures : with notes and illustrations (1847) by Ebenezer Henderson, 1784-1858, disliked by the BFBS because he exposed their mistranslation of scripture as far back as the 1800s. He wrote many good books and commentaries.

The books of the Old and New Testaments proved to be canonical, and their verbal inspiration maintained and established : with an account of the introduction and character of the Apocrypha (1832)

by Robert Haldane (1764-1842). His books also expose and refute the work of some of the errant BFBS translations.

Review of the conduct of the directors of the British and Foreign Bible Society relative to the Apocrypha and to their administration on the continent [Europe]: with an answer to the Rev. C. Simeon, and observations on the Cambridge remarks (1828) by Robert Haldane; This exposes the insistence of the BFBS to mistranslate and to insist on inserting Apocryphal books while the BFBS supporters did not know.

A letter to the right honourable the Earl of Shaftesbury ; president of the British and Foreign Bible Society [BFBS] : on the pantheistic and on the Buddhistic tendency of the Chinese and of the Mongolian versions of the Bible published by that society - By Rev. Malan - 1856

The inspiration & accuracy of the Holy Scriptures (1895)
by John Urquhart

Constitution of the American Bible Society - 1816

You will notice that this Constitution only gives authorization to publish the Authorized Version of scriptures, "the version now in common use", which in 1816 was the King James Version. Their charter was changed in 1904, to allow the Revised Version of Westcott and Hort, which then also replaced the Textus Receptus. The original 1816 ABS Constitution is available online for Free

Proceedings of the Bible Convention- Which Met in Philadelphia, April 26, 27, 28, and 29, 1837. This is the documentation for the founding of the American and Foreign Bible Society. This happened

after the ABS began to publish versions for India, such as the Bengali versions, among others, that intentionally mistranslated words concerning baptism. [the book dealing with the word Baptizo by Conant gives the historic Ancient Greek explanation of that word, with the quotations in context by Ancient Greek and Roman authors.] {Available online, at Google books. Worth the download.}

The ABS (American Bible Society) report of 1840 [which is now available online] weakly attempts to respond, but admits that the American Bible Society was promoting Roman Catholic Editions, even the deeply flawed Vaticanus-based Latin Vulgates, (see the work of Fulke) first at a time when the Inquisition was still taking place, and second on the basis of accepting to have Versions censored by certain Roman Catholic nations. (Regretable for a Protestant Bible Society, but true).Explains much about the degeneration of modern English versions, also published by these same Bible Societies.

Does the Revised Version affect the New Testament by Thurstaston

Life of Kanamori by Kanamori (on the dangers of mistranslations, etc)

The Only Begotten God - Article online which exposes some of the mistranslation of Tregelles, the Textual Critic who convince the BFBS to reject the Historic Textus Receptus in favor of the Nestle-Westcott-Hort version. Shows the weak and problematic translations of Tregelles.

Universalism- A Modern Invention, and Not According to Godliness
By Andrew Royce - 1837

[The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded](#)

Textual Criticism by Paton

Which Version - A search for Answers (about the Revised Version of Westcott and Hort) by Philip Mauro

The higher Criticism and the Verdict of the Monuments By Professor Archibald Henry Sayce (Oxford)

Universalism Unmasked- Or the Spurious Gospel Exposed - 1837

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 [this is a defense of the accurate text of the New Testament, the Textus Receptus]

On 1 John 5:7

"A vindication of 1 John, v. 7 from the objections of M. Griesbach"

The paramount authority of the Holy Scriptures vindicated (1868)

Bible Witnesses from Bible Lands- Verified in the Researches of the Explorers and Correspondents ... By Robert Morris

Letters from Rome to Friends in England By John William Burgon 1862

[The traditional text of the Holy Gospels vindicated and established \(1896\) by professor John William Burgon \(Oxford\)](#)

[The causes of the corruption of the traditional text of the Holy Gospel](#)

by professor John William Burgon (Oxford)

[The Seventh General Council, the Second of Nicaea, Held A.D. 787](#), in which the Worship of Images 1850 (doctrinal issues of importance in today's world rapidly returning to Idolatry)

Four sermons on the doctrine of [regeneration](#), according to scripture and the Church of England. By George Stanley Faber - 1853

The Meaning and Use of the term "Baptizein" - Philologically and Historically Investigated by T. J. Conant

(whether this topic personally matters to you, is irrelevant. The reason is that frankly, that topic of salvation by baptism matters to millions and millions of people. So you should know what the accurate understanding of the words are in the Bible, and you should have the proof you need to defend the Biblical point of view. This book provides that to you - Available Free Online)

Studies in the book of Daniel by R.D. Wilson

Books by [R.A Torrey](#) (good for new or young believers)

Books on Textual Criticism and Archeology by Robert A [R.A.] Anderson

Books by professor John William Burgon (Oxford)

Concerning the Roman Catholic Church and Textual Alterations or Textual Criticism

Before anything else, if this needs to be stated, let it be clear, we support the Right of everyone and anyone to believe whatever they chose, and whether they would agree with us OR NOT, and we will work to preserve the rights of everyone to be able to speak Freely. That is what all humans should be able to do.

God is not afraid of the conversations of Humans. He is a big God. He can handle it. Humans have nothing to fear, from the Free Speech of others.

Do not confuse being opposed to Vatican bureaucrats and their mis-use of power, with being against the common people in any way. We support the rights of all faiths to teach the content of whatever they chose, within the bounds of promoting constitutional rights, and human freedom and human liberty.

Each of us has the right to chose what to believe and follow. That is one of the rights that God gives to each Human.

You will note that seriously, we are sticking pretty much to books that deal with the Roman Catholic Church and Textual Criticism. Those wanting books dealing with the Political Aspects of the Vatican may want the following books:

History of the Spanish Inquisition - 4 Volumes Free
by Henry Charles Lea

The Censorship of the Church of Rome and Its Influence Upon the Production... -1906 - 2 Vol

The Pontifical decrees against the doctrine of the earth's movement and the ...by William W. Roberts

Keys of the Blood by Malachi Martin
(explains much about the Vatican worldview of politics)

The works of Avro Manhattan (available online Free)

Books on the issues of defense of the Biblical text and historic doctrines and Roman Catholicism :

The Two Babylons by Hislop

The Papal System by Cathcart

Accusations of History (Rome) by Townsend

Saint Patrick and the Western Apostolic Churches

The Worship of Mary by J. Endell Tyler

Image Worship & the Ante-Nicene Fathers (Early Church Fathers) by J. Endell Tyler

THE ROMAN SCHISM by Perceval

The PAPAL SYSTEM by Cathcart

The Israel of the Alps by Muston - 2 Vol - A History of the Church that explains and documents how the Waldensians and other independent Evangelicals **predated** (came before) the formation of the Roman Catholic Hierarchy. Written in English but with much

documentation in other languages. Many sources. A French Edition of this exists also.

A Defence of the Sincere and True Translations of the Holy Scriptures Into the English Tongue ... (1843) by William Fulke
Contains much material dealing with the Douay Version and that also affects the Geneva and King James version.

Accusations of History against the Church of Rome by Townsend

Secret History of the Oxford Movement by Walsh

The Oxford Movement by D'Aubigne
(sometimes spelled simply Daubigne) - by the author of the works on the History of the Reformation. A sound and interesting author.
Paganism Popery (Roman Catholicism) and Christianity by Berg

Author Faber, George Stanley, 1773-1854.

Christ's discourse at Capernaum : fatal to the doctrine of transubstantiation on the very principle of exposition adopted by the divines of the Roman Church and suicidally maintained by Dr. Wiseman, associated with remarks on Dr. Wiseman's lectures on the principal doctrines and practices of the (Roman) Catholic Church / by George Stanley Faber. - 1840.

The apostolicity of Trinitarianism: or, The testimony of history, to the positive antiquity, and to the apostolical inculcation, of the doctrine of the Holy Trinity. By George Stanley Faber-1832

The difficulties of Romanism. By George Stanley Faber ..
Philadelphia, Towar & Hogan, 1829

On the Old Testament

Life and Times of Jesus the Messiah by
Alfred Edersheim (2 Vol - 1800s - Available online
in PDF - Free)

Introduction to the Masoretico-Critical Edition of the
Hebrew Bible by C.D. Ginsburg [2 Vol - Online Free]

Historical EVIDENCES of the TRUTH of the Records
of Scripture by Rawlinson (Archeologist) [Online Free]

The Old and New Testament connected in the history of the
Jews and neighbouring nations - Prideaux [2 Vol - Online Free]

Life of Kanamori by Kanamori (on the consequences of the
problems in textual criticism. Provides solution also)(Online)

New Testament in Hebrew by C.D. Ginsburg (1800s)

[Note: *Accurate* New Testaments in Hebrew are very difficult to find, and most modern versions use the wrong text. Instead consider the King James of 1611 (not the *changed* NKJV), The Geneva Bible, or the Modern English New Testament of Jay Green, which is translated from the correct and accurate Ancient Greek Text, which is the historic Textus Receptus of Stephens (1550/51).]

What is the **Accurate** Hebrew Old Testament ?The Second Rabbinic Bible of Ben Chayyim (Ben Hakkim / **Jacob ben Chajim Ibn Adonijah**)Produced in Venice in 1525 at the workshop of Daniel Bomberg.

What is the accurate New Testament in Ancient Koine Greek ?

There are a few versions, and these would be much better than any produced by the UBS, the United Bible Societies. The Older and Historic Editions of the Greek New Testament includes:

1. The Textus Receptus of Stephens / Estienne (1550 / 1551) considered the best.
2. The Textus Receptus published by Cura P. Wilson - the 1833 version, available online in Free PDF format.
3. The Textus Receptus of FHA Scrivener, his edition of 1860 [Beware of editions printed after his death, which were changed and which show many notes and notations that attack the T.R. and refer constantly to Westcott and Hort]
4. Not in Greek, but in Latin, the Latin New Testament (Novum Testamentum) of Beza is a sound and Biblical Translation of the New Testament in Latin.

The Intermediate/ more advanced - Student or Learner List

The Revision Revised by John William Burgon - Oxford (all books by Burgon) [This is part 3 of his 3 Volume works explaining the historic accuracy of the standard Textus Receptus, the received text of the Bible used for 2000 years]

Recapitulated apostasy - concealed apocalyptic ...by George Stanley Faber...deals with the history and prophecy relating to the number 666.

Codex B and its Allies by professor Hoskier (deals with NKJV / Von Soden / etc), Greek Manuscripts and what the problems are between Codex Vaticanus and Sinaiticus, which contradict each other in thousands of places.

[Please note: If you find any of the books to be inaccurate, then by all means please refute them, using documentation and proof.

Most people who object to almost any of these books have one feature in common: they have not **actually read** the books they are objecting to, for themselves. Often those who criticize the books also have one main goal: to prevent others from actually reading the books.

This tactic is used by certain professors [sometimes also false Biblical critics] to discourage intellectual inquiry, where if the students were to actually read the words censored or banned by the professors, plenty of documentation and information would be found to refute the false premises being advanced].

ALSO, DO PLEASE CONTINUE to PRAY FOR US. WE NEED IT, AND COUNT ON YOUR PRAYERS TO GOD, FOR US TO BE ABLE TO CONTINUE THE WORK THAT is OF HELP TO OTHERS.

A word about computers: It should be obvious, but if you are using storage systems that are called ONLINE storage systems, consider NOT using them. Online storage systems are systems that use the Internet to get you to have a place to hold your information, outside of your immediate reach. In these days when we do not know what will happen, that is NOT a wise approach. Online systems use their hard drives, and then store your information on it. Many others have access to your information, even though this is denied. Learn to back up your own information, on drives that you have, that are close to where you are. A word to the wise...

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