

THE DOCTRINAL VIEWS OF WESTCOTT, HORT, AND OTHERS

Westcott and Hort Were From the Anglican Church of England

1. Westcott's Views:

He denied the historicity of Genesis 1-3. He wrote to the Archbishop of Canterbury, March 4, 1890, the following:

"No one now, I suppose holds that the first three chapters of Genesis, for example, give a literal history. I could never understand how anyone reading them with open eyes could think they did."

2. Hort's View:

...Agreed with Charles Darwin's false evolutionary theory. On April 3, 1860, he wrote:

"But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with...My feeling is strong that the theory is unanswerable."

3. Hort's View:

He denied a literal Eden and a real fall of man.

"I am inclined to think that no such state as "Eden" (I mean the popular notion) ever existed and that Adam's fall in no degree differed from the fall of each of his descendants, as Coleridge justly agrees."

4. Hort writing to Westcott calls atonement "immoral."

"I entirely agree--correcting one word--with what you there say on the atonement, having for many years believed that "the absolute union of the Christian (or rather, of man) with Christ Himself" is the spiritual truth of which the popular doctrine of substitution is an immoral and material counterfeit...Certainly, nothing could be more unscriptural than the modern limiting of Christ's bearing our sins and sufferings to His death: but indeed, that is only one aspect of an almost universal heresy."

5. Westcott believes that visions of the Virgin are merely God changing form. In a letter to a cohort from his séance club he writes:

"As far as I could judge, the idea of La Salette (France) was that of God revealing Himself now, not in one form, but in many."

Note: (Our Lady of La Salette (French: Notre-Dame de La Salette) is a Marian apparition reported by two children, Maximin Giraud and Mélanie Calvat to have occurred at La Salette-Fallavaux, France, in 1846.)

His view on visions now appears on pages of all new versions. For example, notice the following:

| Colossians 2:18 | |
|---|--|
| NASB | KJT |
| "Taking his stand on <u>visions</u> he <u>has seen</u> ." | "Intruding into those <u>things</u> which he hath <u>not seen</u> ." |
| Note: The NASB also adds the word "visions" which is not in any Greek manuscript. | |

6. Hort believes in the Sacraments.

"I am a staunch sacerdotalist...the Sacraments must be the center. The band of a common divine life derived in Sacraments is the most comprehensive bond possible". (The Life and Letters of F.J.A. Hort, p. 99)

7. Westcott: No separation from worldly lusts.

"Fighting and dancing ... I hope the church of the future will foster."

"There was a time when it was usual to draw a sharp line between religious and worldly things. That time has happily gone by."

8. Hort admits he knows little about church history, in a letter to a friend.

"I am afraid I must have talked big and misled you when you were here, for I really know very little of church history." (Arthur Hort, *The Life and Letters of Fenton John Anthony Hort*, Vol. 1, P. 233)

9. Hort believes in the worship of Mary.

"I have been persuaded for many years that Mary-worship and Jesus-worship have very much in common in their cause and in their results." (*The Life and Letters of F.J.A. Hort*, Vol. 2, p. 50)

10. Hort concerning Salvation - Not by faith.

A. His desire: He "pleaded for the social interpretation of the Gospel."

B. His vision: When "the crude individualism of common notions of salvation is corrected, as expressed in 'too purely personal Evangelical hymns.'"

C. His belief: "Without any act of ours, we are children of the Great and Gracious Heavenly Father."

D. His denial of Christ's sacrifice: "Christ bearing our sins ... [is] an almost universal HERESY."

E. Blasphemy - "There is no direct reference to the idea of purchase or ransom ... or to the idea of sacrificial atonement ... [The] lamb without blemish [is] the Passover lamb and not the Lamb of God. [He admits] Objections might be taken to his views, especially on the doctrine of atonement, if it existed."

F. Ransom to Satan, but not to God.

"I confess I have no repugnance to the primitive doctrine of a ransom paid to Satan. I can see no other possible form in which the doctrine of a ransom is at all tenable; anything is better than the doctrine of a ransom to the Father."

(*The Life and Letters of B. F. Westcott*, Vol. 2, p. 158, 373 334, 401, 224, 57. Vol. 1, p. 428-430. F.J.A. Hort, The 1st Epistle of St. Peter, 1:1-2:17. *The Greek Text with Introductory Lecture. Commentary and Additional Notes*, p.77, by James & Klock Publishing Co., Minneapolis, MN, reprint 1976).

11. Westcott on Baptism.

"The remission of sins has always been connected with Baptism, the Sacrament of incorporation ... We are placed in relation to God by Baptism." (*The Life and Letters of Brooke Foss Westcott*, Vol. 1, p.160).

12. Hort concerning Sin and Hell.

"The second death is probably a combination of the Deluge (Flood) and Sodom...It stands between the Garden of Eden and the Manna ... Finite sin cannot deserve infinite punishment." (*The Life and Letters of F.J.A. Hort*, Vol.1, p.118).

13. What NIV Editors, Armstrongism, and Jehovah's Witnesses think about Hell. They all agree!

A. Armstrongism or the World Wide Church of God.

"The concept of Hell is part and parcel of folklore, as a place of punishment ... When a human being dies, he is DEAD." (Tomorrow's World, April 1971, p. 14, 18.)

B. Jehovah's Witnesses.

"The doctrine of a burning hell ... after death cannot be true. A dead person is unconscious, inactive. The soul is dead." (*Let God be True*, 1952, p.99)

C. Larry Walker, NIV Editor

"The committee did not feel absolutely bound to the Hebrew text...The other Canaanite deity, Mot (death) is personified. (*Let God be True.*, pp. 95-105)

D. The Cults: Jehovah's Witness, Mormon, Unification Church.

(1). Jehovah's Witness – "Jesus is the Archangel Michael."

(2). Mormon – "Jesus is the brother of Lucifer."

(3). Unification Church – "Jesus appeared to Moon telling him to start the Unification Church."

E. Westcott denies Christ is God.

"The Son of man was not necessarily identified with Christ." It is not said that Jesus glorified not himself, but the Christ. He never speaks directly of himself as God." (Ep. to Hebrew and Greek Text, p. 122; Gospel of John, pp. 184, 297; *Historic Faith*, p. 47)

14. Is Christ God?

A. Westcott denies that Christ is God.

"Christ was and is perfectly man." "He never spoke directly of Himself as God." "He does not expressly affirm the identification of the word with Jesus Christ."

(*Historic Faith*, p. 62; The Gospel of John, the Authorized Version with Int. & Notes, pp. 297, 16)

B. Madam Blavatsky denies Christ is God.

"There is not a word in so-called sacred scriptures to show that Jesus was actually regarded as God by his disciples. Neither before nor after his death did they pay him divine honours...there is not a single act of adoration recorded on their part." (*Isis Unveiled*, Vol. 2, p. 193)

B. Kenneth Copeland denies Christ is God.

"He (Christ) never made the assertion that He was the Most High God ... He didn't claim to be God when He lived on earth. Search the Gospels for yourself. If you do, you will find that what I say is true." (*The Agony of Deceit*, pp. 101, 102, 114.)

C. Christian Research Journal observes:

"For scholars agree that it was exactly this error (separating the man Jesus from the divine Christ) as promulgated by early Gnostics that the Apostle John was indicating when he coined the term Antichrist." (1 John 2:18-23) (*Crash Course on the New Age*, p. 29)

15. NIV Editors, Armstrongism, Jehovah's Witnesses on the subject of Hell.

A. R. Laird Harris, NIV Editor:

"This view (hell) has some problems. It refers only to death, NOT to any punishment." (*The NIV, The Making of a Contemporary Translation*, pp. 58-71)

B. Jehovah's Witnesses:

"Hell applies to the common grave of all mankind ... The words contain no thought or hint of pain." (New World Translation, Appendix.)

C. R. Laird Harris, NIV Editor:

"The NIV translators... came to a decision regarding the meaning of the word Hell ... the meaning GRAVE fits ... The translation GRAVE is the most appropriate one. The terms (hell & grave) are synonymous ... no more than darkness, dissolution, and dust of the tomb ... to lie in the dust ... decay or perish in the grave." (*The NIV, The Making of a Contemporary Translation*, pp. 58-71)

16. Westcott and Hort, J.B. Phillips on Hell:

G. Hort:

"Hell is figurative." (Hort's Commentary on 1 Peter)

H. Hort:

"We have no sure knowledge respecting the duration of future punishment, and the word eternal has a far higher meaning." (The Life and Letters of F.J.A. Hort, Vol. I, p. 149)

I. Westcott:

Hell is "not the place of punishment of the guilty" but Hades is "the common abode of departed Spirits." (Historic Faith, pp. 76-78)

J. J.B. Phillips, translator of J.B. Phillips Translation.

To the question, "Does Hell exist?" Phillips says, "I seriously doubt this." (See Ring of Truth and The Price of Success, p. 10)

K. Charles Filmore, of the Cult.Religion "Unity."

"There is no warrant for the belief that God sends men to everlasting punishment." (Christian Healing, p. 114)

16. DOCTRINE OR EXPERIENCE?

The replacement of doctrine by experience has wedged its way into the church. The book, *War on the Saints*, by Jessie Penn Lewis is a must for every Christian. It describes the spiritual deception which ensues when contact with God is sought through sense experiences rather than scripture.

"The evil spirits, as teachers, get men to receive their teachings ... by giving spiritual revelation to those who accept everything supernatural as from God ... the aim of the wicked spirit is to displace the Word of God as the rock-ground of life ... Their aim is to move the man by FEELINGS ... Believers too often look upon a communion with God as a thing of sense and not of spirit. When the believer is yearning for the SENSE of God's presence ... the subtle foe approaches. The counterfeit presence of God is given by the deceiving spirits working upon the physical frame ... upon the SENSES ... They set the mind on bodily sensations the believer is occupied with the SENSE of experience. His support is now within upon his experience, rather than upon ... the written word. Through his secret confidence that God has especially spoken to him, the man becomes unteachable ... Some of the suggestions made to the believer by deceiving spirits may be:

A. You are a special instrument of God, working to feed self-love.

B. You are more advanced than others, working to blind the soul to sober knowledge of itself."

(The book, *War on the Saints*, by Jessie Penn-Lewis is available through "Christian Literature Crusade, P.O. Box 1449, Ft. Washington, PA, 19034).

16. Ronald Youngblood, NIV Editor.

"It may be true at times that the NIV translators have been GUILTY of reading something into the text." (*The NIV, The Making of a Contemporary Translation*, pp. 128)

17. Ronald Youngblood, NIV Editor.

“Translations do evidence the theological convictions of their translators ... It is complex because of individuals who favor one Bible over another for ideological reasons and publishers who promote one version over another AT LEAST PARTLY FOR ECONOMIC REASONS.” (*The NIV, The Making of a Contemporary Translation*, pp. 167)

18. Dean John Burgon, on the motives of some translators.

"They desired to make Holy Scriptures witness to their own peculiar beliefs." (*The Causes of Corruption of the Traditional Text*, p. 89)

19. John R. Kohlenberger, a spokesperson for Zondervan, who publish NASB, Living Bible, Amplified Bible, NIV, and RSV. He is the author of a Hebrew/NIV Interlinear, *Words About the Word*, and *A Guide to Choosing Your Bible*.)

“Westcott and Hort ... all subsequent versions from the Revised Version (1881) to those of the present ... have adopted their basic approach ... and accepted the Westcott and Hort (Greek) Text.” (J.R.K., *Words About the Word*, 1987, p. 42).

20. Westcott and Hort Text followed by Subsequent Versions.

J.H. Greene's (*Introduction to the New Testament Textual Criticism*) Grand Rapids, MI, Wm. B. Erdman's Publishing Company, 1964, p.78 states: "The textual theories of Westcott and Hort underlie virtually all subsequent work in New Testament textual criticism."

21. Calvin Linton, NIV committee member. His views on inspiration of the Bible:

A. He believes the Bible is:

“God's message...”

B. He believes the Bible is:

“The wrong side of a beautiful embroidery. The picture is still there, but knotted, blurry--not beautiful, not perfect.”

C. He calls Christians:

“Amusingly uninformed, who presume the Holy Spirit dictated the actual words of the text of the original writers.” (*The NIV, The Making of a Contemporary Translation*, pp. 17-19)

22. Ronald Youngblood, NIV committee member.

"Most of the New Testament citations of the Old Testament are from the Septuagint ... they made primary use of the LXX, EVEN WHEN IT DISAGREED with the Hebrew." (*The NIV, The Making of a Contemporary Translation*, pp. 45,46)

23. Bruce Walthe, NIV committee member.

“The NIV, in contrast to some other versions, sometimes opted for the LXX in preference to the MT (Masoretic Text).” (*The NIV, The Making of a Contemporary Translation*)

24. Ronald Youngblood, NIV committee member.

"It is now almost universally recognized that the Textus Receptus contains so many significant departures from the original manuscripts of the various New Testament books that it cannot be relied on as a basis for translation into other languages." (*The NIV, The Making of a Contemporary Translation*, p. 111).

25. Jimmy Swaggart believes in a works salvation.

“The durability of His justifying grace is on the basis of obedience to God. A person can lose his

salvation through neglect or disobedience.” (“The Agony of Deceit,” pp. 140,141)

26. New Age Philosophy agrees with Swaggart.

“Justification by faith and salvation by faith are a hideous nightmare and have no place in the CODE OF MANHOOD OF THE NEW AGE.” (The Science of the Soul, p. 179)

27. Edwin Palmer, chief editor of the NIV.

"This (his NIV) shows the great error that is so prevalent today in some orthodox Protestant circles, namely the error that regeneration depends upon faith...and that in order to be born again man must first accept Jesus as Savior." (Edwin Palmer, The Holy Spirit, 1974, p. 83)

28. Dr. Franklin Logsdon, a committee member of the Amplified Bible, has renounced this version as well as the NASB. He states the following:

"As a member of the editorial committee in the production of the Amplified New Testament, we honestly and conscientiously felt it was a mark of intelligence to follow Westcott and Hort. Now, what you have in these books strikes terror to my heart.

It proves, alarmingly, that being conscientiously wrong is a most dangerous state of being. God help us to be more cautious, lest we fall into the snares of the Archdeceiver.

The books he is referring to are *Which Bible* and *True or False* by Dr. D.O. Fuller. These books exposed to Dr. Logsdon the corrupt Greek text Westcott and Hort used to underlay these new versions. The Amplified Bible is called an “expanded translation” because it adds to God's Word in direct opposition to God's Word. (Proverbs 30:6; Revelation 22:18).

29. Westcott denies a bodily resurrection agreeing with the philosopher, Socrates.

"Socrates (said) ... "such as have purified themselves by philosophy live wholly without bodies for the future ... the words are surely memorable... "

This agrees with the cult religion, UNITY.

“Eventually you will be able to have PURIFIED your mind and body ... to such a degree that you will be able to quicken it to spiritual expression as did Jesus the Christ.” (*Have We Lived Before?* by Unity, pp. 65-99)

30. Dr. Wilber N. Pickering, reference Westcott, and Hort:

"The dead hand of Fenton John Anthony Hort lies heavy upon us. The two most popular manual editions of the Greek text today, Nestle-Aland and U.B.S. rarely vary from the Westcott and Hort text. Why is this? Westcott and Hort are generally credited with having furnished the death blow (to the KJT and the Greek text which was used for the previous 1880 years). Subsequent scholarship has tended to recognize Hort's mistake. The Westcott and Hort critical theory is erroneous at every point. Our conclusions concerning the theory apply also to any Greek text constructed on the basis of it (Nestles-Aland, U.B.S. & etc.), as well as those versions based on such text (NIV, NASB, Good News for Modern Man, NEB, L.B., etc.)

31. Lewis Foster, committee member, admits that they do not use actual manuscripts or facsimiles in their new editions.

"The New Testament translators may choose to differ from the decision founded in the Greek text he is using (i.e. Nestles, UBS), but he does not deal with the manuscripts themselves. He works indirectly through the use of the modern Greek text.” (Selecting a Translation of the Bible, pp. 14/15).

32. Philip Comfort, a collaborator on "The New Greek-English Interlinear New Testament, NRSV, and author of *“Early Manuscripts and Modern Translations of the New Testament”* says the following about the NASB.

“Although the NASB translators had claimed consideration was given to the latest available manuscripts with a view to determining the best Greek text, the evidence does not bear this out. On the contrary, the NASB does not reflect the import of the latest available manuscripts.”

33. Dr. Frank Logsdon, Founder of the NASB.

“I must under God renounce every attachment to the NEW AMERICAN STANDARD VERSION. I'm afraid I'm in trouble with the Lord ... We laid the groundwork: I wrote the format; I helped interview some of the translators; I sat with the translator; I wrote the Preface ... I'm in trouble; I can't refute these arguments; its wrong, terribly wrong; it's frighteningly wrong; and what am I going to do about it.

When questions begin to reach me at first I was quite offended ... I used to laugh with others ... However, in attempting to answer, I began to sense that something was not right about the NEW AMERICAN STANDARD VERSION. I can no longer ignore these criticisms I am hearing and I can't refute them ... The deletions are absolutely frightening ... there are so many ... Are we so naive that we do not suspect Satanic deception in all of this?

Upon investigation, I wrote my very dear friend, Mr. Lockman, explaining that I was forced to renounce all attachment to the NASV. The product is grievous to my heart and helps to complicate matters in these already troublous times ... I don't want anything to do with it.

The finest leaders that we have today ... haven't gone into it (the new version's use of a corrupted Greek text), just as I had not gone into it ... that's how easily one can be deceived ... I'm going to talk(to him (Dr. George Sweeting, president of Moody Bible Institute) about these things.

You can say the AUTHORIZED VERSION (KJV) is absolutely correct. How correct? 100% correct ... I believe the Spirit of God led the translators of the Authorized Version. If you must stand against everyone else, stand.”

Dr. Frank Logsdon

Co-founder NASB