

LANDMARK BAPTIST COLLEGE

A DEFENSE OF TWENTY VERSES ERASED FROM THE NIV & NASV

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A DEFENSE OF TWENTY VERSES ERASED FROM THE NIV & NASV

Textual critics that follow the leadings of Westcott and Hort, and delete twenty verses from the Holy Bible are wholly lacking in the Biblical doctrine of verbal, plenary, inerrant, infallible inspiration of Scripture.

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A DEFENSE OF SEVENTEEN VERSES ERASED FROM THE NIV

Section 1 Introduction

*The words of the LORD are pure words: as silver tried
in a furnace of earth, purified seven times. (Psalm 12:6)*

It is proven by scholars and accepted by liberals, cultists, modernists and now even by the popular evangelicals and fundamentalists, that Matt 17:21 is not supposed to be in my Bible. Should you take your pen knife and cut it out? Would you? You would have to also cut Matt 18:11; 23:14; Mark 7:16; 9:44, and 46; 11:26; 15:28. So too Luke 17:36; 23:17 and John 5:4. You would have to trash Acts 8:37; 15:34; 24:7; 28:29; Rom 16:24; and of course I John 5:7. You would also have to rip out most of Matt 5:44 and Luke 9:56 and in Col 1:14 cut out the phrase "Through His Blood". Why have leading fundamentalists and their Bible colleges, like Bob Jones University, accepted this anarchy and taken up their pen knives to cut verses out of the their Bible? What forces are in place that would cause these leading fundamentalists to follow after the liberals and cultists to cut out and discard Scripture verses that honest believers copied and held as sacred and inspired by God for the previous 1900 years? They have followed after modernists and liberals with a flawed method of textual criticism. The tracking of this audacity back to it's diabolic source is strikingly clear.

At first glance it is often unbelievable that this list of deleted verses got here without an outcry from Christianity. The lukewarmness that would cause such apathy toward the very words of God spewed into the world through the veins of Westcott and Hort (W&H). Dr. Sam Gipp describes these two men well when he writes:

“Brook Foss Westcott (1825-1903) and Fenton John Anthony Hort (1828-1892) were two non-Christian¹ Anglican ministers. Fully steeped in the Alexandrian philosophy that 'there is no perfect Bible', they had a vicious distaste for the King James Bible and its Antiochian Greek text, the Textus Receptus.”²

Their misplaced loyalty to a family of corrupted texts was passed on to Nestle-Aland, who published several editions of “The Greek New Testament” The scholarly Nestle-Aland, and the textual criticism behind their work became trusted by the leading evangelicals and even some fundamentalists of Christianity. All this trust was given with little examination of what these textual critics believed about verbal inspiration. One can easily examine the the work of these textual critics and determine that their position on the Bible doctrine of verbal, plenary, inerrant, infallible, inspiration was sorely lacking and theologically dangerous. Their work has so much errant presupposition that fundamentalist should swiftly abandon their methods and their results. Their lax and unBiblical method of textual criticism is thus exposed as we examine their reasons for eliminating these 20 verses from God's Holy Word.

1 [The infidelity of Westcott and Hort is well documented in Dr. Gipp's work entitled “An Understandable History of the Bible”, 1987, Bible Believer's Press, P.O. Box 1249, Pottstown, PA. 19464]
2 Gipp, Dr. Samuel C. Th.D. “The Answer Book” Question Number 44, Internett <http://www.chick.com/reading/books/158/158cont.asp> accessed 10/16/07

Section 2 The Bible Doctrine That Textual Critics Abandoned

New Testament textual criticism is most simply defined as 'recovery of the text of the New Testament.' Dr. Scrivener justifies it's necessity with the following observation:

“No one who has taken the trouble to examine any two editions of the Greek New Testament needs be old that this supposed complete resemblance in various copies of the holy books is not founded on fact. Even several impressions derived from the same standard edition, and professing to exhibit a text positively the same, differ from their archetype and from each other, in errors of the press which no amount of care or diligence has yet been able to get rid of. If we extend our research to the manuscript copies of Scripture or of its versions which abound in every great library in Christendom, we see in the very best of them variations which we must at once impute to the fault of the scribe, together with many others of a graver and more perplexing nature, regarding which we can form no probable judgment without calling to our aid the resources of critical learning. The more numerous and venerable the documents within our reach, the more extensive is the view we obtain of the variation (or VARIOUS READINGS as they are called) that prevail in manuscripts. If the number of these variations was rightly computed at thirty thousand in Mill's time, a century and a half ago, they must at present amount to at least fourfold that quantity.³”

The frustration of dealing with today's textual criticism is that the battles or truth were fought so eloquently in the last two centuries that the straight and narrow path should be more fully occupied than it is today. Indeed the wide gate and the broad path following after W&H's folly has invaded every avenue of evangelical circles. Today, men mindlessly reject the Received Text (TR) and pursue textual criticism with 'older is better' blinders on. Michael W. Holms, a well degreed Professor of Biblical studies at Bethel College in Saint Paul Minnesota, nod's at Erasmus of Rotterdam's excellent analytic tools for textual criticism, but then dismisses Erasmus' effort with this slanderous accusation: “Consequently his (Erasmus) text ended up representing in printed form **a late corrupt form of the Byzantine text-type.**”⁴ He goes on to

3 Scrivener, Frederick Henry “Plain Introduction to the Criticism of the New Testament Vol 1”, Oxford, London, George Bell & Sons, Your Street Covent Garden and New York , 1894, 4th Edition edited by Rev. Edward Millar, M.A. p B2

4 Black, David Alan, & Dockery, David S., “*New Testament Criticism and Interpretation*” Zibdervan Publishing Housem, @1991, pg 109 Textual Criticism essay by Michael Holms, (This compromising book on NT criticism was required reading at Calvary Baptist Theological Seminary, Landsdale Pa, after Dr. Jordon's control was

point out that this 'late corrupt form' called the 'Textus Receptus' ... “was the basis of all the major Europe Protestant translations prior to 1881, including especially the King James of 1611, and **unwarrantedly** dominated the scholarly scene for over three hundred years.⁵” Thus Holms, required reading at our evangelical seminaries, calls W&H's extreme bias toward corrupted Aleph and B⁶ manuscripts, scholarly, while he calls those who would use the traditional text as having a 'superstitious reverence accorded to the TR.⁷

The error that Holms, Black and Dockery are influentially passing on, that the TR is recent and corrupted while the W&H is the pure text based on older and better manuscripts, was birthed in the extreme textualism of Lachmann and Buttmann in 1842! Lachman's “first principle, at which he had hinted in a small edition eleven years before, was to discard the readings of the 'Received Text,' as being in his opinion only about two centuries old; whereas they conflicted with what he conceived to be better authority.⁸” On this false premise, regurgitated by Michael Holms 149 years later, Lachmann errantly discarded the 'recent' TR and would only use “the guidance of the Alexandrian (A), the Vatican (B), the Parisian (C), and four fragments, (P, Q, T, Z) besides an occasional use of the Cambridge manuscript (D):-the old Italian manuscript in Latin :- and the quotation of St. Irenaeus, St. Cyprian, Origen, Lucifer, and Hilary.⁹” Lachmann, however, had only one manuscript, Vatican B, that reached back to the fourth century. When Tischendorf discovered the Sinaiticus manuscript (Ⲛ Hbrw alp) four years

overthrown by an influx of Bob Jones graduates.)

5 ibid Black, pg 109

6 Aleph (Ⲛ) and B manuscripts are the Greek Uncial manuscripts (mss) called Sinaicus and Vaticanus discovered and purchased by Constantine Tischendorf. In 1844 in the Convent of St. Catherine, on Mount Sinai, Tischendorf found monks lighting their stove with a discarded Greek uncial manuscript now nomenclatured Ⲛ .

7 ibid Black, pg 109

8 Miller, Edward, “A Guide to Textual Criticism of the New Testament”, Dean Burgon Society Press, Collingswood NJ, 1886, pg 20 Chapter III “History of Textual Criticism.”

9 Ibid Miller, p 21

later it was found to collaborate the massive deviations of the Vatican B. All the excitement of having two collaborating manuscripts from the fourth century completely overthrew all the proper rules of textual criticism. From that time on the broad gate and wide path which discarded the TR as 'recent and corrupted' and blindly accepted that 'older is better' was paved and well trodden.

Little research is needed to discover the truth of the matter. There is a straight and narrow path that leads to the discovery that the TR is not recent nor corrupted. The clear and proven contention is that the Sinaitic \aleph , and the Vatican B, are the corrupted text. Dean Burgon (1813-1888 AD) demonstrates over and over that the TR was not edited together in the 1500's as Lachmann, Tischendorf, Westcott and Hort continually contend. He states:

“The strength of the position of the Traditional Text lies in its being logically deducible and to be deduced from all the varied evidence which the case supplies, when it has been sifted, proved, passed, weighed, compared, compounded, and contrasted with dissentient testimony. The contrast is indeed great in almost all instances upon which controversy has gathered. On one side the vast mass of authorities is assembled: on the other stands a small group. Not inconsiderable is the advantage possessed by that group, as regards numerous students who do not look beneath the surface, in the general witness in their favour borne by the two oldest MSS. of the Gospels in existence. That advantage however shrinks into nothing under the light of rigid examination. The claim for the Text in them made at the Semiarian period was rejected when Semiarianism in all its phases fell into permanent disfavour. And the argument advanced by Dr. Hort that the Traditional Text was a new Text formed by successive recensions has been refuted upon examination of the verdict of the Fathers in the first four centuries, and of the early Syriac and Latin Versions. Besides all this, those two manuscripts have been traced to a local source in the library of Caesarea. And on the other hand ... the Traditional Text ... has been discovered in the manuscripts of papyrus which existed all over the Roman Empire, unless it was in Asia, and were to some degree in use even as late as the ninth century before and during the employment of vellum in the Caesarean school, and in localities where it was used in imitation of the mode of writing books which was brought well-nigh to perfection in that city.”¹⁰

10 Burgon, John William, “The Causes of the Corruption of the Traditional Text of the Holy Gospels” Burgon, John William (1813-1888), Miller, Edward (1825-1901) (Editor), Publisher: Grand Rapids, MI: Christian Classics Ethereal Library, Publication History: Cambridge: Deighton, Bell and Co. 1896, Rights: Public Domain, Date

The rash assumption that an older manuscript like the Sinaicus \aleph , and the Vatican B are free from corruption is likewise wholly unfounded and more so illogical. How long does it take to corrupt a manuscript? Especially with the corruptions prevalent throughout the Sinaicus \aleph , and the Vatican B, wherein they continually drop the title 'Lord' and the position description 'Christ' from the name of the 'Lord Jesus Christ.' Dropping out the stuff you don't like is not new. The early church leaders warned about these Bible corrupters.

“Eusebius cites the indignation of Dionysius, bishop in Corinth (c. 170 AD), for the heretics; tampering with his personal correspondence as well as the Scriptures: “As the brethren desired me to write epistles, I wrote them, and these the apostles of the devil have filled with tares, exchanging some things, and adding others, for whom there is work reserved. It is not, therefore a matter of wonder, if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared with these.¹¹”

“Ireneaus, a disciple of Polycarp, said of Marcion: “he (Marcion) mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most clearly confessing that the Maker of this universe is His Father ... In like manner, too, he dismembered the epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also, those passages from the prophetic writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.”

Anyone who takes a text from Alexandria Egypt as pure, and the text that has stood solid for 1900 years as corrupt is camping with misled fools. Indeed the Alexandrian family of texts, that is unduly weighted as pure by W&H of old, and Nestle Aland of late, is the corrupted text and these men have called good - evil, and evil - good. This is the brazen error of modern textual criticism and there is no excuse for it's abiding with thinking, researching Christians,

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11 Eusebius Pamphilus, “*The Ecclesiastical History of Eusebius Pamphilus*”, pp160 as quoted in Landmark Baptist College, Haines City, FL, BI-300 Inspiration of Scripture I, Syllabus pp60

especially not with fundamentalists, more so still, not with Baptist's of any stripe.

Before taking up a new Bible translation that has torn out and added words to God's Words one should investigate where it's authors stand on the textual criticism found in W&H's Greek NT which is mimicked in Nestles Aland's Greek NT. For 1,979¹² years now Baptist have taken a solid position on verbal, plenary inspiration which would prevent the demise of these 20 verses. Such a position is well worded by J.B. Tidwell, a stalwart of Southern Baptists:

“ These writers certainly claimed that what they say is of God. To them the inspiration is not just plenary but verbal. They were not left to choose their words promiscuously. Their individuality was preserved, but the words used were given them of God. Not just the thought came from God, but every word with every inflection. Every verse and line, and even upon the tense of the verb, every number of the noun, and every little particle they regarded as coming from God and demanded in the pain of grave disaster that we should preserve it in its entirety.¹³”

Armed with their faulty textual criticism methodology well intended scholars have reeked havoc with the Greek text. Their presumptuous error can be noted by looking at the manuscript evidences for the retention of these 20 verses, and contrasting it with the slim and presumed corrupted evidences for their removal. The unfortunate truth is that all modern English translations, and most foreign language translations (those sponsored by the Bible Societies) are based on the defective methodology, and the defective Greek contained in the Nestle Aland critical text.

12 For demonstration that Baptist are not a denomination and have been in existence for 1,979 years since Christ's resurrection see Baptist perpetuity in Mason, Ron, “The Church that Jesus Built” also Carroll, J.M., “The Trail of Blood”, Christian, John T. “A History of the Baptists Volume I” , and/or Stringer, Phil, “The Faithful Baptist Witness”

13 Tidwell J.B., Chairman, Bible Department, Baylor University, (1910-1946), “Thinking Straight About the Bible, or Is the Bible the Word of God” (1935), from Southern Baptists Site <http://www.sbc.net/aboutus/heritage/tidwell.asp> accessed 11/01/07

Section 3 The Twenty Verses Textual Critics Ripped Out

In most of these instances for these 20 verses, the whole verse has been ripped out of each version herein illustrated. For some of the verses they have been ripped up, rather than ripped out. Below is a table of how each verse reads in the Holy Bible, then in the W&H Greek NT, both the New International Version (NIV) and the American Standard Version (ASV), and then the New American Standard Version (NASV).

Holy Bible Common Text	W&H	NIV/ASV	NASV
1 Mt 17:21 Howbeit this kind goeth not out but by prayer and fasting.	Mt 17:21	Mt 17:21	Mt 17:21 [But this kind does not go out except by prayer and fasting] Note "Most ancient mss. omit this verse"
2 Mt 18:11 For the Son of man is come to save that which was lost.	Mt 18:11	Mt 18:11	Mt 18:11 [For the Son of Man has come to save that which was lost.] Note "Most ancient mss. omit this verse"
3 Mt 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.	Mt 23:14	Mt 23:14	Mt 23:14 [Woe to you, scribes, and Pharisees, hypocrites, because you devour widows houses, even while for a pretence you make long prayers: therefore you shall receive greater condemnation.] Note "This verse not found in the earliest mss."

Holy Bible Common Text	W&H	NIV/ASV	NASV
4 Mr 7:16 If any man have ears to hear, let him hear.	Mr 7:16	Mr 7:16	Mr 7:16 (See footnote.)
5 Mr 9:44 Where their worm dieth not, and the fire is not quenched.	Mr 9:44	Mr 9:44	Mr 9:44 (See footnote.)
6 Mr 9:46 Where their worm dieth not, and the fire is not quenched.	Mr 9:46	Mr 9:46	Mr 9:46 (See footnote.)
7 Mr 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	Mr 11:26	Mr 11:26	Mr 11:26 (See footnote.)
8 Mr 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.	Mr 15:28	Mr 15:28	Mr 15:28 (See footnote.)
9 Lu 17:36 Two men shall be in the field; the one shall be taken, and the other left.	Lu 17:36	Lu 17:36	Lu 17:36 (See footnote.) (NOTE: This whole verse also errantly omitted from online Bible copy of TR)
10 Lu 23:17 (For of necessity he must release one unto them at the feast.)	Lu 23:17	Lu 23:17	Lu 23:17 (See footnote.)
11 Joh 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.	Joh 5:4	Joh 5:4	Joh 5:4 (See footnote.)
12 Ac 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.	Ac 8:37	Ac 8:37	Ac 8:37 (See footnote.)
13 Ac 15:34 Notwithstanding it pleased Silas to abide there still.	Ac 15:34	Ac 15:34	Ac 15:34 (See footnote.)
14 Ac 24:7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,	Ac 24:7	Ac 24:7	Ac 24:7 (See footnote.)
15 Ac 28:29 And when he had said these words, the Jews departed, and had great reasoning among themselves.	Ac 28:29	Ac 28:29	Ac 28:29 (See footnote.)
16 Ro 16:24 The grace of our Lord Jesus Christ be with you all. Amen.	Ro 16:24	Ro 16:24	Ro 16:24 (See footnote.)

Holy Bible Common Text	W&H Greek NT	NIV & ASV	NASV
17 1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 1Jo 5:8 And there are three that bear witness in	1Jo 5:7 οτι τρεις εισιν οι μαρτυρουντες εν το ουρανο ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εινω 1Jo 5:8	1Jo 5:7 For there are three that testify: I Jo 5:8 The Spirit, the water and the blood; and the three are in agreement.	I Jo 5:7 And it is the Spirit who bears witness, because the Spirit is the truth. I Jo 5:8 For there are three that bear witness, the Spirit and the

Holy Bible Common Text	W&H Greek NT	NIV & ASV	NASV
earth, the Spirit, and the water, and the blood: and these three agree in one.	και τρεις εισιν οι μαρτυροντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν		water and the blood; and the three are in agreement.
18 Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:	Χολ 1:14 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των αμαρτιων	Col 1:14 in whom we have redemption, the forgiveness of sins:	Col 1:14 in whom we have redemption, the forgiveness of sins.
19 Mt 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;	Μτ 5:44 εγω δε λεγω υμιν αγαπατε τους εχθρους υμων ευλογειτε τους καταραμενους υμας καλως ποιειτε τους μισουντας υμας και προσευχεσθε υπερ των επηραζοντων υμας και διωκοντων υμασ	Mt 5:44 But I tell you: Love your enemies and pray for those who persecute you,	Mt 5:44 But I say to you, love your enemies and pray for those who persecute you
20 Lu 9:56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.	Λυ 9:56 ο γαρ υιος του ανθρωπου ουκ ηλθεν θυλας ανθρωπων απολεσαι αλλα σωσαι και επορευθησαν εις ετεραν κωμην	Lu 9:56 and they went to another village	Lu 9:56 and they went to another village

It is obvious in the table above that 16 of the verses have been completely eliminated by the shoddy and bias textual criticism of Westcott and Hort. Four of the verses have been butchered and gutted by their penknife. These two were scribes like Jehudi¹⁴ was scribe for Jehoiakim, very quick with a penknife and fire. Eager to rip out and destroy God's Words. They are esteemed and verbally mimicked by Nestles and Aland who gave us the corrupted Greek text that is used in ALL modern English translations. It is diabolical that every Bible Society has welcomed this corrupted Greek text for every Bible translation effort that they undertake. At first glance it looks like a tremendous Satanic victory party for the corruption of God's Words. Nestle and Alan compel people of all stripes to pass through the wide gate and traverse the broad path to

¹⁴ Jer 36:23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

holding up a gutted Bible and saying “The bibles say, ... perhaps, ... we think ... which is better interpreted.” There is, however, a narrow gate and straight path wherein a few still stand and say “Thus saith the Lord!” Don't leave that path, and if you have 'labor to enter into that gate' and use that phrase.

Nestle and Aland used an apparatus to justify their elimination and gutting of these verses from your Bible. They thereby attempt to legitimize the faulty assumptions of made by Lachman and swallowed by Westcott and Hort. From an uneasy stance of trusting their manuscript work it is still clear they retained the bias toward the corrupted texts of Origin from Alexandria Egypt. The table below shows each verse's manuscript evidence for retention and deletion. This data is taken directly from The Greek New Testament Nestle-Aland 4th revised edition¹⁵. If it were to be weighed without knowledge of the corruption in the Alexandrian line of texts nor the bias against the Byzantine family of texts, it would still be obvious that they had no business nor justification for ripping God's Words from the Holy Bible. Take a moment to understand the various designations of manuscript evidences before perusing the table.

NOTES on the designations of the manuscript evidences referenced¹⁶:

1) Papyri - The 97 fragile papyri sheets that they accessed are designated as P^{1,2,3,... 97} Here they call upon evidence from six of these: P⁷⁵ containing just the gospels and dated early III century, P⁶⁶ containing just the gospels and dated about 200, P⁴⁵ containing just the Gospels and Acts and dated III century, P⁷⁴ containing just the Acts and General Epistles and dated VII century, P⁴⁶ containing just the Pauline Epistles and dated about 200 AD, P⁶¹ containing just the Pauline Epistles and dated about 700 AD.

2) Unicals - The 300 Unical manuscripts are designated by numbers 01 through 0300 with the leading zero, or with the capital letter of the old designation. The Greek capital letters of Δ (delta), Θ (theta), Ξ (chi), Σ (sigma), Ψ (phi) are also used, and the Hebrew letter א (alph) is used to designate Unical 01, the corrupted Sinaiticus rescued from the trash can by Tischendorf

15 Aland, Kurt, Aland, Barbara “The Greek New Testament” Fourth Revised Edition, United Bible Society, @ 1966, 1968, 1975, 1983, 1993, 1994, 1998

16 Aland, *ibid* pp 1*-37*

in 1844. The letter B (03) designates the infamous but corrupted Vaticanus uncial manuscript.

3) Minuscules - The over 2,800 minuscules manuscripts are designated 1-2818 without the leading zero. Nestle and Aland separated out two families of designated f1, f13, in these instances I included the family lists. Nestle and Aland also designated the vast majority of minuscules as category III, i.e. having a “considerable Byzantine influence.”¹⁷ These they designated as “Byz” and considered them corrupted by that influence.¹⁸

4) Lectionaries – The over 2,000 lectionaries available were pared down to 70 'representative' ones by Nestle and Aland. This paring down, again showed the bias against the Byzantine influence mentioned for the minuscules.¹⁹

5) Early Versions – The early versions are important witnesses for the Greek texts and are designated as follows:

- Latin Itala, designated 'it'. The Old Latin version used and proliferated by the Waldenses²⁰. with 63 of the over 80 manuscripts included by Nestle and Aland.
- Latin Vulgate designated 'vg'. The Catholic revised version of Jeromes (born 340 A.D.) Latin Bible. Jeromes Vulgate was first commissioned by Pope Damasus I (366-389 A.D.) as the new official Catholic Latin translation to replace the Itala and several other Latin translations then in existence²¹. It is tainted with corruptions and Catholic revisions and Nestle and Aland referenced 3 of the fifth century versions.
- Syriac designated as 'syr'. Eight versions of the Syria language versions were referenced. The s and c of the 3rd/4th cent., the p and ph of the 5th cent. the h, hmg and hgr, of the 6th cent. and the palestinian, pal, of the 6th cent.
- Copic designated as 'cop'. Eight versions of the Copic language versions of the 3rd cent. were referenced. These are the sa, bo, pho, meg, mf, fay, ach, ach2 manuscripts.
- Armenian designated 'arm' from the 5th cent.
- Georgian designated 'geo' from the 5th cent. Two revisions are referenced as 1 and 2. The A and B manuscripts are cited as two lines of the latter when they differ.

17 Aland, *ibid* pp 5*

18 They followed the unsupported reasoning of Lachmann and then W&H that there was a man made 2nd and 3rd century conspiracy to unify the Scriptures and exclude the deviants that they favored. We would contend that no such man made conspiracy is evidenced and any unification was Supernatural not man made.

19 Aland, *Ibid* pp 20*-21*

20 Wilkinson, Benjamin G., “*Our Authorized Bible Vindicated*”, 1930, (Wilkinson was SDA who wrote an excellent poplar history of the textual lines.) as quoted in BI-300 Inspiration of Scripture Syllabus pp 81-82 “Since Italy, France, and Great Britain were once provinces of the Roman Empire, the first translations of the Bible by the early Christians in these parts were made into Latin. The early Latin translations were very dear to the hearts of those primitive churches, and as Rome did not send any missionaries toward the West before A.D. 350, the early Latin Bibles were well-established long before those churches came into conflict with Rome. Not only were such translations in existence and well-established long before the Vulgate was adopted by the Papacy, but the people for centuries refused to supplant their Old Latin Bibles with the Vlgate. God in His wisdom invested these Latin versions by His Providence with a charm that outweighed the learned artificiality of Jerome's Vulate. For nine hundred years, we are told, the Old Latin held its own after the Vulgate appeared. The critical version of Jerome never displaced it, and only replaced it when the Latin ceased to be a living language.”

21 Stringer, Phil, Dr. “BI-300 Inspiration of Scripture I, Syllabus”, Landmark Baptist College, Haines City, FL 33844 pp 81

- Ethiopic designated 'eth' from about 500 A.D. There are 4 versions of the Ethiopic language translation referenced and listed as ro, pp, TH, and ms. The latter having only Matt 1-10.
- Slavonic designated 'slav' from the 9th cent.

6) Greek Church Fathers – There were 116 Greek Church Leaders referenced and these are designated herein by name in alphabetical order. Parentheses, () indicate a deviation in minor detail. Superscripts indicate some statistic, language deviation or variant not in their quotation. When both present the Greek Leaders are separated from the Latin with a semicolon.

7) Latin Greek Fathers – There were 61 Latin Church Leaders referenced and these are designated herein by name in alphabetical order. Parentheses, () indicate a deviation in minor detail. Superscripts indicate some statistic, language deviation or variant not in their quotation.

Ref	Retention Evidence	Deletion Evidence	Agreement
1 Mt 17:21	C D E F H N Σ L W Δ f ¹ (1 118 131 209 1582 ++) f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 157 180 205 1505 / 1074 565 597 700 892 ^c 1006 1010 1071 1241 1243 1292 1342 1424 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F H N Σ above.) <i>Lect (the majority of them)(L84 L514)</i> it ^a , aur, b, c, d, f, ff2, g1, l, n, q, r1 vg (syr ^p , h) cop ^(meg) , bopt ^{arm} eth ^{pp} , TH ^{geo} B slav Origen Asterius Basil Chrysostom; Hilary Ambrose Jerome Augustine	⊗* B Θ 33 579 892* / 253 it ^e , ff1 syr ^c , s, pal cop ^{sa} , bopt eth ^{ms} geo ¹ , A	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
2 Mt 18:11	D E F G H N Σ L ^c W Δ Θ ^c 078 ^{vid} 1 ^c 28 180 205 565 579 597 700 892 ^c 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F H N Σ above.) <i>Lect AD</i> it ^(a) , aur, (b), c, d, (f), ff2, g1, (l, n), q, r1 vg syr ^c , p ^{arm} eth geo slav Chrysostom; Hilary Chromatius	⊗* B L* Θ* f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 1* 33 892* it ^e , ff1 syr ^s , pal cop ^{sa} , meg, bopt Origen ^{vid} Eusebian Canons; Juvencus Jerome	[B] Nestle Aland team concurs the deletion to be ALMOST CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
3 Mt 23:14	E F G H O Σ W Δ 0102 0107 0233 f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 157 180 565 579 597 700 892 ^c 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F G H O Σ above.) <i>Lect (the majority of them) 1547 (1673^{1/2})</i> t ^{AD} 1/2 it ^b , c, f, ff2, h, l, r1 vg cl syr ^c , h, p, palmss) cop ^{bopt} , bomss eth slav Chrysostom; Hilary	⊗ B D L Θ f ¹ (1 118 131 209 1582 ++) 33 205 892* it ^a , aur, d, e, ff1, g1 vg syr ^s , (palms) cop ^{sa} , meg, bopt ^{arm} geo Origen ^{gr, lat} Eusebian Canons Cyril; Jerome	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
4 Mr 7:16	A D E F G H Σ L W Δ ^c Θ f ¹ (1 118 131 209 1582 ++) f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 33 157 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1424 1505 Byz (indicating the majority of 5000 Byzantine Greek manuscript evidence! Including E F G H Σ above.) <i>Lect^{1/2} L^{AD} L68^{1/2} L76^{1/2} L184^{1/2}</i>	⊗ B L Δ* 0274 28 1342 2427 <i>Lect^{1/2}</i> cop ^{samss} , bopt ^{geo} 1	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.

Ref	Retention Evidence	Deletion Evidence	Agreement
5	Mr 9:44 L673 ^{1/2} L813 ^{1/2} L1223 ^{1/2} it ^a , aur, b, c, d, f, ff2, i, l, n, q, r1 vg syr ^s , p, h, pal _{cop} samss, bopt _{arm eth geo} ² slav	⌘ B C L W Δ Ψ 0274 f ¹ (1 118 131 209 1582 ++) 28 205 565 892 2427 it ^k syr ^s , pal _{cop} ^{sa, bo, fay} arm geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
6	Mr 9:46 A D E F G H N Σ Θ f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 157 180 579 597 700 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H N Σ above.) <i>Lect (the majority of them)</i> it ^a , aur, b, c, d, f, ff2, i, l, q, r1 vg syr ^p , h (eth) slav Irenaeus ^{lat.} , Chromatius Augustine	⌘ B C L W Δ Ψ 0274 f ¹ (1 118 131 209 1582 ++) 28 205 565 892 2427 it ^k syr ^s cop ^{sa, bo, fay} arm	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
7	Mr 11:26 A C D E F G H N Σ Θ f ¹ (1 118 131 209 1582 ++) f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 33 157 180 579 1006 1010 1071 1241 1243 1292 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H N Σ above.) <i>Lect (the majority of them)</i> it ^a , aur, b, c, d, f, ff2, i, l, q, r1 vg syr ^p , h cop ^{bopt} eth slav Cyprian Speculum	⌘ B L W Δ Ψ 157 205 565 597 700 892 1342 2427 it ^{k, l} syr ^{sl} cop ^{sa, bopt} arm geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
8	Mr 15:28 E F G H Δ Θ 083 0250 f ¹ (1 118 131 209 1582 ++) f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 33 180 205 565 579 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H above.) L L84 ^{1/2} L211 ^{1/2} L292 ^{2/3} L384	⌘ A B C D Ψ 157 2427 <i>Lect (the majority of them)</i> it ^{d, k} syr ^s cop ^{sa} , bopt	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.

Ref	Retention Evidence	Deletion Evidence	Agreement
9	<p>Lu 17:36</p> <p><i>L</i>524^{1/2} <i>L</i>^{AD} it^{aur, c, ff2, l, n, r1} vg cop^{bopt} syr^{p, h, pal} arm eth geo slav Diatessaron^{arm} Origen^{vid} Eusebius; Jerome</p> <p>D f¹³(13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 180 579 700 1006 1071 1243 <i>Lect</i>(64 of them including L68 L76 L673 L813 L1223 <i>LAD</i>) it^{a, aur, b, c, d, e, f, ff2, i, l, q, r1} vg syr^{c, s, p, h} arm ethTH slav Ambrose</p>	<p>P⁷⁵ ⋈ A B E G H N Q L W Δ Θ Ψ</p> <p>f¹(1 118 131 209 1582 ++) 28 33 157 205 565 597 892 1010 1241 1292 1342 1424 1505 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including E G H N Q above.) <i>L184 L292 L514 L950 L1552</i> vg^{ms} cop^{sa, bo} eth^{pp} geo Basil; Jerome Maximus</p>	<p>[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.</p>
10	<p>Lu 23:17</p> <p>⋈ D E F G H N W Δ Θ Ψ 083 0250</p> <p>f¹(1 118 131 209 1582 ++) f¹³(13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H N above.) <i>Lect</i> (the majority of them) it^{aur, b, c, d, e, f, ff2, l, q, r1} vg syr^{c, p, s, h} cop^{bomss} arm eth geo slav Eusebian Canons; Augustine</p>	<p>P⁷⁵ A B L T 070 892 1241 it^a vg^{ms}</p> <p>cop^{sa, bopt}</p>	<p>[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.</p>
11	<p>Joh 5:4</p> <p>A C E F G H L Δ Θ Ψ 047 078 0233</p> <p>f¹(1 118 131 209 1582 ++) f¹³(13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including E F G H above.) <i>Lect</i> (the majority of them) it^{a, aur, b, c, e, ff2, j, r1} vg^{cl} syr^{h, p, pal} cop^{bopt} eth slav Didymus^{dab} Chrysostom Cyril^{lem} ; Tertullian Hilary Ambrose</p>	<p>p^{66, 75} ⋈ A B C* D T W^{supp} 0141</p> <p>33 157 it^{d, f, l, q} vg^{ww, st} syr^c cop^{sa}, pbo, bopt, ach² arm geo Amphilochius</p>	<p>[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.</p>
12	<p>Ac 8:37</p> <p>36 307 453 610 945 1678 1739 1891</p> <p><i>L1178 LAD</i> it^{ar, c, dem, gig, i, p, pb,} ro, t, w vg^{cl} syr^h cop^{meg} arm ethTH geo slav Irenaeus; Cyprian Ambrosiaster Pacian Chromatius Augustine Speculum</p>	<p>P^{45, 74} ⋈ A B C L P Ψ 33^{vid} 81</p> <p>181 614 1175 1409 2344 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) <i>Lect</i> (the majority of them) vg^{ww, st} syr^p cop^{sa, bo} eth^{pp} Chysostom; Ambrose</p>	<p>[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not</p>

Ref	Retention Evidence	Deletion Evidence	Agreement
13 Ac 15:34	C D 33 36 181 307 453 610 945 1175 1409 1678 1739 1891 2344 <i>L1178</i> it ^c , d, ar, gig, l, ph, ro, w _{vg} ^{mss} , cl _{syr} ^h cop ^{sa} , bomss arm eth geo slav Cassiodorus	ⲡ ⁷⁴ Ⲭ A B E Ψ 81 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) it ^{dem} , e, p _{vg} ^{ww} , st _{syr} ^p cop ^{bo} Chysostom	concur. [A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
14 Ac 24:7	E Ψ 33 36 181 307 453 610 614 945 1409 1678 1739 1891 2344 2464 <i>Byz</i> Pt (indicating part of the majority of the 2818 Greek manuscript evidence!) it ^{ar} , c, dem, e, gig, p2, pb, ro, w _{vg} ^{cl} syr ^p , h arm eth slav Chrysostom mss ^{acc} , to Bede	ⲡ ⁷⁴ Ⲭ A B 81 1175 <i>Byz</i> Pt (indicating part of the majority of the 2818 Greek manuscript evidence! Including L P above.) <i>L1178</i> it ^{p*} , s _{vg} ^{ww} , st _{cop} ^{sa} , bo geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
15 Ac 28:29	36 307 453 610 614 945 1409 1678 1891 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) <i>Lect (the majority of them)</i> it ^{ar} , c, gig, p, ph, w _{vg} ^{cl} syr ^h arm ^{ms} eth TH slav Chrysostom; Cassiodorus ^{vid}	ⲡ ⁷⁴ Ⲭ A B E Ψ 048 33 81 181 1175 1739 2344 2464 <i>L60</i> it ^{dem} , c, ro, s _{vg} ^{ww} , st _{syr} ^p cop ^{sa} , bo arm eth ^{pp} geo	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
16 Ro 16:24	D F G P Ψ 6 33 104 256 263 365 424 436 459 1175 1241 1319 1573 1852 1881 1912 2200 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including L P above.) <i>Lect (about all 69 of them)</i> it ^{ar} , d, f, g, mon, o _{vg} ^{cl} , ms _{syr} ^h , p _{cop} ^{boms} arm eth geo slav Theodoret; Pelagius Ambrosiaster	ⲡ ⁴⁶ , 61 Ⲭ A B C 0150 81 1739 1962 2127 2464 it ^b _{vg} ^{ww} , st _{cop} ^{sa} , bo Origen ^{lat}	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
17 1John 5:7-8	61 629 88 ^{v.r.} 221 ^{v.r.} 429 ^{v.r.} 629 636 ^{v.r.} 918 2318 <i>L</i> ^{AD} _{vg} ^{cl} arm ^{mss} it ^l , q _{vg} ^{mss} (Cyprian) (Ps-Cyprian) (Priscillin) Apeculum Varimadum Ps-Vifilius Fulgentius	Ⲭ B 048 ^{vid} 33 81 322 333 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1846 1881 2138 2298 2344 2464 <i>Byz</i> (indicating the majority of the 2818 Greek manuscript evidence! Including K P L above) it ^{ar} _{vg} ^{ww} , st _{syr} ^p , h _{cop} ^{sa} , bo arm ^{mss} , eth geo slav Clement ^{lat} (Origen ^{lat}) (Cyril) Ps-Dionysius ^{vid} (John-Damascus); Rebaptism Ambrose Augustine Quodvultdeus Facundus	[A] Nestle Aland team concurs the deletion to be CERTAIN. Note that the assertion that this reference is 'recent' or from Erasmus' effort is completely unfounded and false.

Ref	Retention Evidence	Deletion Evidence	Agreement
18 Col 1:14	424 1912 2200 2464 <i>L147 L590 L592 L593 L1159</i> vg ^{cl} syr ^h arm slav Gregory-Nyssa; Victoinus-Rome Sassiodrurus	⌘ A B C D ¹ F G Ψ 075 0150 6 33 81 104 256 263 365 436 459 1175 1241 1319 1573 1739 1852 1881 1962 2127 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including K L P above.) <i>Lect(64 of them)</i> it ^{ar, b, d, f, g, mon, o} vg ^{ww, st} syr ^{p, pal} cop ^{sa, bo} eth geo Athanasius Didymus ^{dub} Chrysostom Theodore ^{lat} Cyril; Ambrosiaster Ambrose Pelagius Augustine	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
19 Matt a 5:44a	D E L W Δ Θ Σ f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E Σ above.) <i>Lect (the majority of them)</i> <i>L866 L1016</i> it ^{a, aur, b, c, d, f, ff1, g1, h, l} vg arm ^{mss} syr ^{h, p, pal} cop ^{bopt} geo ^{1, 2} slav eth ^{pp, TH} slav Athenagoras Clement Eusebius Arsenius Chrysostom Theodoret; Ambrose Chromatius Jerome Augustine Tertullian Lucifer Speculum	⌘ B f ¹ (1 118 131 209 1582 ++) 205 it ^k syr ^{c, s} cop ^{sa, bopt} Theophilus Irenaeus ^{lat, vid} Origen Adamantius; yprian Faustus-Milevis	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
19 Matt b 5:44b	D E L W Δ Θ Σ f ¹³ (13 69 124 174 230 346 543 788 826 828 983 1689 1709 ++) 28 33 180 565 579 597 700 892 1006 1010 1071 12 41 1243 1292 1342 1424 1505 Byz (indicating the majority of the 2818 Greek manuscript evidence! Including E Σ above.) <i>Lect (the majority of them)</i> <i>l76 L241 L253 l524 L547 L563 L858 L1223</i> it ^{a, aur, b, c, d, f, ff1, g1, h, l} vg arm ^{mss} syr ^{h, p, pal} cop ^{bopt} geo ^{1, 2} eth ^{pp, TH} slav Theophilus Clement Origen ^{1/6} Eusebius Basil (Gregory-Nyssa) (Nilus) Arsenius Chrysostom (Ambrose) (Chromatius) Jerome ^{1/3}	⌘ B f ¹ (1 118 131 209 1582 ++) 205 it ^k syr ^{c, s} cop ^{sa, bopt} cop ^{tsa, bopt} eth ^{ms, pp} (Athenagoras) Origen ^{5/6} (Adamantius); Tertullian Cyprian Lucier Jerome ^{2/3} Faustus-Milevis Augustine (Speculum)	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers holding to verbal inspiration of the Scriptures do not concur.
20 Luke 9:56	D K Θ f ¹ (1 118 131 209 1582 ++) f ¹³ (13 69 124 174 230 346 543 579 788 826 828 983 1689 1709 ++) 180 205 597 700 1006 1243 1292 1505	⌘ ^{45, 75} A B C E G H L W Δ Ξ Ψ 28 33 157 565 892 1010 1071 1241 1342 1424 Byz ^{pt} (indicating part of the majority of the 2818 Greek	[A] Nestle Aland team concurs the deletion to be CERTAIN. Bible believers

Ref	Retention Evidence	Deletion Evidence	Agreement
	<p>Byz^{Pt} (indicating part of the majority of 2818 Greek manuscript evidence! Including E Σ above.) <i>Lect</i>^{Pt}, AD, 2/3 it a, aur, b, c, d, e, f, q, r1 vg cl, ww syr^c, h, p, pal cop^{sa}, bopt geo ethTH slav^{mss} Ambrosiaster Ambrose (Epiphanius) Chrysostom Theodore^{vid}</p>	<p>manuscript evidence! Including E G H above.) <i>Lect</i>^{Pt}, AD, 1/3 it^l vgst syr^s cop^{sa}, bopt eth^{pp} slav^{mss}</p>	<p>holding to verbal inspiration of the Scriptures do not concur.</p>

There are 1486 references for the retention of these 20 verses and 687 references for their deletion. This overwhelming numerical imbalance is evident despite the Nestle and Aland twisted bias about the 'considerable Byzantine influence' covered in the notes above. Easily over twice as many manuscripts attesting that these 20 verses should be completely in our Holy Bible, although they are not in Westcott and Hort's bible, not in Nestle and Aland's bible, and, consequently not in the NIV, ASV, NASV nor other modernist, cultist and Catholic bibles. Shame on them for believing these 'textual critics' with corrupted bibles. Shame on evangelicals for following after their misleading. And shame shame on the fundamentalists who left the straight and narrow path for this broad path of diabolical deception.

Behold, I come quickly; and my reward is with me,

NOTES

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