

Fundamentalist Inconsistencies on the Bible Issue

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By: Clélia Almeida

Maryland Baptist Bible College and Seminary

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1. "I don't have any other Bible than the Critical Text Modern Bible."
2. "The field director is using it."
3. "The people do not want to change."
4. "The T. R. based Bible is too difficult to read."
5. "Some people only talk about this issue, and if you talk too much about it, this hurts the ministry and prevents teaching about more important things."
6. "This does not bring glory to God."
7. "This issue brings division."
8. "The New Christians do not understand this issue."
9. "People say that the T.R. text does not flow and is harder to memorize."
10. "The Bible translated from the Critical Text is a better translation than the one from the T.R."
11. "I am not aware of a Bible issue here in our part of the country."
12. "You are not a scholar, and you are not fluent in Hebrew or Greek, so you do not have the right or knowledge to talk about it."
13. "We have to rely on godly men like J. B. Williams."
14. "You are not a Bible critic, so it is none of your business."
15. "What do you have to do with a language that is not yours? It is none of your business."
16. "We should only care about our part of the vineyard."
17. "We should not be fruit inspectors of other people's vineyards."
18. "English is my language and the King James is my Bible, and that is it."

19. "I cannot speak or read the Bible in your language; therefore I cannot help you with the Bible issue."
20. "This is what Bob Jones University stands for."
21. "This topic is complicated and cannot be explained easily."
22. "I was called to preach Jesus, not to criticize others and correct the Bible."
23. "Talking about this issue too much is a side track from the Devil."
24. "If I tell them (the nationals) the mistakes of the translations in the foreign mission field and minimize their Bibles, it will destroy their confidence in me and in the Word of God."
25. "This issue is a hobby horse."
26. "I try not to get involved with this issue."
27. "I do not know that language; therefore, I cannot help you in relation to what Bible you should use. The only language I speak is English."

VI. CONCLUSION (Solution)

INTRODUCTION (Problem Presentation)

This research intends to be very practical. By showing how Brazilian Baptist history affected this author's own personal life experience, the main purpose of this work is to make the reader understand how history can repeat itself and bring apostasy using anyone and any movement, if one is not attentive. The intent is to give warning to the fundamentalists, helping the reader to understand the concepts behind the encountered daily deceit, but keeping the emphasis on the practical side. It will be clear that one's actions today will affect one's family, church, and society drastically in less than thirty years. The research includes only the Christian realm, excluding actions of secular history and its effects in the general society.

After a general overview on the philosophical tendencies that bring apostasy, two main topics will be found. First, there will be a brief historical mention about the Southern Baptist movement in Brazil at its beginnings, transitions, decay, corrosion of the Biblical authority, and how it affected this author's life with the Gospel and lifestyle. Most information will be from Brazilian Southern Baptist sources and previous findings by this author and her husband throughout the years, which were translated into English for this research. Second, there will be the mention of 27 excuses personally presented to this author and her husband in the day to day life in the last couple of years. All began two years ago through the search for missionaries to work with in Brazil. Surprisingly, as this author's husband would state his position on Bible and standards, there was a great source of excuses for inconsistencies. The idea to write them down began. Most came from missionaries. No interview was performed. They were uttered naturally and, most of the time, unintentionally by godly and sincere fundamental Baptist missionaries, pastors, leaders, and friends. This brought a great personal burden and concern for oneself and others to be on guard to avoid unattended words, influences, and actions to deviate from Biblical

accuracy. If not swept away, anyone can at least lean into apostasy and also provide the means to promote it, without ever noticing.

Since these are Fundamental Baptist movement examples, the information is intended to be for the Fundamental Baptist reader. The same will be able to relate and examine the personal circumstances to take his/her conclusions about the movement and personal life within it. There will be a logical parallel which will be made concerning the Baptist movement of then and now. Hopefully, this will bring a more conscious consistency and better zeal to contend for the faith of true Christianity “once delivered to the saints” of today and tomorrow.

AN INEVITABLE HISTORICAL CYCLE? (Problem Identification)

Is it true that it is impossible to avoid the cycle of 1st generation revival, 2nd generation stagnation and 3rd generation apostasy? This seems to be so common in all realms of society (i. e. family morals, traditions and activities). It can be referred to in many ways; for example, in Brazil it is said: “Rich father, noble son, poor grandson”. In relation to Christianity, which is the main focus, Dr. D. A. Waite, exposing the drift of the GARBC,¹ has mentioned in one of his works and preachings about the four “M’s”: “**Man, movement, machine and monument.**” In a more summarized form, it also can be referred as “**Revival, Education, and Culture.**”²

First, a **revival** always includes a leader which is the “Man” starting this movement. This godly man begins a historical pattern “in a form of a revival, a spiritual awakening which leads its

1 GARBC: General Association of Regular Baptist Churches

2 H. D. Williams, *The Lie that Changed the Modern World, a Refutation of the Modernist Cry: “Poly-Scripturae”* (The Bible for Today Press, 2004) 79.

followers away from the world system and into Bible literalism. The Reformation is a good example.”³ This man, however, does not necessarily need to make a national and international impact as the reformation. Many small local movements or churches are started each day by a godly leader or missionary to break away from the world (e. g. apostasy and/or paganism).

Once the movement is started, the second step is **education**. The Reformation, for example, “had nowhere to send its converts to learn the Bible.”⁴ This applies to many pastors and missionaries today, who may find no viable place for preparing the saints. Within this author's knowledge, there is no place in Brazil which is completely sound for true Fundamentalists. “So the second step is to build your own schools and train your own preachers and teachers.”⁵ The machine begins to function for the movement.

After the many years of step number one of “**revival**” or “**man and movement**,” in the second step of “**education**” or “**machine**,” the lack of resources is exchanged in about twenty-five years for a good, if not great, functional building. The machine is the structure that comes with the educational success of the movement. After that, many seem to begin to appreciate the “ 'finer' things of life. Pastors and missionaries start to gain acceptance in the community. The Christians begin to have a culture which is separate from but parallel to that of the world. This leads to the final step of apostasy.”⁶

“The third step is **culture**. Once a movement has established itself, it forms its own culture. This process takes from 50 to 100 years. After this period of time, the movement has proved to the world that it is not a 'fly by night' outfit.”⁷ Fundamentalism has proved to be something

3 Ibid.

4 Ibid.

5 Ibid.

6 Ibid.

7 Ibid.

permanent. And during this time, it no longer has preachers with no education, considered backwoods 'hicks', which preached nothing but 'hell, fire, and damnation.'⁸ As for the Reformation, “preachers... graduated from basements and dungeons to the pulpits of the largest, fastest growing churches in Europe, they realized that they had fought their way to victory.”⁹ Unfortunately, as the “clergy” sees the work done and the many growing schools, they now may be tempted to admire all the work “they did” and pride themselves.

Culture and status appeal to the flesh. It is good to explain at this time that having culture and status is not bad. They can be used greatly if a Christian has God first (e. g. Job, Moses, the Ethiopian Eunuch, and Paul). That is, to have his/her Biblical priorities straight. In practice, however, most people cannot handle much culture and/or status. Under this condition there will be greater temptation and the Christian needs to seek the Lord to know his/her limits.

The worldly society also does not appreciate the competition of the “other” group's also having great institutions and leaders. The world, therefore, begins to call Christians to join them, to unite forces for even “greater” things, respect and benefits. The schools and churches, now lured to receive power from man and not God, slowly begin to exchange the Bible for worldly things (i. e. the fine, the cultural, the artistic, and/or the entertaining things). Leaders and “college professors are hired according to their academic abilities first and the spiritual convictions second. Statements like 'We must have the best' and 'I want to be first-class' are used to comfort the fears of anyone who feels that the churches and schools seem a little worldly.”¹⁰ The problem is: to whom are they saying they want to be the best? The world or God? These “leaders” will ignore the “common” Christian comments, critiques, and concerns because they hold the “knowledge” and most of all the “authority.”

⁸ Ibid.

⁹ Ibid, 80.

¹⁰ Ibid.

Once the decaying movement finds itself with a great number of these power-hungry leaders, there is no return. Christians begin to worship their “Culture” and what is left is a new “Culture” within the “Monuments” built by forgotten holy men. When all the leading figures die, the ones left behind are contaminated and cannot keep the success going in the eyes of God.

Is this phenomenon beyond anyone's power? Does it simply invade the home and family and nothing can be done? Throughout this author's life, this reality was preached as “inevitable” in society, church life, and personal life by her family and known leaders. Is it something that cannot be identified despite faithfulness?

History will repeat itself, but it changes the way it presents the same intent of the past. That is one of the key elements. Can Christians of today discern the intent of the hearts of those surrounding them? Do they want to? Is there a need in their hearts to make a difference in history for God? If Biblical knowledge is not known and applied to everyday life, it will not be discerned, and history will repeat itself for the worst, using anyone. Somewhere, the Biblical knowledge was not taught and future leaders were not trained. The generation gap is presenting itself wider and wider.

AVOIDING THE GENERATION GAP

How can someone avoid a generation gap? Besides teaching (i. e. theory presentation), it is important to make the next generation apply what was taught. This is the secret for a full circle teaching (the theory and the application). Beyond these two points, the final and testing point is needed for a lasting 3rd generation duplication. And this is when children want to apply the

learned principles beyond themselves – **the promotion**. The 2nd generation needs to learn to duplicate itself. If the second generation has been **taught** and **trained to apply** principles in their own lives, they need to prove their belief by **promoting** these principles **militantly to others**. Otherwise, these principles will last only to the 2nd generation. Therefore, there is a need for apologetics.

1Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

The above verse implies oneself to be ready. Does not that mean that parents need to teach their children to be ready also? Once children see that the fight is also theirs and catch the burden, then the previous generation did its job. No one will embark on a mission without conviction. One may even last for some time but not for long. Without proper duplication (to make **others**, not self only, teach, apply and promote) the generation gap will be inevitable on the 3rd generation. The 2nd generation will only “know about” truth and even live by it (applied to themselves only); nevertheless, they think it is a matter of personal choice and not to be promoted. This author was not brought up conservative, but praise God, now began the break of the vicious cycle. Nevertheless!!! Coming from the outside where there was not even the knowledge of such a thing as a “Baptist” outside the Southern Baptist, this author can see the prominence of this gap in fundamental circles in relation to dress, Bible, and music. Wonderful pastors, leaders and members with a Fundamental Independent heritage have their grandchildren going around in shorts and tight clothing, using a corrupt Bible, and listening to CCM.

WHAT HAPPENED TO THE 2ND GENERATION? Nothing is the answer! They are nice Christian people that did not promote their “personal” principles.

IDENTIFYING THE GENERATION GAP ORIGINS

This generation gap is, therefore, promoted through inertia. There are two extremes that bring inertia: (1) the lack of leadership (not enough teaching by ignorance or desire to promote sin); or (2) leadership that has difficulty delegating responsibility to the next generation (just teaching and little to no application), despite the wonderful godly lives and example. These are the extreme cases, but it is not unknown. For example, the preacher will never allow the young members to preach anywhere much less using “his” pulpit. Mothers and fathers get impatient and never delegate (for they can do things faster), and they raise an incompetent generation, even though they did everything right before their children.

The hard part is identifying the problems in the middle. If the secret to avoid failure in the next generation starts in the application, where and how does the non-application come into being when most is being taught and applied? **It all starts in the way the church and the home sees the Bible.**

There is the culture of permissiveness everywhere. For example: when “a nation is told that it is OK to be easy going on some things will usually find it impossible to be firm in anything.”¹¹ This quote is applied to child rearing; nevertheless, when a church and/or family sends a **message of inconsistency**, the true message is: truth is not absolute. Even though there are beautiful words about truth and the need for truth, only habit and tradition are present, and truth is denied by actions and **preached without words** as relative. This does not mean all or nothing. There are parents and leaders in different shades and forms of inconsistencies. Most leaders are not deprived of values and principles, but in some areas they may slack some. They are not

¹¹ John A. Stormer, *Growing Up God's Way* (Liberty Bell Press, 1984) 18.

going to the extreme Greek Philosophy and say that “man is the measure of all things,” but they are saying that they are the measure on some things or just one thing. This research will try to show some examples of the basic inconsistency that will lead to all others.

The children will notice and the next generation will add a few more things to their personal measure. The heart of “the 'generation gap' is really a 'training gap.' ”¹² This thing about a leader's being more flexible in some principle exists because he/she did not believe in it completely to begin with. He/she may not have the courage to promote wrong out loud but will allow the next generation to do it. In reality, due to this leader's upbringing, he/she did not have the courage to do something directly but is taking pleasure in those that have the courage to do so and/or raise a generation that will do so. This is not from God, but no one is immune from the desire to admire or stimulate a sin in others, including his children.

***Psalms 5:4** For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.*

***2 Thessalonians 2:12** That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

Another interesting thing that can happen is the idea that, once a child reaches a certain age, parents and relatives are free from addressing the child directly or even saying anything about a sin of that child. They feel that their duty is over, and whatever the child does that is wrong has no need for rebuking.

Pastors, leaders, and teachers may do something similar with church members. What they may do is approach problems and sin from the impersonal pulpit or a general classroom and expect the person to get the hint. Only when the situation is out of control, the leaders may approach that person. Unfortunately, this is the stage where all approaches will be negative and involve a

¹² Ibid, 19

serious confrontation. An older child, a person or church member may not know he/she is wrong, and the problem may not be serious in the beginning. Because leaders and parents do not get involved and show interest in someone's life, personalities are not molded and guided. Conversations that involve rhetorical questions and polite greetings should **not be considered as personal interactions** by leaders. That is not enough for most people to believe in a leader's interest or feel comfortable to seek guidance and friendship, much less to create a need to duplicate that leader. One's duty to promote good and love is for a lifetime. Permissive parents and impersonal leaders will not be very effective in avoiding generation gaps. Those parents that accepted the Lord and/or learned about separation and godly standards later in life should admit they were wrong to their children and grandchildren and try to promote and even confront about the need for change, in love, constantly, whenever possible.

A BRAZILIAN HISTORICAL EXAMPLE (Problem Exemplification)

The proposition of this research is to show the aforesaid principles of inconsistencies with the examples of the Brazilian Baptists and the fundamental Baptist excuses of today. Going back in history as far as possible, according to Pastor Anibal Pereira Reis,¹³ there were a few Huguenots that fled to Brazil in 1555. The French Villegaignon betrayed them, as soon as they landed in Rio de Janeiro, and killed all but one (for this reason he was called “the Cain of the Americas”). Jean Jacques le Balleur, the surviving Huguenot, was able to escape from the island in Rio de Janeiro bay (place where they were and where the present Naval Academy is located) and preached to the natives and Indians in the mainland of Rio de Janeiro. The famous Jesuit called José de Anchieta, called by the Catholic Church “the apostle of Brazil,” found him and

¹³ Anibal Pereira Reis, *O Santo que Anchieta Matou*

personally had him hanged. These were probably the first Bible believing saints and martyrs to reach Brazil.

Another opportunity for Bible believers came in the mid 1600's. Only around two centuries later, at the time of the Civil war in United States, the gospel really spread in Brazil. During the Civil war, a group of Americans left the country and requested political asylum in Brazil. They settled in São Paulo state in Santa Barbara d'Oeste and also in Americana, a city that they founded around 1860. Brazilian history does not record their preaching the Gospel openly or publicly promoting it. This community mainly lived for themselves. Since their main goal was to avoid the Civil War and remain alive, confronting the severe established Catholic Church and having possible persecution was probably not planned. The independence of Brazil from Portugal took place in 1822. It was proclaimed a republic in 1889, time when the Catholic Church ceased to be the established church due to the freedom of religion stated in the new Constitution. In this period, the Catholic Church was having problems with the immoral Brazilian Emperor Don Pedro II. All this helped to decrease the Catholic grip and bring more freedom for missions.

The Baptist and Presbyterian missions arrived in Brazil in the same period (XIX century) as the other historical missions did, but separate by a space of twenty-five years. All “historical”¹⁴ missions arrived in Brazil during the reign of D. Pedro II. The Methodists arrived first in 1836, fourteen years after the independence and five from the first emperor's abdication (Don Pedro I). The Presbyterians, Episcopalians, Congregationalists and Lutherans arrived around the half of the century, in the height of the second Brazilian emperor's reign. The Baptists arrived last, beginning their missionary work in 1881.¹⁵ These first Baptist missionaries were Southern

¹⁴ Missions that were historically recorded to have come for “religious” purposes.

¹⁵ H. B. Cavalcanti, “O Projeto Missionário Protestante no Brasil do Século 19: Comparando a Experiência Presbiteriana e Batista,” *Rever: Revista de Estudos da Religião*, N_4 2001 <http://www.pucsp.br/rever/rv4_2001/i_cavalc.htm>.

Baptists. For more than 300 years, the Roman Catholic Church denied the right for the people to hear, to read or to hold the Words of God in their hands. This is the explanation for the situation in South America today. The foundation of the Word of God and Bible believing people were not there in the beginning of the colonization as they were in North America.

These first Southern Baptists missionaries in 1881 were the Bagbys and Taylors. The couple William Buck Bagby and Anne Luther Bagby embarked out of Baltimore, MD, on January 13, 1881. After a forty-eight-day trip in the Yamoyden ship, they arrived in Brazil on March 7, 1881, disembarking in Rio de Janeiro. From Rio, Bagby and Anne proceeded to Santa Barbara d'Oeste, SP, in order to establish contact with the North American Baptists already there and begin the language study.¹⁶ It is important to clarify that when the Bagbys arrived, there were already two Baptist churches in Brazilian soil. They were “organized by the North American immigrants, residing in the Region of Santa Bárbara d’Oeste and Americana, SP (SP stands for São Paulo)”¹⁷ [Explanation added]. They were, however, for the English speaking Americans. The first one was founded in the city of Santa Bárbara d’Oeste on September 10, 1871 by the American immigrants coming to Brazil, due to the Civil War.¹⁸ When the second missionary couple arrived, that is Zacharias Clay Taylor and Kate Stevens Crawford Taylor, they united forces with the Bagby's and decided to establish a Baptist work exclusive for the Brazilians.¹⁹ These two couples were helped by the ex-Catholic priest Antônio Texeira de Albuquerque, who was baptized in Santa Bárbara d’Oeste. They decided to begin their mission in Salvador, which at that time had 250,000 inhabitants and arrived on August 31, 1882.²⁰ On October 15, 1882, the

16 Alexandre De Bonis, “História dos pastores da PIBRJ,” A Coluna da Verdade, Primeira Igreja Batista do Rio de Janeiro, 24 Feb. 2005 <www.pibrj.org.br/acoluna/histpr.htm>.

17 Lourenço Stelio Rega, “A HISTORIA DOS BATISTAS NO MUNDO,” www.eDeus.org, 24 Feb. 2005 <<http://www.edeus.org/port/BatistaBR.htm>>

18 Fausto Aguiar de Vasconcelos, “The Baptists in Brazil Today,” THE BAPTIST STUDIES BULLETIN, Vol. 3 No. 6 (June 2004), ed. Walter B. Shurden, The Center for Baptist Studies, Mercer University, <www.mercer.edu/baptiststudies/Bulletin/june04arc.htm>.

19 Alexandre De Bonis, “História dos pastores da PIBRJ,” A Coluna da Verdade, Primeira Igreja Batista do Rio de Janeiro, 24 Feb. 2005 <www.pibrj.org.br/acoluna/histpr.htm>.

20 Lourenço Stelio Rega, “A HISTORIA DOS BATISTAS NO MUNDO,” www.eDeus.org, 24 Feb. 2005

Primeira Igreja Batista do Brasil (First Brazilian Baptist Church) is founded in Salvador, Bahia.²¹ It is for this reason that this Baptist church is called the “first” Baptist church, despite the fact it is the third to be formed in Brazil. It started in less than two months of efforts.

By 1884, great was the success of the started work in Bahia. Both missionary couples saw that it was time to look for new missionary fields. By mutual consent, Rio de Janeiro was chosen and Bagby departs to the Empire's capital to heed to one more call.²² The Bagby's strategy was to establish churches in major cities. He traveled extensively from Rio for this purpose. In 1901 the Bagbys moved to São Paulo. Anne organized and operated a school. He also engaged in preaching missions to Chile and other South American countries. His reports prompted Southern Baptists to send missionaries to other parts of South America. The Bagbys' fourth home in Brazil was Porto Alegre in the state of Rio Grande do Sul. William Bagby died of bronchial pneumonia on August 5, 1939 in Porto Alegre, where he was buried. The Bagbys had nine children; five of these lived to maturity, and all five became missionaries in South America.²³

It is good to mention the name of William Edwin Entzminger. He arrived in Bahia to help Z. C. Taylor. He worked in the fields of Pernambuco, Alagoas and Rio Grande do Norte States. And following Taylor's example, he created theological classes for promising young people.²⁴ Alagoas is the state where this author's grandfather came from. Therefore, the salvation of this family and the existence of this research are a result of these missionaries' work and leaders that followed them. The Gospel came to the Northeast area of Brazil and a Gideon's Bible reached

<<http://www.edeus.org/port/BatistaBR.htm>>.

21 Alexandre De Bonis, “História dos pastores da PIBRJ,” *A Coluna da Verdade*, Primeira Igreja Batista do Rio de Janeiro, 24 Feb. 2005 <www.pibrj.org.br/acoluna/histpr.htm>.

22 Ibid.

23 William L. Pitts, "BAGBY, WILLIAM BUCK," *The Handbook of Texas Online*, The General Libraries at the University of Texas at Austin and the Texas State Historical Association, 24 Feb. 2005 <www.tsha.utexas.edu/handbook/online/articles/print/BB/fbada.html>.

24 Alexandre De Bonis, “História dos pastores da PIBRJ,” *A Coluna da Verdade*, Primeira Igreja Batista do Rio de Janeiro, 24 Feb. 2005 <www.pibrj.org.br/acoluna/histpr.htm>.

the hands of the young Antônio Marques Lisboa Dorta. By reading the Bible on his own, he accepted the Lord Jesus Christ and was called to the ministry. The Bagbys and Taylors began Religious and Theological studies in their homes; later there were the seminaries. On April 1, 1902, Salomão Guinsburg founded the “*Seminário Teológico Batista do Norte do Brasil* (Baptist Theological Seminary of North Brazil), organized in Recife, Pernambuco.”²⁵ [Translation and italics added] Antônio Dorta left Alagoas to pursue his theological studies in this seminary. In Recife, he married and pastored for more than forty years at *Igreja Batista da Torre* (Torre Baptist Church). This author was reared and saved at this church, under her grand-father Antônio Dorta's pastorate.

“In the first twenty-five (25) years of work, Bagby and Taylor, assisted by other missionaries and a growing number of Brazilian evangelists and pastors, already had organized eighty-three (83) churches, with approximately four thousand two hundred (4,200) members.”²⁶ A. B. Deter, Zacharias Taylor and Salomão Guinsburg were able to have other missionaries and Brazilian leaders to adhere to the idea of starting a Brazilian Southern Baptist Convention (*Convenção Batista Brasileira*), which came to existence in 1907.²⁷

It is of great importance to mention that much gratitude should be attributed to these missionaries, to the Southern Baptist Convention, and to all the saints in North America and Brazil who were involved in this historical salvation of souls. Today there are almost one million Southern Baptists in Brazil. Nevertheless, they are not as the saints that first went to Brazil. Also, it is important to mention and clarify to the reader that the pioneer Baptists did not start the evangelistic work based on **textual criticism**.²⁸ In the late 1800's there were **no** critical

25 Lourenço Stelio Rega, “*A HISTORIA DOS BATISTAS NO MUNDO*,” www.eDeus.org, 24 Feb. 2005
<<http://www.eDeus.org/port/BatistaBR.htm>>.

26 Ibid.

27 Ibid.

28 Textual Criticism was the trend to deny Bible preservation and to disbelieve and criticize the only Bible Manuscripts available in Hebrew and Greek, this led modern scholars to manufacture another Hebrew and Greek manuscript text to be used to create a

text Bibles available for **any** English speaking missionary in America; and much less available was a Critical Text Bible in Portuguese. Therefore, it was impossible for the Bagbys and Taylors to have brought a Critical Text Bible to Brazil in 1881. The Revised Version New Testament in English was published in May 17th, 1881,²⁹ together with the Westcott and Hort's Critical Text in England. It was rejected by the Bible believing people. If the pioneers did not use Textual Criticism, then the Brazilian Baptist Convention leaders of today do not have the right to identify themselves with them, even though they use and brag about the prestige of this heritage. This disconnection, however, was gradual as textual criticism infiltrated in the vulnerable institutions, which are products of the systems called “conventions” or “associations.” Please follow how it came about below. The following historical information has been adapted and translated for this project and is a result of years of research by this author and her husband.

A BRAZILIAN BAPTIST TRANSITION PERIOD (Problem Ratification)

“The Rise and Fall of the *IMPRESA BÍBLICA BRASILEIRA* (Brazilian Bible Press)”³⁰

On July 2, 1940, during the Second World War, a Brazilian Convention institution called *Imprensa Bíblica Brasileira* (Brazilian Bible Press) was born. This entity was formed due to the need to print Bibles in Brazil. Those used by the Brazilian born-again believers were coming from overseas. And three major sources can be considered as the ones responsible for the almost absolute majority of the non-catholic Bible printing (i. e. *Almeida Revista e Corrigida* – Almeida Revised and Corrected translation), the version existing in Brazil up to that time.

1. Trinitarian Bible Society – TBS – London.

new Bible more suitable to their unbelief. This text is the origin and base for today's modern Bibles.

29 John William Burgon, *Revision Revised*, (1883; Dean Burgon Society Press, 2000) 1.

30 José Pedro Almeida, “ASCENSÃO E QUEDA DA IMPRESA BÍBLICA BRASILEIRA,” *Fundamentalismo Bíblico*, 24 Feb. 2005 <www.baptistlink.com/creationists/ibb.htm>.

2. American Bible Society – ABS – United States of America.

3. British and Foreign Bible Society – BFBS – London.

There are two needed questions:

A. Why three distinct sources?

The **Trinitarian Bible Society –TBS** was formed in 1831 for denying the practice of ecumenism, which was wasting away the members of the **British and Foreign Bible Society – BFBS**, in London, which tolerated the heretics in its midst. This recently formed Trinitarian Bible Society - TBS, because of its conviction on the doctrine of the Trinity and Bible text, committed itself to only disclose the King James Bible in the English language, and later on, in the case of the Portuguese language, only the Almeida Bible (known by the name of *Revista and Corrigida*, after 1898), both based on the Received and Masoretic Text! But similar to BFBS, **The American Bible Society – ABS**, on the other hand, also followed the liberal path, removing itself from a separate and orthodox position. So much so that it united itself with the ecumenical United Bible Societies (UBS), which was formed by 13 Bible Societies in 1943, including the **British and Foreign Bible Society – BFBS**. In 1924 and 1939, BFBS already had printed a Portuguese Bible which tampered with the Almeida text. It was the prototype of the future *Versão Atualizada* (Updated Version) which was already circulating. The majority of the Bibles used among the Brazilian believers until the decade of 1940 was still the *Almeida Revista e Corrigida* (Almeida Revised and Corrected) of 1898.

B. Why the need for a Brazilian Bible Press?

With the immense war efforts in Europe and United States (1940-1945), the sending of Bibles to Brazil by the three aforesaid sources became very complicated, because of financial scarcity, risks of sea transport and innumerable ships being torpedoed, especially by German submarines, not to mention the unmerciful German attacks in London (headquarters of at least two of the mentioned Bible societies). The leaders of the Brazilian Baptist Convention inaugurated the *Imprensa Bíblica Brasileira* - IBB (Brazilian Bible Press) on July 2, 1940 in the city of Rio de Janeiro.

THE BIBLE PRESS PIONEERS

The pioneers mentioned on the printed page of the first totally Brazilian Bible, edited on June 25, 1943 were:³¹

T.B. Stover, *Diretor da Casa Publicadora Batista* (Baptist Publishing House Director); **Flávio Bersot**, *Chefe das Oficinas Gráficas* (Chief of the Printshop); **J. J. Cowsert**, *Diretor de Produção, Diretor de Propaganda da Casa Publicadora* (Production Director, Publishing House Advertising Director); and **Asa Routh Crabtree** (1889-1965), *Membro da Comissão de Revisão da IBB* (IBB Revision Committee Member) “The chosen text was Almeida's. The printing started on July 25, 1943 in the city of Rio de Janeiro, and it was ready on August 4, 1944, with 22,208 Bibles printed.”³²

By referring to “The chosen text was Almeida's,” it is clear that this Bible was *Almeida Revista and Corrigida* (Almeida Revised and Corrected) based on the Received Text and Masoretic Text, the only one that had the true respect of the great majority of the Portuguese speaking

³¹ *Boletim Especial*, Edição da Comemoração do Jubileu de Ouro, (Imprensa Bíblica Brasileira, 1994): 3.

³² *Ibid*, 2.

believers, without the crooked interferences of textual criticism. The expression “Revised and Corrected” meant the changes of the old style Portuguese print of the 1600's to the new 1900's print (e. g. “f” looking letters were now “s”) and some spelling changes which occurred in the language. But it did not mean the change for other words. This has also happened to the King James Bible. A word such as “sinne” is now spelled “sin.” (The revision was of print and spelling not change of words).

PRESSURE FROM LIBERALS

The pressure from the liberals contaminated with textual criticism was such that the *Almeida* text was already attacked in the middle of the 1940 decade. The following are some of the people and facts that contributed to the attacks.

KEY PEOPLE TO SPREAD LIBERALISM IN BRAZIL

William Carey Taylor, Th.D., (1883-1971) Greek professor of *Seminário Teológico Batista do Norte do Brasil* - STBNB (Northern Baptist Theological Seminary of Brazil) between 1916 and 1934. He did not hide that he based his “*Dicionário do Novo Testamento Grego*” (Dictionary of the Greek New Testament) on the heretical work of Westcott and Hort in his introduction.³³ One can perceive that the leaven of textual criticism already had contaminated the Presbyterian B. B. Warfield (1851 – 1921) and A. T. Robertson (1895 – 1934), the latter a very influential Baptist among the Southern Baptist Convention of United States. The contamination fully caught on also with William Carey Taylor, who, influenced by both aforementioned men, entrusted himself

³³ W. C. Taylor, *Dicionário do Novo Testamento Grego*, Introduction, 5.

to pass it on to Brazil. See the citation of A. T. Robertson's Greek grammar (of more than 1,400 pages!).

“I should say that the text of Westcott and Hort is followed in all essentials.”³⁴

Robert G. Bratcher, Th.D., (1920 -) Born in Brazil, he was the son of the former missionary L. M. Bratcher (1888-1953)³⁵ from the Southern Baptist Convention of the United States. He was the Greek and New Testament professor at the *Seminário Teológico Batista do Sul do Brasil* – STBSB (Southern Baptist Theological Seminary) and chief translator of the Today's English Version (1966) – TEV,³⁶ by the American Bible Society (note how the leaven has spread), and of the *Bíblia na Linguagem de Hoje*, (1973) – BLH (i. e. Today's Language Bible, which is the parallel of the TEV³⁷ in Portuguese). These are highly liberal and heretical works based on the corrupt Wescott and Hort's Critical Text and on the corrupt *dynamic equivalence* translation technique. Eugene Nida, the father and promoter of this technique and the Translation Research Coordinator for the United Bible Societies from 1970-1985,³⁸ was the one who had the “brilliant” idea to invite Bratcher out of Brazil, in November 1961, to produce an “easy English” translation for the United States.³⁹ This is how the Good News Bible project started. It is good to mention that Nida was involved in the 1960 Spanish Bible project. He spoke about the committee's preference to use the Critical Text in the instances where it is much preferred over the traditional Textus Receptus.⁴⁰

34 A. T. Robertson, A Grammar of The New Testament in The Light of Historical Research, 1914, 1st. Edition, preface, xiv.

35 Dr. Anibal Pereira Reis, A Bíblia Traída (Edições Caminho de Damasco, 1976) 130.

36 David Cloud, “A Most Frightful Deception – The Good News Bible and Translator Robert Bratcher,” Fundamental Baptist CD-ROM Library 2001 (Way of Life Literature, 1986) 15.

37 Today's English Version.

38 David Cloud, Unholy hands on God's Holy Book: Report on the United Bible Societies, Fundamental Baptist CD-ROM Library 2001 (Way of Life Literature, 1999) Section: The UBS Greek New Testament Was Produced by Heretics.

39 A Bíblia no Brasil, Newsletter vol. 20 (Sociedade Bíblica do Brasil) 30.

40 Allen L. Johnson, The Dean Burgon Society, Messages From the 25th Annual Meeting (The Bible for Today Press, 2003) 134.

IMPORTANT DATES

1943: *Sociedade Bíblica do Brasil* (Brazilian Bible Society) is founded.

1946: Start of the work on *Almeida Revista e Atualizada* (Almeida Revised and Updated) by the *Sociedade Bíblica do Brasil* – SBB (Brazilian Bible Society). It is normally just called by the short “*Atualizada*” (i. e. “Updated”). Note, however, that this work on the *Revista e Atualizada* was a front, because as early as 1924; that is, 22 years before the cited “the start of the work,” the British and Foreign Bible Society – BFBS, already had done Brazil the favor to distribute a Portuguese translation very similar to the “Updated” version, based on the critical text of the unbelievers Westcott and Hort! This author owns a copy of a BFBS New Testament of 1924 and can confirm that there was corruption already at this time. A prophecy of the Christian men from Trinitarian Bible Society that got out from BFBS in 1831 came true! The British and Foreign Bible Society corrupted the Biblical text in all possible languages.

1948: Neo-Evangelicalism is born. Notice how Dr. Harold Ockenga (1905 – 1985) defined the new movement and coined it Neo-Evangelicalism.

"Neo-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many Evangelicals. ...It differed from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue **of the day**..."⁴¹

41 Dr. Harold Lindsell, *The Battle for the Bible* (Zondervan, 1976) preface.

What Dr. Ockenga referred as “theological dialogue” of the day was Higher Criticism, the deceiving Neo-Orthodoxy of Ecumenism.

1949: The *Imprensa Biblica Brasileira* - IBB, in September, finished their “revision” (actually, not a “revision” but radical modifications to line up with the Critical Text) of The New Testament. This “revision” was on the *Almeida Revista e Corrigida*, also called by the short “Corrigida.” The reader please note that IBB is not the SBB mentioned on the paragraph of 1946. These are alterations on the original 1681 translation of Mr. Almeida.

1959: The IBB reached the first million of *Almeida Corrigida* Bible with the 13th printing. But, no reason for celebration because corruption was already in sight. Please confirm the quote:

“In the same year [1959], the revision of the whole Bible was ready, and it was first published in 1967 with a format of a pulpit Bible.”⁴²

42 José dos Reis Pereira, *História dos Batistas no Brasil, 1882-1982* (JUERP, 1982) 160

The “revision” which started in 1949 was the same which was ready in 1959 and first published only in 1967, the *Bíblia Almeida Revisada* (Almeida Revised Bible)! It is good to clarify that this “Revised” Bible is a work which totally departed from the Masoretic and Received Texts used by Almeida (the name of the Bible translator for the Portuguese language). Maybe their intention was to completely take the “Corrigida” out of circulation with this new “Revisada” version. Dishonestly, however, they retained the name Almeida, using his reputation to deceive the Brazilian Baptists who knew nothing about the false Greek and Hebrew texts. To further clarify to the reader, up to the present, many translations created after this “Revisada” in Brazil also retained the name of Almeida. It is useless to mention only the name “Almeida” Bible in a book store today. Unfortunately, it must be said, at this point in '59 that the Brazilian people did not know about any other possible Greek and Hebrew text because the missionaries did not teach about it, and when they passed away, the liberals censured this information from the general public. The apostle Paul warned believers about possible wolves of the present and future. If Christians knew about it and decided to follow the liberal approach to the Bible, this would be a normal personal choice, not deceit. We read in this Almeida Revised Bible:

“This is the 2nd printing of the new Versão Revisada composition, according to the best Hebrew and Greek Texts, published in 1967. And in this new phase we presented slight modifications... The Imprensa Bíblica Brasileira (Brazilian Bible Press), created in 1940, is a division of the Junta de Educação Religiosa e Publicações da Convenção Batista Brasileira - JUERP (Board of Religious Education and Brazilian Baptist Convention Publications). It was the first entity to print a Bible in Brazil. On the occasion of its foundation, a complete and profound revision of the “Revista e Corrigida” version text was started.”
(Emphasis and translation added)⁴³

It is interesting to note that the Brazilian people did not like this *Revisada* and the *Revista e*

⁴³ *Bíblia Almeida Revisada*, 2nd Printing (Imprensa Bíblica Brasileira, 1987) 2.

Corrigida (already with a little mixture of the critical text) continued to be the preferred one among the Brazilian evangelicals. Fortunately, due to the market's rejection, “Corrigida” was maintained alongside this “Revisada.” But unfortunately, it is necessary to say that, since the *Revista e Corrigida* now had contamination, there was no longer a 100% Received Text Almeida Bible available for the Brazilian people, at this time. Therefore, the original *Almeida Revista e Corrigida* no longer existed. Of course, all this was not known among the people. What is questionable about this revision committee is the reason why they omitted citing in the preface which of these “best Hebrew and Greek text” would be used.

In reality, the **Hebrew** text adopted was the *Biblia Hebraica Kittel* – BHK, a text modified by Nazis beginning from 1937 (the result of the anti-semitic Rudolph Kittel's work) and different from the traditional text which Almeida used!

As for the **Greek** text, they adopted the Westcott and Hort Critical Text fabricated in 1881. It was based upon theoretical lies and upon the most corrupt manuscripts doctored by Alexandrian Gnostics in mid A.D. 350. The Critical Text contains thousands of gross errors and 9,970 modified Greek words, compared to the Received Text used by Almeida!⁴⁴

1959: There is the first edition of the whole *Almeida Revista e Atualizada* (Almeida Revised and Updated) Bible by *Sociedade Biblica do Brasil* (Brazilian Bible Society). This is the project that began in 1946. This society is also a member of the United Bible Societies. This Bible is the result of an interdenominational project and based on the Critical Text of Westcott and Hort.

1967: There is the first edition of the whole *Biblia Almeida Revisada* (Revised Almeida Bible)

⁴⁴ D. A. Waite, *Defending the King James Bible* (The Bible for Today Press, 1992) 41.

version based on the Critical Text of Westcott and Hort, by *Imprensa Bíblica Brasileira* (Brazilian Baptist Press), betraying its origins! See comments of 1949 and 1959 at the start of this Bible project. This Bible is the result of a Southern Baptist project. As the reader can notice, the use of the word “revised” is used repeatedly in the few versions already available so far. This can confuse anyone trying to buy a Bible. At the end, one may think they are all the same, for the names are similar. One can wonder why the use of similar titles. This is an obvious historical example of Neo-Orthodoxy's tricky technique to use an old word with a new meaning. The word “**revisión,**” from the simple “revision” of the late 1800's to change the old printing type and spelling, is now used to mean “**modification**” plus the “**total change of the base text.**” It is like not only changing the ingredients of a wheat bread recipe, but also changing the wheat flour to corn flour with artificial wheat taste.

1969: For an unknown reason, this is finally the year when the Trinitarian Bible Society opened a branch in Brazil. Throughout the years, Trinitarian Bible Society invested its efforts in working with the Gideons in Brazil to distribute mostly New Testaments. The conclusion is that the Trinitarian Bible Society in London knew of the lack of a pure Bible since 1948, when it began to be tampered with slowly. The only way a Christian could get a good New Testament was by finding a Gideon or an internationally printed Portuguese Bible from the Trinitarian Bible Society. This information of what would be spurious or not was not available; and, usually, a new Christian has the urge to immediately purchase Bibles where they are readily available. The best combination would be to use a Gideon's New Testament and the Old Testament from *Corrigida*. But that would still leave an untrustworthy Old Testament. Unless someone is very well informed and trained to be militant for what is pure, the tendency is to use a source that has the Old and New Testament in one book.

1973: First edition of the *Bíblia na Linguagem de Hoje* (Today's Language Bible) New

Testament, distributed by many of the Brazilian Southern Baptist Convention and extremely used in their seminaries and churches today.

1994: There is the first edition of *Almeida Corrigida e Fiel* (Almeida Corrected and Faithful) from the Brazilian Trinitarian Bible Society. Once more, a translation solely based on the Masoretic Text and Received Text is available in Brazil.

2003: The *Bíblia NVI* (NIV Bible) is offered as a gift to the new subscribers of the newspaper “O Jornal Batista,” an official organ of the Brazilian Baptist Convention.

The examples could go on, but up to the 21st century will suffice to see that this is the disastrous end of complacency, mediocrity and lack of separation inherent to the system of “conventions.” To have discovered the foundation of all truth and proper sanctification, which is in the authority of the inspired and preserved Scriptures in the Received Text and Masoretic Text **available today** for ANYONE, and without which all inconsistencies and final apostasy come, brought great joy and direction to this author's life. Nevertheless, great indignation also was kindled when the impersonal **internet** was the source for this information. Why is this information not available within the Christian historical heritage of the Brazilian Baptists? Where is the love for the people of Brazil by those missionaries of yesterday who knew the truth? Why is it so hard to find a warning today? Why the need to be deceived or withheld from information? Now there is an ingrained tradition passed on by many a generation to use and live with error.

The reasoning is: It is still mostly truth anyway, right? The *Resvista and Corrigida* of Almeida still has kept 98% of truth and it works just fine! What is 2 percent of error? This is exactly what some friends said from the year 2000 to 2002. They had Bible notes which were valuable, and there was no courage to transfer them to a new Bible, along with the idea that there was still

enough truth and little poison to remain alive and well. Besides, there was not “enough” money to buy a new Bible. It is true that there is enough truth in it to get people saved, fed, to live quite well and reproduce the ministry. The question is: how long and how well will that last? How well will it reproduce? Are the people warned? Do they know where the whole truth is? Where is the ultimate source of unquestionable authority? Is there relative or dogmatic truth as foundation, even though the Holy Spirit is working? Let the reader be the judge and remember the tribes that chose to live on the other side of Jordan.

Is this complicated to teach? Is this complicated for new Christians? Are babies in Christ willing to know the truth? What if a country does not have a translation from the correct manuscripts? Should they not know? Obviously, “not to tell” was the choice of the missionaries around 100 years ago up to this date in Brazil. A multitude of sins were not covered and someone knew how to do good and did it not. Nevertheless, sending churches, national pastors and missionaries in The United States feel that there is the need to warn the American citizens about Bible version contaminations. What if the King James Bible began to be printed with changes and minute perversions? It is the same as having a medicine that slowly began to be diluted and changed but kept the same original label and claims. Should people know about it? Who is going to decide where the worthy Christians are that should know? And how much should they know? Should they know nothing? Maybe just part of it? Now, Brazil can be said to have the same situation of Deuteronomy 32:

Deuteronomy 32:28 *For they are a nation void of counsel, neither is there any understanding in them.*

Deuteronomy 32:29 *O that they were wise, that they understood this, that they would consider their latter end!*

But God is gracious to those that diligently seek the truth and all of the truth. Eventually, they will find out!!! Some will be curious and meticulous. Some will be bilingual. Maybe some will know English, maybe Greek or Hebrew and question why translations are different. They will research on their own, they will get hold of the internet! Unfortunately, the love, reputation and respect that they once had for that missionary, pastor or friend **alive or dead** will not remain. **Without the entire truth, there will be no lasting truth.** This is the beginning of all inconsistencies.

HOW ABOUT FUNDAMENTALISTS IN AMERICA? (2nd Problem Exemplification)

But what about fundamental Baptists in Brazil and the United States? They did not associate with the Convention because they believed in:

1. Holy living
2. Separation from ecclesiastical apostasy and compromise
3. The Fundamentals of the faith

If they theoretically do not have an outside institution to dictate changes, how could they fall? Simple. The corruption is coming from within! Many Fundamental Baptists today are sadly repeating the story of the Brazilian and Southern Baptist Convention. How could that happen?

Dr. Dell Johnson, before he left Pensacola Christian College in 2003, mentioned the possibility of liberals and Fundamentalists' sharing common grounds in [The Leaven in Fundamentalism](#).⁴⁵

⁴⁵ [The Leaven in Fundamentalism](#), with Dell Johnson and Greg Mutsch, Pensacola Christian College Video, 2003.

How could that be, since Fundamentalists exposed them and separated from them? The answer begins with the Scriptures, because everything stands or falls with the Bible issue. Many Fundamentalists are promoting and using the Critical Text Bibles even though they maintain a “tradition” of a higher level of personal standards. The word “**tradition**” is the best word to use because once truth is lost and no longer believed to be available in one's Bible translation today, it is just a matter of time for personal standards to go down. How can any leader in any country demand obedience from WORDS of God which are not available and not authoritative? Critical Text promoters believe that the original WORDS of the Old and New Testaments were not preserved and no manuscript copies available today will be able to reflect this truth in its entirety.

MODERN EXCUSES FOR INCONSISTENCIES (2nd Problem Ratification)

This Critical Text believing group among fundamentalists is known. However, there is a less obvious and most of the time unnoticed source for strong promotion of the Critical Text! This is the foreign mission field! Sincere fundamentalists are creating, with their own money, generations of Critical Text Bible readers and promoters outside the United States. Most of the time, this is totally unknown to the sending King James Bible churches. This common ground of fundamentalists and liberals is clearly seen, with unbelievable silly excuses which were and still are given to use Critical Text based Bibles in the foreign mission field. Please examine and answer 27 of those excuses Fundamentalists use which is a sad portrait of the damage made by compromising institutions and the polluting power of this “leaven in fundamentalism.”

THE 27 EXCUSES FOR INCONSISTENCIES

1. “I don’t have any other Bible than the Critical Text Modern Bible”

Answer: In Brazil this is a blatant lie. There is the 1994 edition of the Trinitarian Bible Society (TBS- Brazil) *Almeida Corrigida e Fiel* – ACF Bible, which is based on the Textus Receptus and restored the *Almeida Corrigida* (the first New Testament edition of 1681). This *Almeida Corrigida* was twisted by the Brazilian Baptist Convention Bible Press after 1948. This gap of 46 years without a faithful and complete printing of the *Almeida* Bible was indeed very sad for the Brazilian Bible history. There are some improvements needed for this *Almeida Corrigida e Fiel* Bible to be more accurate to the T.R. (Textus Receptus - Latin for the Received Text Greek manuscript). But the main issue remains: it is the only Bible based on the Received Text printed in Brazil today.

All depends on whether the missionary understands and believes on the true source of the Bible, in order to promote it. Is that the true source of the inspired Words of God? It seems that it has become an English speaking **tradition** for some missionaries. They profess to use only the King James, while raising their support, but when they get in that airplane, they promote a liberal Critical Text Bible. In Spanish speaking countries the statement of “no better Bible available than the Reina Valera 1960” is also a lie. There were always other options than the spurious manuscript mixture of the corrupted Reina-Valera 1960, produced by the apostates of the American Bible Society.⁴⁶ If there is a Bible solely based on the Masoretic/Received Text manuscripts coming from the American Bible Society - ABS, it is not known. Besides, this would not promote the ABS beliefs. There is no reason for Fundamentals to trust, promote, or be

⁴⁶ Mikey Carter, *The Elephant in The Living Room*, Landmark Baptist College.

associated to the American Bible Society. If there is no Received Text Bible available, as in Japan, the question remains if the missionary will be faithful to contend for the faith “once delivered” unto the saints. Is there love enough for truth and the people? Is he willing to teach about the Bible source? If the missionary knows that there are two different Bibles and holds his peace, in practice, he is denying that the “faith” of Jude 3 was not delivered once but twice, maybe thrice, and so on... Does that bother the missionary? Is the missionary ever concerned to know that natives in that country do not know, and that they believe that their Bible is as good as the missionary's?

Why should the missionary say anything, since there is no good translation available? Simple. The truth of the right source needs to be told with translation or no translation. Should a doctor not give the true diagnosis if the disease has no cure in that country? Why cannot the patient learn English, fly to United States and request the cure all by himself? The doctor is not the only one responsible to treat the disease and find the cure! Much less if the cure is available in some other country. The native will love the doctor even more, by knowing that he came to tell that there is a cure in some other place. The correct copies of the Bible manuscripts is the cure! There are English interlinear lexicons for the Old and New Testament. There are many tools today. The natives need to become responsible, as much as the missionary, for the truth in that particular country.

2. “The Field director is using it.”

Answer: There is no such thing as field director or council in the Bible; missionaries respond to their sending church, not to the mission agency, field council, director, etc. Mission agency must be under a local church, such as: Antioch New Testament Missions, subordinated to Maranatha

Baptist Church in Elkton, Maryland. This is the New Testament example. It is crystal clear to observe this pattern in Acts 13:1-4. The missionaries are accountable to the local church. Any organization in the middle is subverting the New Testament order and hindering the proper accountability. The great commission was given to the church, not to para-ecclesiastical organizations. Many institutions abuse their influence over the mission field like the compromising ABWE ⁴⁷ and Baptist Mid-Missions, exercising intolerable interference over missionaries and even churches, hindering the sacred God-given, self governing, self supporting, and self propagating principles for His church.

3. “The people do not want to change” (From a Baptist Mid-Missions missionary to Brazil in March 2004)

Answer: There are two fallacies in this statement:

(1) It is the very philosophy of the Laodecian syndrome (Revelation 3:14). This word is a compound word, that is, it comes from two words put together. In Greek, **Laos** means people, **dikeia** means judgment – do what the people want, put the authority totally in their hands, follow their judgment, do not offend the people. This is the very “Purpose Driven”⁴⁸ wickedness which is spreading all over America and all over the world. This is the very rebellion in Exodus 32, when, the weak and compromising leader, Aaron did not have the courage to stand for what was right.

(2) People are already **changing**, so the issue is not the problem of **change**. The churches and

⁴⁷ Michael D. McCubbins, *Sedition in Missions* (Express Image Publishers, 1996) 75

⁴⁸ Church growth methodology promoted by the Southern Baptist Convention Pastor Rick Warren.

worldly “Christians” are **changing for the worse** all the time. This argument only reveals the person's ignorance of the apostate times the world is living in. When it comes to change for the good, however, there is this sudden and surprising resistance to change. It seems that nobody cares if a missionary changes from a Textus Receptus Bible to a Critical Text one. It is very strange indeed.

4. “The T. R. based Bible is too difficult to read.” (From a Baptist Mid-Missions missionary to Brazil in March 2004)

Answer: In relation to truth, it does not matter if the text is difficult or not. The preserved inspired Words of God will remain the same, despite anyone's ignorance. This is no excuse for a missionary to adopt a Critical Text Bible in a foreign language. Should foreign students in an American Fundamental Baptist church be allowed to preach from the Good News Bible or any other Bible? Why should a missionary do that, then? Nevertheless, this difficulty is not true. It is the same lie people spread about the King James Bible to justify the mediocre, not to say, ridiculous vocabulary of the Modern versions. There are Ebonics-based versions where there is no limit for slang (e. g. Satan being described as “one bad dude”). Take for example “The Bible for Idiots”⁴⁹ called “Good as New.” This blasphemous, not to say obscene, piece of literature renders 1Corinthians 7:2 as the following, under the excuse of being easy to read:

“If you know you have strong needs, get yourself a partner. Better than being frustrated.”

⁴⁹ Joseph Farah, “The Bible of Idiots,” [WorldNetDaily](http://WorldNetDaily.com), 24 June 2004 <www.worldnetdaily.com>.

As extensively proved by D. A. Waite Jr., the King James Bible is easier to read.⁵⁰ It has the average grade level of 5.6. If it is true for the English language, with one of the largest if not the largest of all the world languages, nobody anywhere in the world has the right to bring this excuse.

But even if the King James Bible were difficult to read, so what? This is not the issue. The statement from the Baptist Mid-Missions missionary is wrong and irrelevant to begin with. The issue is: is this Bible faithful to the originals? Are the “originals” the Greek Received Text (Scrivener's edition of 1884) and the Hebrew Masoretic text (Ben Chayyim edition of 1524)? These are the manuscripts which underlie the King James Bible. This is what matters. It is better not to forget that: “...the natural man receiveth not the things of the Spirit of God...” (1Corinthians 2:14). Not even one million modern Bibles with easy or mediocre language will change that; on the contrary, they are corrupt seed which brings no fruit. The Holy Spirit will not be in it, and at the end, no one will understand the things of God anyway, even in the first grade level Bible.

5. “Some people only talk about this issue, and if you talk too much about it, this hurts the ministry and prevents teaching about more important things” (From a Baptist Mid-Mission missionary to Brazil in March 2004).

Answer: This statement begins with the fallacy of an exaggeration. This is also a straw man argument to misrepresent the opponent. No Received Text defender talks only about this issue. This foolish statement is hard to believe. The Bible is the first and most important issue in

⁵⁰ D. A. Waite Jr., The Comparative Readability of the Authorized Version (Bible For Today Press, 1996).

theology. If one has a Westcott and Hort Critical text Bible, that one has another Christ! It is not a Christ who was manifest in the flesh in 1 Timothy 3:16. It is a Christ who lied in John 7:8, and the list goes on. A Jehovah Witnesses' Bible is a Westcott and Hort Bible, and it presents another Christ. This is a “Christ” deprived of His divinity.

One's theology is only as good as his Bible. Just because the Mormons use the King James Bible it does not change anything. Their theology is wicked despite the King James Bible, not because of it. That is why they need the other corrupt books as their authority (e. g. “The Book of Mormon,” etc). One of the real issues that hurts the ministry is the corrupt Bibles. Because of them and the lies of “Higher Criticism,” people get confused and do not know where the Words of God are, and the whole solid ground of orthodox theology collapses. Satan knows that. This missionary couple does not have the proper understanding of Bibliology. This is a sign of some kind of influence. Considering where the husband graduated from: Bob Jones University, maybe the Bible to use did not become an essential issue. It is a fact that there exist leaders promoting misinformation. “The antitype cry in response to 'Sola Scriptura' is the post-modern declaration 'Poly-Scripturae.'”⁵¹ This ideology of the “cry”: “Poly-Scripturae,” did not exist before the late 1800's. No one could have it, if it were not created, promoted, and believed. Without the absolute conviction for the “cry”: “Sola Scriptura,” there will be no other more important things. How can anything be taught without the assurance of where the Scripture is?

6. “This does not bring glory to God.” (From a Baptist Mid-Missions missionary to Brazil in March 2004)

⁵¹ H. D. Williams, The Lie that Changed the Modern World, a Refutation of the Modernist Cry: “Poly-Scripturae” (The Bible for Today Press, July 2004) 9.

Answer: Maybe it should be reworded like this: “This issue does not bring glory to me and my mission agency, which changed its position about the text, abandoning the Textus Receptus / King James Bible and is pushing the heretical teachings from Bob Jones University and their teachers who do not believe in the preservation of God's Words and think that the New American Standard or New King James or the New International Version perversions are OK. Besides, if I deal with the issue, I have to admit publicly that I was wrong and ruin my stability with the mission agency.” It is amazing how people do not see eight thousand differences (8,000).⁵² These differences that the Critical Text has, compared to the Received Text, are the obvious proofs that those Gnostic heretics corrupted the text. This cowardly refusal to defend the Words of God does not bring glory to God.

7. “This issue brings division.” (from a Baptist Mid-Missions missionary to Brazil in March 2004)

Answer: This is completely true. Bible Believing people should separate from the ones who use corrupt Bibles. Missionaries who use Bibles not based on the Textus Receptus should have their support immediately cut off from Bible believing churches. This issue brings division. It is better to divide because of truth than to be united in error.⁵³ This same mediocre argument to avoid division because of the Bible issue was brought up by the ecumenical International Baptist Network (IBN) in its inaugural meeting in Highland Park Baptist Church (home church of Tennessee Temple University) in Chattanooga, TN, on September 27-29, 2004. The music issue was also considered divisive, according to them.⁵⁴

⁵² Jack Moorman, 8,000 Differences Between the Textus Receptus and the Nestle Aland N.T. Greek Texts (The Bible For Today Press, 2002).

⁵³ D. A. Waite, Fundamentalist MIS-INFORMATION ON Bible Versions (The Bible for Today Press, March, 2000) 117.

⁵⁴ David Cloud, “Friday Church News,” 5 Nov. 2004 <<http://www.wayoflife.org/fbns/fridaynews/2004/fridaynews041105.html>>.

The problem is that this issue in the foreign mission field is not bringing division enough. The deceit to fool English speaking pastors and churches is to assume that the issue in foreign languages is too complicated, and they should not get involved. There is no complication. The first step of the issue is to know about the source of a Bible in any language. The complication of a language is **irrelevant** and has no influence on the ability of any pastor to know the source of a Bible.

8. “The New Christians do not understand this issue” (From a Baptist Mid-Missions missionary to Brazil in March 2004)

Answer: This is completely true. They do not understand the issue because some missionaries:

- (8.1) Simply do not teach, expecting to keep the people in ignorance to avoid problems.
- (8.2) Hide the issue because the missionaries themselves are using the corrupt Bibles.
- (8.3) Do not know how to answer because they say they are not “textual critics,” but of course they “know” enough to use corrupt Westcott and Hort Bibles.
- (8.4) Came from corrupt schools like Bob Jones University with heretical teachings which deny Bible preservation of the Hebrew and Greek Words.
- (8.5) Raised their support from churches with modern Bibles and now are bound by their compromise, afraid, and cannot teach the right position on the Bible issue, dooming the mission field to ignorance and misinformation.

When a national raises the issue, it is much easier, therefore, to ignore him and ostracize him as divisive than to solve the problem. This excuse also is a backfire for the United States, is it not?

How many new converts are there in America today? There are hundreds of thousands. People get saved everyday in America. Are they going to receive from fundamentalists the corrupted seed of the NIV, New King James or the New American Standard, because they still do not understand the issue? Even many godly and older Christians who use the King James in America are not aware and/or do not completely understand the issue. Should they be allowed to choose whatever Bible because of their ignorance? The same rule should apply to both sides of the equator and to the new and old Christian. Some people do not even think of the disastrous implications of their statements, when they come up with foolish excuses.

9. “People say that the T.R. text does not flow and is harder to memorize.” (From a Baptist Mid-Missions missionary to Brazil in March 2004)

Answer: See also answer number 4. It is true that **people** really say that everywhere in the world, and this includes the King James Bible. Nevertheless, if the importance is on what people say, then these missionaries should be also ready to give this excuse to God Himself at the Laodecian church judgment.

10. “The Bible translated from the Critical Text is a better translation than the one from the T.R.” (Three missionary couples, who work in three different continents, gave this exact same excuse)

Answer: The better the Bible which is translated from the Critical Text the worse it becomes,

because it would be an accurate reflection of the corrupt Greek. People do not understand that the text which underlies a translation is as important as the equivalence of the translation (i. e. the method). It does not matter how well it is translated, if it is out of the wrong source. If it is from the wrong text, it is false. The truth, however, is that most modern Bibles are horribly translated even from their corrupt text. This means that they are not equivalent to their own corrupt text.

Some may argue that there are no good translations from the Received Text and Masoretic Text. If that is the choice of the missionary, the pastor, sending church, and nationals need to receive an exhaustive report proving that there is absolutely no other possible option. This accountability seems to almost never happen. Nevertheless, Japan could be an example. When this decision was taken, was there a burden of the missionary to explain that a translation from the right source needs to be made in that country? The missionary may say, “but to teach about and point all the wrong in the Bible I chose is too complicated!” Who said that teaching truth and pointing out error is easy? Was not a wrong Bible the choice? The question remains: does the missionary believe in a possible “wrong Bible” and absolute truth? Even if the translation is mostly right and coming also from the right source, it is still not absolute truth, and error needs to be pointed out. Should a missionary not be preoccupied if he had to offer a glass of 99.99% pure water and just 0.01% poison? Is there a source for that pure truth?

This author truly believes that these missionaries are not true believers of the source of truth in the Masoretic Text and Received Text. They do not care to explain to foreign peoples the source of pure truth because, in their heads, it is nonexistent; and there is always the need to **live with some error**.

The belief also is that maybe the King James Bible is just the best translation, and it cannot be

reproduced. That could be true, and maybe no other translation will reflect the knowledge and information available in the 1600's. Nevertheless, this has nothing to do with the belief in the source of the King James Bible and is no excuse to preach an inferior Gospel in the foreign field. There would not be enough space in this research to explain how this liberal thought brought much pragmatism to justify error in this author's family in thirty years and in all the Baptist churches in Brazil.

11. "I am not aware of a Bible issue here in our part of the country." (From a Baptist World Mission missionary to Brazil on April 22, 2004, in a personal e-mail to José Pedro M. de Almeida)

Answer: This is the first time in history when Satan was denied access to a geographical area by a missionary! Not even the Lord imposed such a restriction on him, as cited in Job 1:7. Satan moves all over the world. In Matthew 4:9 and Luke 4:6, Satan told the Lord Jesus that the kingdoms of the world were given to him. Is it possible that he does not care to provide a corrupt Bible in a certain place? Of course this issue of battling for the Words of God is everywhere and in every language. The failure to be aware and to identify the battle makes people vulnerable to the attacks of Satan. This same unawareness about the battle was the reason why God told Gideon to send nine thousand and seven hundred people back home. They were unfit for the battle (Joshua 7:3-7). Pretending that the issue does not exist does not solve anything. This is a great and inexcusable omission for a missionary to make. It would be equivalent to sending soldiers to a fierce war with limited or no weapons and no advice on how to identify the enemy and enemy tactics.

This omission caused this writer to be forced into more than three decades of total ignorance,

because this issue was totally censored. Looking back, there was much lack of Biblical authority. There was constant personal frustration, because there was inability to witness properly and identify sin. There was much exposure to unnecessary temptations and environments. There was no answer; and all around, it was said there was no absolute answer. How would a patient feel about a doctor who did not warn about a disease that the patient had? Many unsaved friends and acquaintances were not reached because of personal and family inability to defend the Word. There are a multitude of sins being uncovered by ignorance and souls being damned to hell.

12. “You are not a scholar, and you are not fluent in Hebrew or Greek, so you do not have the right or knowledge to talk about it.”

Answer: Is there anyone, all over the world, “fluent” in **Biblical** Hebrew or Greek today? Modern Hebrew and Greek are somewhat different today. Very typical of the liberal school of thought and scholars, this person is trying to raise the knowledge prerequisites to the stratosphere and out of reach of the common Christians. In an act of despair, they would be forced to surrender their rights to address the issue to someone else and believed to be unable to judge what is right and wrong. Much like what the Catholic Church does to create a dependence on the clergy. They will surrender to the “Olympus” of the liberal scholars, disguised as fundamentalists, enemies of the King James Bible and of the Received Text. Nobody needs to be a scholar to address this issue. This is the same kind of arrogance the Pharisee scholars had against the people:

***John 7:48-49** Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed .*

13. “We have to rely on godly men like J.B. Williams” (From a Baptist World Mission missionary to Brazil in April, 22, 2004 in a personal e-mail to José Pedro M. de Almeida)

Answer: J. B. Williams was the editor of the horrible book called “From The Mind Of God to The Mind of Man” and also “God's Word in Our Hands”. Both books are totally misleading and full of lies about the textual issue, as refuted point by point by Dr. D. A. Waite.⁵⁵ Consider the first book, “From The Mind Of God to The Mind of Man”:

(13.1) It has on the cover a picture of the Revised Standard Version. It is a wicked translation always condemned by fundamentalists and is copyrighted by the apostate National Council of Churches. Why in the world, would a “coalition” of fundamentalists, gathered together by Bob Jones University, produce a book with the picture of this corrupt Bible on the cover?

(13.2) It is an attack on the King James Bible from cover to cover.

(13.3) It is an attack on the Textus Receptus as the preserved Greek text. The problem, therefore, is that after trying to destroy the confidence in the King James Bible and in the texts that underlie it, there is nothing left to offer in their place because the book does not know where the Words of God are. It cannot point to any text and say: “These are the exact Preserved Words of God,” because there is no such belief. The reader is left with the feeling of hopelessness and despair. This book is an utter disaster and a great damage to the cause of Christ.

14. “You are not a Bible critic, so it is none of your business.”

Answer: This issue belongs to all Christians and is very simple. The ones who come with this

⁵⁵ D. A. Waite, Fundamentalist MIS-INFORMATION ON Bible Version (The Bible for Today Press, March 2000)

silly statement want to steal from Christians the duty and the right to fight for the Words of God and convince them to surrender themselves to misled scholars like, Dr. Bob Jones III, Dr. James B. Williams, Dr. Dan Wallace, Dr. James White, Dr. Mark Minnick, Dr. Kevin Bauder, and others.⁵⁶

15. “What do you have to do with a language that is not yours? It is none of your business.”

Answer: It is the Bible believer's business when the Words of God are at stake in any language. Everywhere there is a fight for the Words of God. Jude 3 uses the expression “earnestly contend” and the reader can check the meaning for better understanding. Is it the faith delivered only for one particular language in Jude 3? The fundamentalist has the right and duty to stick his nose into it. If it is God's business, it is every Christian's business. For example, just because somebody does not speak Spanish, it does not mean that there is no right to expose the corruptions of the Reina-Valera 1960 Bible, produced by the apostate United Bible Societies and funded by fundamentalists who insist in using this corruption. Congratulations to Dr. Mickey Carter when he purged the Spanish Ministry of Landmark Baptist Church in Haines City, Florida from the Reina-Valera 1960.

Examples of Bibles based on the Textus Receptus⁵⁷

Russian – Synodal Bible 1956

German – Luther Bible 1535

⁵⁶ D. A. Waite, Fuzzy Facts from Fundamentalists on Bible Versions (The Bible for Today Press, 2002) 1.

⁵⁷ The Landmark Anchor, Landmark Baptist Bible College Newsletter, Sept. 2004.

Portuguese – Almeida 1681/1994

Spanish – Reina Valera 1602/1865

Italian – Diodati 1559

French – Ostervald 1644

16. “We should only care about our part of the vineyard”

Answer: This is a wrong statement. No one should try to administrate and control someone else's vineyard, but defense is every brother's duty. The apostle Paul wrote to the church of Rome even though he had never been there by that time. It was not his vineyard, but God gave him the right to exhort and correct some things. One may say, “but you are not Paul.” If what Paul did is not an example for us to fight error, how can we now know when it is so from other people in the Bible? Any “part of the vineyard” affects other parts of the vineyard. If a King James Bible church is supporting a missionary using a critical text Bible in the mission field, it should care about that “part of the vineyard” supported by them, should they not? If they do not do that, guess what will happen some time later? Somebody will reason: “Why is this Received Text issue such a big deal anyhow? Our missionary uses a Critical Text Bible overseas and people get saved... Let us also be more flexible...” After this “backfire,” the torch would be fallen to the ground and the next generation would be gone! How about Europe? After a century of textual criticism, the results are devastating. Today, what is left is a generation of Bible ignorants, proud, worldly, arrogant, and ripe to receive the Antichrist. If the Amish also do not participate and influence the decision process of the country they are in, someone will decide for them. If the country turns communist, they will no longer be free to isolate themselves... Please, care about the whole vineyard.

17. “We should not be fruit inspectors of other people's vineyard.”

Answer: This is not only about fruit, but about **DOCTRINE**. And even if it were, are not brothers in Christ supposed to point out error and name people who are teaching heresy and promoting corrupt seed? The apostle Paul did this very thing many times to protect the flock and for people to recognize error. He called some people “dogs”; “evil workers”; “circumcision”; “beasts”; 1 Corinthians 15:32; 2 Corinthians 11:13, Philippians 3:2. Peter warned in 2 Peter 2:12 and Jude in Jude 10. This author and her husband are glad that Dr. David Cloud, with his prolific ministry, inspected the Brazilian fruit, when found deficient by their cooperating in the Southern Baptist Convention in Brazil. This was the beginning and the first one that brought their reevaluation of personal life and associations and fruits. With much prayer and hundreds of hours of studies, God made them realize they had to leave, surrender their lives for a complete new work of God, and pay a high price for that. All brethren are supposed to inspect fruit: Matthew 7:16, 20; Philippians 1:11; James 3:17.

18. “English is my language and the King James is my Bible, and that is it.”

Answer: If that is the philosophy of some people, they should never get involved in foreign missions, because evidently there is no command to teach people English for them to be able to read the King James Bible before they get saved. This is foolishness.

19. “I cannot speak or read the Bible in your language; therefore I cannot help you with the Bible issue.”

Answer: The issue is not only the translation but also the source. One can explain the issue to anyone to have that one analyze his Bible source and translation technique on his own (sin of omission: James 4:17).

20. “This is what Bob Jones University stands for.”

Answer: Faithfulness to any “Alma mater,” at the expense of truth, is totally wrong. Bob Jones University has been in the path of apostasy for many years, undermining the Received text in its Greek Department and Bookstore, while still using the King James Bible in chapel, but not believing in it. This is what Dr. Bob Jones III said about his own school: “It would be utter stupidity for our Bible department to demean the Textus Receptus while holding in respect the translation from which it was made.”⁵⁸ How can a school that chose to use and teach from the Critical Text not demean the Received Text and the KJV from which it came? The school is saying that the source of the Bible is not the one from the KJV. Teaching from both sources is not possible. The choice shows the preference. There cannot be two Lords. There will be love for one and hate for the other. Rarely will the students of Bob Jones take the correct stand. Having to be in a compromising school will force limitations of actions in the students' stand, for the sake of getting a diploma. There can always be an influence, even if they are “not too greatly influenced...”⁵⁹ This period and diploma may become the training stage for more pragmatic approach in the future. There will be the good memories of godly people and teachers, but they spent four years not learning about the issue correctly. There can be exposure to constant arguments, mostly against the Greek Received Text for the N. T., but not much access of defense

58 D. A. Waite, “Bob Jones University's Inconsistent Position on The Textus Receptus and The King James Bible,” 25 April 2000, open public letter to Dr. Bob Jones III (The Bible for Today Press, 2003) 11, 27.

59 D. A. Waite, “Bob Jones University's Inconsistent Position on The Textus Receptus and The King James Bible,” 25 April 2000, open public letter to Dr. Bob Jones III (The Bible for Today Press, 2003) 3.

information. They may get used to living with those in error, because many Critical Text people love the Lord and win souls. This issue may become a matter of personal option not a doctrinal issue. They will reason that their silence is needed, because there will be no considerable change in the school. And later, they may convince themselves that this task is too great to bring about change anywhere. Nevertheless, the reader needs to remember that God did not stop His plan of salvation because the majority would not follow the narrow way. The amount of change, as a result of one's work, is not the issue.

21. “This topic is complicated and cannot be explained easily.”

Answer: This is a wrong statement. The issue is very easy to explain. In one side, there are liars who are led by the Devil, trying to corrupt the Words of God. On the other side, there are the ones who are led by the Lord, preserving His sacred Scriptures and contending for the faith. These are the “historical line of the *priesthood of believers* who protected the Truth transmitted in the *Textus Receptus* and translated into the *King James Version*.”⁶⁰ Beyond this simple explanation, there are a number of written works explaining the historical and theological evidences about this for anyone who is interested. It is unknown whether anyone died to defend the Critical Text or a Critical Text translation. The contrary is true: the Jesuits tried to explode the parliament along with the King James translators with thirty-two (32) barrels of gun powder. Suffering and persecution for the Critical Text is most unlikely, since it is already a result of the belief that there is no absolute truth and Words of God. Why die for a paraphrase of the lost truth?

⁶⁰ H. D. Williams, *The Lie that Changed the Modern World, a Refutation of the Modernist Cry: “Poly-Scripturae”* (The Bible for Today Press, 2004) 9.

22. “I was called to preach Jesus, not to criticize others and correct the Bible.”

Answer: Any preacher is supposed to preach the whole counsel of God. He is not supposed to make a dichotomy between the Written Word and the Living Word. The Living Word is known because of the Written Word. If the Written Word is corrupted, there is no effective preaching on the preeminence of The Living Word, which is Christ. Depending on Higher Criticism and the Critical Text, one will never know:

(22.1) That He was **God** manifest in the flesh in 1 Timothy 3:16.

(22.2) That He did not lie when He said “I go not up **yet** unto this feast.”

(22.3) That He did not need **her** purification in Luke 2:22.

(22.4) That He created the world in Ephesians 3:9.⁶¹

The question remains: How much translation error or Critical Text reading is someone willing to accept and condone in the Bible, ministry, or with new converts?

This excuse argument implies also that the task of defending the Scriptures is an inferior topic, and it is not related to the person of Christ. It is a totally wrong reasoning. The Person of Christ is depicted in the Words of Christ! It is the same task. To defend the Words of Christ is to preach the Person of Christ. This dichotomy is a wrong thinking and a misunderstanding of what the Scripture is all about. Christ honored and appealed to the preserved Scriptures to teach about Himself: Luke 24:27. Jesus said that the belief in the Pentateuch is absolutely necessary to believe on Him: John 5:46-47.

⁶¹ Jack Moorman, Three Hundred Fifty-Six Doctrinal Errors in the N.I.V. and Other Modern Bible Versions (The Bible For Today Press #2956) 129.

Not only that, some fundamentalist people do not even recognize how they are heading straight to Neo-Evangelicalism! Baptist Mid-Missions is now a Mission Agency totally surrendered to Neo-Evangelicalism. Nevertheless, this mission denounced this error and condemned itself years ago. Please analyze a statement from Baptist Mid-Missions from the past. Their definition about Neo-Evangelicalism was (emphasis added):

“5. Preaching only a so called 'positive message' (often expressed by the statement, 'God called me to win souls to Christ, **not to criticize others**') overlooking the fact we are to contend for the faith”⁶²

Oh, how their own Manual became a “prophecy,” is fulfilled, is describing and condemning their own modern missionaries!

23. “Talking about this issue too much is a side track from the Devil”

Answer: Talking about the Bible issue is NOT a **SIDE TRACK**. On the contrary, it is to keep **ON TRACK!** Side track is not talking about it and being vulnerable to the ones who corrupt the Words of God. Then we would have **NO TRACK** to be on. The apostle Paul repeated many doctrines over and over again. He said he did not get tired of teaching the same things. This issue is a war. In a battle, the soldiers are supposed to train over and over again about the same tactics, so their skills are always ready at the maximum level. The same is true for athletes. No preacher or fundamentalist who defends the true Bible and contends for the Words of God will ever be stuck just on this subject but will preach the whole counsel of God which certainly includes this issue.

⁶² “Some Characteristics of Neo-Evangelicalism,” Principles and Practices, Baptist Mid-Missions Manual (1976) item 5.

24. “If I tell them (the nationals) the mistakes of the translations in the foreign mission field and minimize their Bibles, it will destroy their confidence in me and in the Word of God.”

Answer: If you do not tell them, they will find out by themselves or by others; then, they will feel betrayed, and maybe the respect will be lost forever. That is why many missionaries, who are misled by the fundamentalist misinformation (mainly from Bob Jones University), took a wrong position on this issue. They become very emotional and reactive, attacking others behind their backs, instead of dealing with the issue, repenting and changing their position on the wrong Bibles. In Latin Countries, for example, there are many missionaries using the *Atualizada* (Updated) version in Portuguese or the *Reina Valera 1960* in Spanish. There is no excuse to use these Bibles, since there are translations from the Received Text available.

If you teach them that the inspiration of God (i. e. God breathed) applies only to the original Hebrew, Aramaic and Greek original Texts, people will understand. They must know the source from where a translation is analyzed. If nationals are led into this “doctrine” that God will always lead the translators to provide an “inspiration,” then why are there differences all over the world? If this is true, God should have “inspired” the other languages in the same way as English. This belief provides no source, context, and criteria necessary for translations. It is evident that this “inspiration” is not a constant work of God for all languages. Believers must learn the source for examination and verification of every preached doctrine. This is a right of every believer to attain independence. Otherwise, they will be vulnerable to different winds of doctrine and translations.

Most people are not learning about the correct translation technique and source. They are unable to know how to examine and investigate on their own. The misinformation is caused by this

wrong doctrine about “inspiration” of a translation, which is obviously wrong and not Biblical at all. The King James Bible is not inspired in either the italics or in any of its English words. This is an error. No original Bible writer ever wrote in English.

25. “This issue is a hobby horse.”

Answer: If this issue is a “hobby horse” it is better to ride on this horse than to have no horse to ride. This is a sarcasm from people who do not understand the seriousness of the battle. It is a false claim trying to demean the importance of the fight for God's Words. It is the foundation source for every doctrine. See also the answer for excuse 23.

26. “I try not to get involved with this issue.”

Answer: It is impossible not to get involved with this issue. The very moment a missionary buys a Bible to preach in the mission field, he immediately gets involved with this issue! The moment any Christian opens his mouth to preach or witness, he gets involved with this issue. The Bible he is using, reading and preaching from is telling loud and clear what he believes on. If the missionary uses a Critical Text-based Bible, he does not believe in the King James Bible and in the inspired texts that underlie it. He does not have the right to say he believes in the King James Bible; and if he does, he is guilty of being double-minded. If the missionary uses a hybrid Bible like the Reina-Valera 1960 (with hundreds of errors, produced by the apostates of the American Bible Society, the United Bible Societies partnership and members of the wicked World Council of Churches), he is undermining the Textus Receptus and the method of Formal

Equivalence. Everybody is involved with this issue, whether one likes it or not. There is no choice.

27. “I do not know that language; therefore, I cannot help you in relation to what Bible you should use. The only language I speak is English.”

Answer: This was an answer given to a confused bilingual missionary pastor. Someone went to this bilingual missionary with the advice that he should use only the King James Bible, even for his non-English speaking church; otherwise, people would not be saved. If this pastor got confused, it is obvious that he does not know the source to verify any Bible translation. Unfortunately, the one that gave the cited answer was of no help.

The above comment contains two different things. First, there is the claim that the King James translation is superior, which is true. Second, there was *Ruckmanism* claiming that without the King James Bible the Holy Spirit cannot save a soul, which is wrong. How can this pastor understand that the King James is a superior translation and fight Ruckmanism, if there is no knowledge about the **source** of Bible inspiration? The bilingual pastor was dependent on the opinion of others as to what “best” translation to use, and at that time did not learn about who Peter Ruckman was. Ruckman is causing much damage on the doctrine of Bible inspiration and preservation, and this bilingual pastor was not ready for defense.

***Romans 16:17** Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.*

CONCLUSION (Solution)

The cycle of error and apostasy is always present in society. Without the proper discernment from Biblical authority, error will infiltrate the lives of the Christians which may lead them into apostasy. If not in this generation, it will come in the future ones. Therefore, it is extremely important to prepare the new generation to be ready to attack apostasy, defend themselves by discerning error in their personal lives, and promote truth. To avoid a generation gap there is always the need for teaching, application and promotion of principles. After being taught the truth, the new generations need to apply these principles in their own personal lives, and then they need to believe enough to promote them with a passion.

The truth of the matter is that most churches do not hold to an applied apologetic training method in Sunday School, Christian Schools and other places. Most teachers talk by themselves. There is seldom enough feedback to see if the information was absorbed and remembered. It may be heard from pulpits and teachers, but students are not required to participate in class as much and simulate situations through 'brain-storming' methods and project debates. Most young people do not know how to defend their faith or even explain it. This author has personally seen, while in the United States, that most do not know how to show in the Bible the reason for standards in dress, music, Bible version, etc. What is right and what is wrong is being taught, but the application and promotion is still lacking. This is causing good fundamentalist members and their children to be vulnerable to attacks. The torch needs to be passed.

The Brazilian historical example shows clearly that people who do not know well the source for Biblical authority will eventually fall into the cycle toward apostasy. In the United States, there is already a group promoting the absence of Biblical authority within the fundamental realm.

And a not so obvious source of this promotion is in the foreign mission field. Missionaries of this wrong belief are trying to give many excuses to maintain their support from naïve Christians and maintain their promotion of inconsistencies regarding the Bible.

Unfortunately, the twenty-seven (27) aforesaid excuses represent the rejection for militancy and adherence to the infiltration approach of Neo-Evangelicalism, which easily comes to those who are brought up in a passive-teaching method. Defending one's faith is hard and it takes much individual effort. When difficulties come, it is much easier to avoid naming names, avoid engaging in confrontation at all costs, and try only to concentrate on one's own little world. Independent Fundamental Baptists are planting the same seed the Southern Baptists planted. If the Lord tarries, many of them are going to reap the same fruit. The call is for immediate separation from inconsistent missionaries and preparation for the local church to maintain a consistent promotion of its principles nationally and internationally.

***Judas 1:3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*

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