
WESTCOTT'S NEW BIBLES

CHANGING THE TRUTH OF GOD INTO A LIE

Romans 1:25

*Who changed the truth of God into a lie,
and worshipped and served the creature
more than the Creator, who is blessed forever. Amen.*

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Dedicated

To all those who continue in the old paths

Jeremiah 6:16

*Thus saith the LORD, Stand ye in the ways, and see, and ask
for the old paths, where is the good way, and walk therein,
and ye shall find rest for your souls.*

Table of Contents

Foreword viii

Introduction ix

Chapter One: Westcottian Theology

The Difference Between 1611 and 1881	1
Westcott and Resurrection	2
Westcott's Tract Rejected	8
The Western Omissions	9
Westcott's Education and Early Thought	11
Alcohol in the Lord's Prayer	12
Darwinism	13
The Myths of Plato Carried On	14
Westcott on the Nature of Revelation	15
The Birth of the Broad Church	17
From Coleridge to Westcott	19
Valentinus and the Gnostic Nag Hammadi Library	20
Valentinus and the One Life	21
Can we show that Westcott was a Platonist and Monist?	22
A Current Anglican Statement of Westcottian Theology	23

Chapter Two: Westcott and Incarnation

Westcott and Frederick Denson Maurice	24
Westcott and Incarnation	25
Did Westcott's Views Affect His Translation?	27
The Life Rather Than The Blood	28
Did Man Fall? Westcott and John Scotus Erigena	30
Incarnation Harmonized with Evolution	31
Incarnation by Natural Selection	33

Chapter Three: Westcott's Socialism and Mysticism

Westcott's Socialism	36
Testimony to Westcott's Socialism	38
Westcott as Alexandrian Mystic	39
Westcott and Theosophy's Lost Island	41
Incarnation, Mysticism, and Spiritualism	45

The Beginnings of Psychical Research	45
The Egyptian Connection	46
The Society for Psychical Research Matures	48
Westcott Counsels Edmund Gurney	50
Gurney's Tragic End	51
Spiritualism Leads To No Good	52
Westcott and Annie Wood Besant	52
The Fabian Left Grows from the SPR	56
What Kind of Spiritualist Was Westcott?	56
The Communion of Saints	58
The Dominion of the Dead and the One Life	59
By Commemoration and Meditation	60

Chapter Four: Westcott and India

Westcott's Disciple, William Marshall Teape	62
Teape and Southeastern Memories	64
Teape and Westcott' Fear	66
Teape and the Secret Lore of India	67
Annie Besant and India	72
Teape's Will and the Brooke Foss Westcott Lectures	74
A Listing of the Teape Lectures	75
Westcott's Twentieth Century Legacy in Owen Chadwick	77
John Arthur Thomas Robinson, Westcott's Legacy Continued	78
The Sacred Rivers of Hinduism	80

Introduction

Although Westcott was not the first to use the minority Alexandrian manuscripts, he was the man who, more than any other, gave academic respectability and a false sense of orthodox sanction to what has become known as the critical text. The modern “eclectic” Nestle-Aland text of the New Testament differs in less than 400 places from the Westcott-Hort text. So in a very real sense the new versions can be said to be Westcott’s. How did this come to be?

There is a little known story in the Life and letters of John Albert Broadus, founder of the Southern Baptist Theological Seminary, which can instruct us. This biography was written by Broadus’ student, A. T. Robertson, the great Greek scholar, advocate of the critical text, and Professor at the Seminary. In July 1868 Broadus wrote an article in the Baptist Quarterly strongly defending the last 12 verses of Mark, which Burgon quoted from freely. On Sept. 3, 1868 Westcott wrote a letter to Broadus, thanking him for sending to Westcott a copy of the article, and said: “I have read with interest the careful and sound criticism which you have kindly called to my attention...With regard to the passage of St. Mark, which you most ably analyze, external evidence leaves no doubt, in my opinion, that it was a very early addition to the Gospel and not, I think, by St. Mark...My experience too, in dealing very minutely with the Greek text lead me to think that such a combination as Aleph, B, k Arm is never wrong.” Robertson comments that “Doctor Broadus afterward felt more uncertain about these last verses of Mark”.¹

Then in 1870 Broadus went to London, and on Oct. 15 he wrote home: “On Wednesday at two o’clock I went to Westminster Abbey, at the suggestion of Bishop Ellicott...I went to the Deanery (A. P. Stanley is Dean), sent in my card with the luncheon, and his Lordship² came out saying that he had asked leave of the committee just to bring me in for the half-hour of luncheon. He introduced me in general at the door, and then various gentlemen came up and shook hands...Some of them invited me to visit their cathedrals, others asked about the South...Professor Lightfoot...invited me to

¹ Robertson, A. T., Life and Letters of John Albert Broadus (Philadelphia: American Baptist Publication Society, 1901) pp. 232-33.

² All Anglican Bishops were automatically members of the House of Lords.

Cambridge quite cordially...Mr. Westcott (you know how I like his books) is a gentle, lovable-looking man, with a mild, sweet tone, and with a devotional feeling predominating in all his talk. I talked principally with him and Mr. Hort about their forthcoming text of the New Testament, in which I am much interested. Mr. Westcott invited me warmly to Peterborough, where he is Canon.” Unbeknownst to Broadus, the Westcott-Hort text was already in the hands of the revisers. Robertson then commented “Bishop Ellicott was all courtesy and kindness to Doctor Broadus and left nothing undone that he could do for his enjoyment. Nisbet & Co. of London, issued a reprint of (Broadus’ book) Preparation and Delivery of Sermons, with introduction by Doctor Angus.”³ Angus was the English Baptist and Reviser who came to America to negotiate with Schaff about the ASV.

Ezra Abbott, the Harvard professor and Unitarian member of the ASV Committee, in 1876 sent Dr. Broadus his notices of Tischendorf and Tregelles and his discussion of his readings of John 1:18 (only begotten God) and Acts 20:28 (which he has purchased with the blood of his own).⁴

Political appeal to Broadus, through “the pride of life”, eventually had its intended effect. On Oct. 28, 1891 Broadus wrote to G. B. Taylor “I beg your pardon for not having acknowledged the receipt of the photo-lithograph of the Codex Vaticanus, which arrived in due time, and which I am at present having my class examine with great interest and profit.”⁵ He had moved a great distance, from defending the last twelve verses of Mark to teaching his impressionable students, “with profit”, the Vatican Codex, which omitted the last twelve verses of Mark along with many others. The same thing, appeal to pride, both of scholarship and of life, carried out by Tischendorf in addition to Westcott and Hort, happened to Warfield at Leipzig and thus found its way back to Princeton, from whence it came to America’s present day fundamentalist seminaries.

³ *ibid.*, pp. 247-48.

⁴ *ibid.*, p. 300.

⁵ *ibid.*, pp. 397-98.

This book is intentionally limited to Westcott, to give the reader a shorter and quicker path to understanding his true beliefs, which did influence his choice of Codices Aleph, B, and D as sources for his Greek text. These beliefs, as is shown at the beginning of Chapter One, have been passed over either through ignorance and carelessness, or deliberate failure of reporting, by those in positions of influence at some of the most influential of our fundamental schools, where the same scholarly pride that so completely gripped John Albert Broadus is still in full flower today.

The title of the book is appropriate because of Westcott's academic influence, which was worldwide and continues to the present time; so that the modern versions indeed can be said to be Westcott's Trojan Horse brought into our churches. As Cassandra warned, "beware of Greeks bearing gifts". And how did Westcott change the truth of God into a lie? Principally by teaching his doctrine of The One, The One Life, which he said is the life of Christ, *universally incarnate* into all of creation. Translation consistent with this doctrine can be found in numerous places in the new versions.

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Foreword

The Trojan Horse, in Greek legend, was a huge, hollow wooden horse used by the Greeks to gain an entrance to Troy. They had been unable to capture the city after a siege of ten years with a powerful army and the thousand ships “launched by the face of Helen”. They then built the horse, filled it with armed warriors, and sailed away to a place behind an island where they could not be seen, leaving the horse on the shore. Sinon was left behind to tell the Trojans he no longer wished to be a Greek, and he skillfully persuaded the Trojans to take the horse into the city, telling them that it would mysteriously, as an idol, an offering to the Goddess Athena, make Troy invulnerable. The Trojans were so captivated by the horse and the apparent disappearance of the Greeks that they did not investigate. They themselves attached ropes to the platform on which the horse stood and dragged it on logs through the wall and up to the Temple of Athena.

“With song and rejoicing they brought death in
Treachery and destruction.”

Laoon, a Trojan priest, said “beware of Greeks bearing gifts”, and Cassandra, daughter of the Trojan King, repeated his warning and predicted that the horse would be the death of Troy. While the Trojans slept Sinon opened the hatch in the horse’s belly and let out the Greeks. They opened the gates to their comrades, who had sailed back. They entered, set the city afire, and killed the Trojans.

In 1870 Brooke Foss Westcott, like Sinon, was able to persuade many that he was orthodox, and his claims went almost unquestioned for 60 years until Wilkinson wrote Our Authorized Bible Vindicated. But over the last two decades his views and the Greek text he constructed and persuaded others to bring into orthodox churches have been investigated by Dr. David Otis Fuller and Dr. D. A. Waite and others and have been shown to be as dangerous as the Trojan horse. And again another Cassandra, Dr. Gail Riplinger, plainly has predicted the effect of Westcott’s text on our churches. The present book, limited to Westcott and his views and shortened to put them into bolder relief and help to make them more widely known, and including the latest discoveries about his philosophy, once more says beware and consider.

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