
A Testimony Founded For Ever

*The King James Bible Defended
in Faith and History*

Psalms 119:152

*Concerning thy testimonies, I have known of old
that thou hast founded them for ever*

JAMES H. SIGHTLER, M.D.

SECOND EDITION

**SIGHTLER PUBLICATIONS
175 JOE LEONARD ROAD
GREER, SC 29651
864-877-1429**

www.sightlerpublications.com

First Edition

Copyright 1999 by Sightler Publications.

All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission from the publisher except for brief quotations in critical articles and reviews. For information address Sightler Publications, 175 Joe Leonard Road, Greer, SC 29651

ISBN 0-9673343-0-6

Printed in the USA

Second Edition

Copyright 2001 by Sightler Publications

Printed in the USA

*Dedicated to the memory of my Dad,
Harold Bennett Sightler, B.A., D.D., Litt.D., LL.D.
May 15, 1914-September 27, 1995*

A Champion of Old-Time Religion

*Therefore did my heart rejoice,
and my tongue was glad;
moreover also my flesh shall rest in hope
Acts 2:26*

*Founder-"The Bright Spot Hour" Radio Broadcast
January, 1943*

*Founder-Pastor Tabernacle Baptist Church
July 20, 1952-September 27, 1995*

*and my sister, Carolyn Grace
March 23, 1940-June 13, 1951*

Kind, Humble, Obedient

**James H. Sightler, M.D.
May 15, 1999**

Table of Contents

Preface

New Perspectives	xi
Blessings Recounted	xii
Preface to the Second Edition	xv
Foreword to the Second Edition	xvii
Parallel Reading	xviii

1. *Charge and Testimony* 1

The Charge We Have To Keep	1
What Is The Testimony?	4

2. *Subtle Curiosity, or the Rules of Christ?* 9

The Faith of the Early Baptists Follows the Rules of Christ	9
The Two Textual Traditions, Majority and Minority	12
Subtle Curiosity from Europe Appears Among the Baptists	13
Westcott and Hort in England	14
Philip Schaff Comes to Our Shores	26
The Contrast Between 1611 and 1870: Westcottian Theology	28

3. *Text Criticism in America* 30

Do Personal Beliefs Matter?	30
Text Criticism Takes Root in America	31
Breckinridge Keeps the Faith	34
Charles Hodge Compromises	37
Origin of Species, Essays and Reviews	38
Mercersburg and Organic Development	39
Breckinridge Finishes His Course	40
Hodge Seems Triumphant	41
Unitarians Included as Revisers	42
The Battle Continues	42
The Liberal Tree Grows	43
Warfield Carries on Hodge's Work	44
Thornwell's Courage	46

4. <i>Disputing with Grecians, The Broad Church</i>	48
Plato and Hellenism	48
What Does the Bible Say About Hellenism?	50
Hellenistic Despisers and the Manuscripts	52
Myth Offered as Spiritual Truth, Transcendentalism Gives Stones for Bread	55
Organic Development	57
Incarnation in Man	58
Is Truth Relative and Forever Incomplete?	59
The Spread of Transcendentalism	60
The Unitarian Contribution	61
Samuel Taylor Coleridge	63
The Birth of the Broad Church	65
From Coleridge to Westcott and Hort	67
The Broad Church and the Establishment	69
Liberal Leaven	70
Broad Church Doctrine	70
Westcott's Heresies Illustrated	72
The American Broad Church	80
5. <i>Spiritualizing Resurrection</i>	82
The Contrast Stated	82
Modern Docetists	82
Ancient Denials	83
William Tyndale and George Joye	84
The Tübingen Hypothesis	85
Westcott's Tract Rejected	86
The Western Omissions	89
Tense Changes That Affect Incarnation	90
This Man or This One? Is Jesus Still God Incarnate?	92
Into the Heavens or Through the Heavens?	93
Raised Bodily or Occasionally Visible?	94
Compromise at Trinity	94
6. <i>Alexandrian Philosophy, Continuity and Reach</i>	96
Mystery Religion	96
A Primer on Gnosticism	98
The Pedigree of Alexandrianism	99
Westcott and Hort as Alexandrians	102
Hermeticism Disguises Itself	104
The Rome-Alexandria Axis	105

The Forerunners of Psychical Research	107
Westcott and Theosophy's Lost Island	109
Tubingen and Telegrams from Heaven	112
Westcott's Gnosticism	114
New Age Bible Versions	116
7. Cardinal Bessarion and the Vatican Codex	117
The Vatican Codex Appears	117
Who Was Bessarion?	118
Bessarion and Plato	121
Bessarion Joins Plato to Romanism	122
Gemistos Plethon	123
The Origin of Codex B	124
Mount Athos Described	125
Early History of Monasticism on Athos	126
The Hesychasts	127
The Corpus Hermeticum	128
Biblical Manuscripts on Mount Athos	128
Wycliffe Brings About the Council of Florence	129
Cyril Lukar Rejects the Apocrypha	130
The Vulgate Influenced by B and Aleph	130
Were B and Aleph Used in Constantinople?	131
A Hypothesis About the Origin of B and Aleph	132
8. The Critical Text Among Plymouth Brethren	134
Darby and Tregelles	134
Fundamentalism and the Original Autographs	136
Grant's Numerical Bible	137
One Gospel or Two?	138
Son or Servant?	139
The Transfiguration	140
Paulinism and the Plymouth Brethren	141
The Magdalen Papyrus	143
Plymouth Brethren Ecclesiology	144
Bullinger and Christ Mystical	146
Changes in Luke	147
Was Luke a Minister?	149
More Critical Text Changes	150
Is James an Epistle of Straw?	151
Is Hebrews One of the Pauline Epistles?	153
Did the Lord Come to be an Earthly King?	154

A Private Interpretation of Hebrews 3:5-6	155
Who Is the Firstborn in Hebrews 12?	157
Changes in II Thessalonians and Revelation	158
The Plymouth Brethren and Tübingen	160
Could Darby Have Borrowed From Poirét?	161
The Book of Enoch and the Epistle of Barnabas	162
Was Darby Influenced by Contemporary Writing?	164
Mysticism in Edward Irving	165
Bullinger and Plymouth Brethren Mysticism	167
9. <i>Seven Lessons</i>	170
The Justinian Novella and the Septuagint	170
Wycliffe	172
The Council of Florence and the Greek Text	174
Cyril Lúkar	175
William Allen and the Rheims-Douay Bible	175
Richard Bentley and the Benedictines of St. Maur	177
Cardinal Wiseman	179
10. <i>Political Antecedents to English Revision</i>	183
What Changed Between 1856 and 1870?	183
Shaftesbury Loses Power	185
Convocation	186
Gladstone Leads the Revival of Convocation	187
Shaftesbury Opposes Convocation	188
Roman Influence in Convocation	190
Arthur Penrhyn Stanley Becomes Dean of Westminster	191
Stanley's Connections to the Revisers	193
Stanley and Annie Besant	195
Gladstone Becomes the First Tractarian Prime Minister	197
Gladstone's Beliefs	198
Lord Acton Advises Gladstone	199
Gladstone Acts on Behalf of the Pope	200
Gladstone Promotes Revision by Convocation	201
Gladstone's Early Inside Involvement in Revision	203
Gladstone Keeps His Own Confidences	205
Gladstone's Ecclesiastical Appointments	207
The Oxford and Cambridge University Presses	208
Financial Importance of the Presses	210
The Presses Bid to Print the Revision	211
Gladstone Helps the University Presses	211

Tribute Demanded from the American Committee	213
The English Revised Version Fails to Sell	215
Political Machinations of the Revisers	215
Wilberforce Fails to Stand His Ground	217
Nonconformist Revisers Chosen for Political Expediency	218
Gladstone's Opinion of the English Revised Version	219
Burgon Expresses Himself	220
11. Brooke Foss Westcott, Trinity College Mystic	222
Incarnation As The Centre	222
Westcott and Maurice	223
Incarnation in Man, Strauss and Eliot	225
Edward Maitland and Anna Kingsford	227
Westcott and Incarnation	229
Did Westcott's Views Affect His Translation?	232
Westcott's Idea of the Father	232
The Life Rather than the Blood	233
Did Man Fall? Westcott and John Scotus Erigena	237
Incarnation Harmonized with Evolution	237
Incarnation by Natural Selection	239
Westcott the Mystic	241
The Beginnings of Psychical Research	242
The Egyptian Connection	243
The Society for Psychical Research Matures	246
The Society for Psychical Research Formally Constituted	247
The SPR and Madame Blavatsky	248
Westcott Counsels Edmund Gurney	249
Gurney's Tragic End	250
Spiritualism Leads to no Good	251
Frederic Myers Invites George Eliot to Cambridge	251
George Eliot Meets Jowett and Stanley	253
Was Westcott Present at Goschen's Party?	254
The Religion of Humanity	255
George Eliot, the Instrument of a Spirit	256
Westcott and Annie Wood Besant	257
The Fabian Left Grows From the SPR	260
The London Theosophists and Gandhi	260
Testimony to Westcott's Socialism	261
What Kind of Spiritualist Was Westcott?	262
Westcott's Strange Reply to W. T. Stead	264
The Communion of Saints	266

The Dominion of the Dead and the One Life	267
By Commemoration and Meditation	268
Do We Have the Full Story of the SPR?	270

12. The Babylonian Woe	271
What is the Babylonian Woe?	271
Valentinus and the Gnostic Nag Hammadi Library	272
Valentinus and the One Life	273
Modern Manifestations of Nag Hammadi	273
Roman Catholic Influence in Modern Versions	274
Why and How Did Roman Catholic Influence Come About?	284
Naturalistic Text Criticism Introduced into Fundamentalism	284
Schaff, Gladstone, and Loyson – Apostles of Mystery Babylon	285

13. Westcott’s Disciple	288
William Marshall Teape	288
Teape and Southeastern Memories	290
Teape and Westcott’s Fear	293
Teape and The Secret Lore	295
Annie Besant and India	299
Teape’s Will and the Brooke Foss Westcott Lectures	300
A Listing of the Teape Lectures	301
Charles Raven, Westcott’s Successor as Regius Professor	303
W. Owen Chadwick, Second Teape Lecturer in Delhi	306
John Arthur Thomas Robinson, Westcott’s Legacy Continued	308
The Sacred Rivers of Hinduism	310
Westcott and the New Age, One World Church	312

14. Diminish Not A Word, Forbidden Change Old and New	313
Old Change, Westcott’s Views Transmitted	313
New Change, The Drive to Simplify	317
Hebrew Influence in the King James Bible	329

References	334
-------------------	-----

Index	349
--------------	-----

Abbreviations

KJV King James Version	ERV English Revised Version
ASV American Standard	NASV New American Standard
NIV New International Version	NKJV New King James Version
TR Textus Receptus	SPR Society for Psychological Research
DNB Dictionary of National Biography, English	

Preface

New Perspectives

We begin with George Sayles Bishop and his sermon “The Principle and Tendency of the Revision Examined,” preached June 7, 1885:

“I have set before myself a simple straight-forward task-to translate into the language of the common people and in lines of clear, logical light the principles involved in the new version of the Bible and just in what direction it tends. This thing is needed, for I am convinced that the principle at the root of the revision movement has not been fairly understood.”

What I hope to make clear is, first of all, the basis of faith in the preservation of the word of God in the King James Bible. Then the philosophical and historical trends which are behind the modern versions need to be presented both in greater detail and in a more understandable form.

A great deal of information, not available to writers of previous generations, such as George Bishop or Philip Mauro or Benjamin Wilkinson or Samuel Hemphill, has come to light which shows more clearly the reasons for the appearance of the English Revised Version of 1881 and its modern descendents. To cite two examples, the writings and personal associations of Brooke Foss Westcott have not been fully analyzed. These shed light on attitudes and beliefs of his which are essential to understanding the changes made in the ERV. And the political facilitation of the revision has now become evident by the publication of several new books on William Ewart Gladstone and especially his diaries, which were not published until 1982. In addition there are now a large number of new books on 19th century British Spiritualism and on the penetration of higher criticism into the 19th century Anglican Church which help us to understand the state of mind of the revisers. Therefore it has been possible in this book to present new information and new correlations of events which have not appeared in any other book or periodical.

Blessings Recounted

I thank and credit my Dad, for providing for my education and giving purpose and direction to my life. His teaching was always by example first and only then by precept. When he was a student at Furman University he wrote a term paper for Dr. C. L. Pittman's English class. The paper is titled "Early Bible Translations" and dated May 1, 1943, at the end of his freshman year. He had been out working for 10 years before he began at Furman, had a wife and two children, had been called to preach, had just become pastor of Mauldin Baptist Church, and had begun the Bright Spot Hour radio broadcast. It is likely that he chose the subject out of his own interest. He spoke of the "great copies, the Vaticanus and Sinaiticus" as being the oldest, but noted that these copies "leave the last few verses of Mark out, but in spite of the scarceness of space a place was left open for it showing that the scribes knew about it." He also said "The ancient *versions* are the translations of the Bible into the language of early Christendom long before the oldest of our present Greek manuscripts were written. These ancient Bibles were used by men whose parents might easily have seen the apostles themselves and therefore they are of great value in determining the original text." These would have been the Peshitta and Itala versions, which we believe are much older than Vaticanus and Sinaiticus. Fortunately this paper was written before he got his copy, as a Greek major, of the Westcott-Hort text with its introduction, which does not mention the defects of the Alexandrian manuscripts and dates the Peshitta and Old Latin *after* Vaticanus. In 1952, when the RSV appeared, he preached against it, concentrating, as I recall, on the change in Isaiah 7:14, where young woman was substituted for virgin. But, primed by his college reading, he must have noted the omission of the last 12 verses of Mark, Act 8:37, and I John 5:7.

Over the years he continued to stand for the KJV, and in 1974 preached a sermon entitled "Why I Use Only the King James Bible." This was prepared in response to a question asked him by a young man who attended one of his revival meetings and who wanted to know why he used only the KJV. The sermon had eight points:

1. Because of its great age and general acceptance in the true church.
2. Because it is not copyrighted
3. Because of the honesty of the translators in italicizing words added for clarity in translation..

4. Because of the beauty of its language.
5. Because of its effect in great revivals in history.
6. Because I was saved by hearing its words.
7. Because of its power in the founding of Baptist churches through the centuries.
8. Because I believe it is the preserved, inspired Word of God for English speaking peoples.

I believe he elected to make his stand on faith and internal evidences, which at last we must all do, and that he felt it was best not to preach about textual variants for fear of unsettling the minds of his hearers, an in all his sermons he avoided the Greek in which he had majored at Furman.

The controversy escalated greatly, and in May 1989, my Dad, after a Sunday morning sermon at Tabernacle, placed on the communion table a list of 17 verses which had been omitted from the NIV and asked the members to take a copy and consider the harm done. I took one and read it. The next week I happened to sit in on a church staff meeting at lunch in the school cafeteria and heard a brief discussion of the Westcott-Hort Greek text. I asked, who were Westcott and Hort? The only answer, that they were English Episcopal priests, came from my Dad. Two days later I found from the English Dictionary of National Biography that Westcott was very liberal in theology and a socialist. In June of 1989, at the Bob Jones University library in Greenville, I found the full biographies of Westcott and Hort. By chance I came across Dr. D. A. Waite's book, The Heresies of Westcott and Hort, published by the Dean Burgon Society

This book is the result of papers I gave at the yearly Dean Burgon Society meetings. Chapter 1 was written expressly for this book. The remaining chapters, revised and augmented began as lectures to the DBS and are set down in chronological order from Chapter 2, given in 1990, to Chapter 11, for 1999.

I must express my appreciation to Dr. Gail Riplinger, author of New Age Bible Versions, for publishing her book and for helpful discussions of the personalities involved in the production of the ERV and the history of English Spiritualism. If she had not written her book the discoveries reported in Chapters 6, 7, 10, and 11 of this book would probably not have been made.

The late Dr. David Otis Fuller's books, Which Bible and True or False, have been very helpful in giving historical perspective and lines of research. Dr. Fuller was one of the founders of the Dean Burgon Society, along with Dr. M. James Hollowood, Dr. Robert Barnett, Dr. Waite, and others. My thanks also to the Institute for Biblical Textual Studies for publishing and distributing Dr. Fuller's work.

Dr. Jack Moorman's book, Forever Settled, has been a help to me, and I have used it as a textbook for students in Biblical Introduction at Tabernacle Baptist College since 1990. His missionary work in England has been supported by Tabernacle Baptist Church for many years.

My thanks to the staff of the libraries of Bob Jones University, Furman University, and Erskine College for allowing me the use of their facilities, and to the staff of the Kefauver Library of the University of Tennessee for allowing me to copy excerpts from Hansard's Parliamentary Debates for Chapter 10. Thanks as well to the libraries of the University of South Carolina, University of Georgia, Georgia State University, Auburn, Vanderbilt, Duke and Emory.

I thank my dear wife and children for their support and forbearance of my absence while writing and for supporting me with their presence at the Burgon Society Meetings.

James H. Sightler, M.D.
Greenville, South Carolina
May 15, 1999

Preface to the Second Edition

In the preface to the first edition I mentioned a paper my Dad wrote for Freshman English on May 1, 1943. Since then I have found his Freshman History text, A History of Europe, by Ferdinand Schevill of the University of Chicago from 1941. At the bottom of his worksheet to pages 84-91 of that text, dated 10-13-42, is written the *title* of his 1943 paper “Early Bible Translations.” This worksheet was for a section on the Reformation, and the following quotes from Schevill should be given, page 89: “In 1506 Reuchlin performed a service for all Europe by publishing a Hebrew grammar and lexicon. It immediately aroused a storm of reprobation among the schoolmen” at the University of Cologne, which was in the hands of the Dominicans. On page 90 we read Erasmus’ words about his New Testament in Greek: “I long that the peasant should sing the Scriptures to himself as he follows the plow, that the weaver should hum them to the tune of his shuttle, and that the traveler should beguile with them the weariness of his journey.” These words of Erasmus were repeated by Tyndale and Spurgeon in their turn. On page 91 Schevill said: “Protestant writers, who...have often angrily berated Erasmus as a white-livered knave, fail to do justice to his fundamental conviction that the only reforms...ever worthwhile come through gradual enlightenment...To bitter, partisan Catholics Erasmus was no less a criminal than Luther.” I believe my Dad’s paper of May, 1943 began here, in October, 1942, in his reading about early translations. But my Dad was a Baptist, not a Protestant. And I *know* that my Dad, by his own testimony, on his many night-long automobile journeys home from revival meetings, beguiled his weariness with the Scriptures, just as Erasmus had hoped future believers would do.

For this edition three chapters have been added. Several other chapters tie Westcott even more closely to Coleridge and the earlier Cambridge Platonists. I thank Mr. Dennis Palmu, of Terrace, British Columbia, for helpful information about the Cambridge Apostles, Tennyson, and the Metaphysical Society.

Chapter 12, “The Babylonian Woe,” illustrates, by comparison of the KJV, the Latin Vulgate, and the Modern Versions, the strong influence of Roman Catholicism on textual criticism.

One book listed in the bibliography of the first edition but not cited as a reference was Westcott's Fear, inscribed only "by a disciple," and published by Heffer & Sons in 1930. The author of this book I have found to have been William Marshall Teape, B.D., M.A. This was confirmed in a personal communication to me from Sharon Murray of Heffer Bookstore in Cambridge on June 1, 2000. Shortly after this Mr. Palmu found that Miss Margaret McCollum, Assistant Keeper of Archives and Special Collections in Durham University Library, might have more biographical information about Teape. In a letter of June 28, 2000 Miss McCollum suggested that I obtain, from Canon John Ruscoe, Vicar of South Hylton, a small pamphlet by William A. W. Jarvis, published in 1990, with biographical detail about Teape. This brought to light a great deal of valuable information previously unknown in the United States. Teape did write several other books, including The Secret Lore of India and the One Perfect Life for All: being A Few Main Passages from the Upanishads Put into English Verse with an Introduction and A Conclusion by W. M. Teape, which was published by Heffer in 1932. He will be discussed in Chapter 13, "Westcott's Disciple."

Chapter 14, "Diminish Not A Word," was added to illustrate Westcott's lasting influence on text criticism, and it does so by relating a little-known visit made by Professor John Albert Broadus, of the Southern Baptist Theological Seminary at Louisville, to the Jerusalem Chamber in Westminster Abbey in 1870, where he met Westcott and many of the members of the English Revision Committee. It also shows how **The One** appeared first in the ERV and then in modern translations, and how putting the KJV into "modern" English diminishes its force greatly. It concludes with a discussion of the Hebrew vowel points and the influence, brought about by the King James Bible, of the Hebrew language on English.

James H. Sightler, M.D.
Greenville, South Carolina
September 18, 2001

Note on the Second Printing of the Second Edition

After the first printing of the second edition I realized it was necessary by faith to confront and answer personally the question whether the King James Bible itself is inspired. In Gustavus Paine's book about the KJB translators, The Learned Men, there is a quote in the preface: "It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world...An English Revised Version was published in 1885 and an American Revised Version in 1901, and since then many learned but misguided men have sought to produce translations that should be mathematically accurate, and in the plain speech of everyday. But the Authorized Version has never yielded to any of them, for it is palpably and overwhelmingly better than they are, just as it is better than the Greek New Testament, or the Vulgate, or the Septuagint. Its English is extraordinarily simple, pure, eloquent, lovely. It is a mine of lordly and incomparable poetry, at once the most stirring and the most touching ever heard of." It is a Bible that has been stained with the blood of martyrs.

The Dean Burgon Society has always contended for the inspiration of the Greek and Hebrew manuscripts only with the KJB considered simply the best English translation. In 2001 an officer of the DBS did the computer work on an updated English to English translation of the KJV Easy Reader, and I did not attend the Burgon Society meetings from 2000 until 2002. Dr. Walter Beebe then asked me to go and to speak for the point of view that the King James Bible retained its inerrancy, authority, and inspiration and was much more than simply the best available English translation. My book *Lively Oracles* came from that talk. I thank especially all those friends of my Dad who are responsible for influencing my present view that the KJB is inspired and is the final authority. My son-in-law Pastor Joel Logan, Pastor Brent Logan, the late David Otis Fuller, the late Dr. Walter Beebe, Dr. Gail Riplinger, Mr. Dennis Palmu, Dr. Bill Grady, and many others, and have encouraged this correct view and the second printing.

James H. Sightler, M.D.
Greer, SC 29651
May 15, 2010

Foreword to the Second Edition

Those who attempt to corrupt God's Holy Scripture have never been exposed to closer scrutiny than in Dr. James H. Sightler's book, *A Testimony Founded For Ever: The King James Bible Defended in Faith and History*. It is perhaps the most original and exhaustively researched book in the last one hundred years, exposing the history of the infamous men and movements which continue in today's weakened NIV positive churches. The Lord has "filled with the spirit of wisdom" (Ex: 28:3), the author who is both a Bible College History Professor, and board certified pediatrician. His approach has set a new standard for writers of history, with more details and documentation in one sentence than past writers include in one page. His book carries the reader on a fascinating journey—seen, not through the distant telescope of the generalist, but by way of the microscopic details of the scientist.

This book is not the typical recounting of the work of others, but an original investigation, using primary sources, which unearths discoveries giving a view never seen before. It should bring a shuddering and shaking to those seminaries which use the corrupt Greek text of Nestle-Aland and the United Bible Societies. He documents in detail the germs of Greek philosophy, Alexandrian mysticism, and Hinduism which infect the Vatican manuscript and cankered the mind of B. F. Westcott, the progenitor of the new corrupt Greek text.

This will be a most eye opening book for those who have wondered *why* the NIV omits 64,000 words and gives syncretistic readings like "God, who created all things" instead of the KJV's accurate Received Text reading, "God, who created all things by Jesus Christ." (Eph. 3:9)

The facts the book brings forth prove once again that the Authorized Version, the beloved King James Bible, is indeed the promised pure and preserved word of God for that one third of the world's population, some two billion people, who speak English. Generations to come will savor this classic.

Dr. G. A. Riplinger, B.A., M.A., M.F.A.
Honorary Doctor of Humanities
Professor, Retired, Kent State University
Ararat, Virginia, September 12, 2000

Parallel Reading

Other books which must be recommended as parallel reading we list.

From: **The Institute for Biblical Textual Studies**

5151 52nd St.

Grand Rapids, Michigan 49512

Edited by Dr. David Otis Fuller

Which Bible?

True or False?

Counterfeit or Genuine?

From: **AV Publications**

P. O. Box 280

Ararat, Virginia 24503

(800) 435-4535

(276) 251-1734

www.avpublications.com

By Dr. G. A. Riplinger

New Age Bible Versions, by Dr. G. A. Riplinger

The Language of the King James Bible, by Dr. Riplinger

Which Bible Is God's Word?

In Awe of Thy Word

Hazardous Materials, Greek and Hebrew Study Dangers,

The Voice of Strangers

From: **Grady Publications, Inc.**

P. O. Box 243

Swartz Creek, MI 48473

(810) 644-2404

www.gradypublications.com

By Dr. William P. Grady

Final Authority

From: **Sightler Publications**

175 Joe Leonard Road

Greer, SC 29651

(864) 877-1429

www.sightlerpublications.com

Westcott's New Bibles, Changing the Truth of God into a Lie

Silver Words and Pure, Tried in a Furnace of Earth

Lively Oracles