

The Wobbly Unorthodox Greek Orthodox Crutch:

***Un-Orthodox* Greek Manuscripts From the *Un-Orthodox* Greek Church**

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 - “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:5).
 - “I will spew thee out of my mouth” Rev. 3:16.

Versions Provide “slight corrections” to Greek

The manuscript store of over 5000 Greek manuscripts produced by the Greek Orthodox church and its predecessors does, in the main, match the King James Bible exactly. These Greek manuscripts are a powerful witness to the veracity of the Received Text seen in the King James Bible and in most historical vernacular Bibles worldwide. Church History professor, Bruce Musselman, reminds us that there was a perfectly pure Greek Received Text, used by many, such as the Greek Bogamiles or Paulicians, years after Christ. Their Greek Bibles were burned, along with their owners, by Emperor Diocletian, Empress Theodora and others. (For information on the Bogamiles and Paulicians see John T. Christian, *A History of the Baptists*, Bogard Press: Texarkana, Arkansas, 1922).

Today, we are generally left with the product, not necessarily of these true Greek Christians, but of the Greek Orthodox monasteries. **The veneration of *these* Greek manuscripts has become inflated *beyond* anything directed in the scriptures.** The world’s leading authorities on the Greek Received Text, Dean John Burgon and Dr. Jack Moorman, remind us that the extant Greek texts are not the final authority.

Dean John Burgon, the nineteenth century’s most avid promoter of the Greek Received Text, recognized the sometimes tampered state of the extant products of the Greek Orthodox church and the currently printed editions of the *Textus Receptus* (emphasis in original):

“Once for all, we request it may be clearly understood that we do not, by any means, claim *perfection* for the Received Text. We entertain no extravagant notions on this subject. Again and

again we shall have occasion to point out (e.g. at page 107) that the *Textus Receptus* needs correction. We do but insist, (1) That it is an incomparably better product: infinitely preferable to the ‘New Greek Text’ of the Revisionists” (John Burgon, *Revision Revised*, Collingswood, NJ: Dean Burgon Society Press, p. 21, f. 2).

“...I have not by any means assumed *the Textual purity* of that common standard. In other words, I have not made it “*the final standard of Appeal*.” All critics,— wherever found,— at all times, have collated with the commonly received Text: but only as the most convenient *standard of Comparison*; not, surely, as the absolute *standard of Excellence*” (*Revision Revised*, pp. xviii-xix).

“Obtained from a variety of sources this Text proves to be essentially *the same* in all. That it requires Revision in respect of many of its lesser details, is undeniable...” (*Revision Revised*, p. 269).

“But pray—, who in his senses,— what sane man in Great Britain,— ever dreamed of regarding the “Received,” – aye, *or any other known “Text,—*” as a “standard *from which there shall be no appeal*”? Have I ever done so? Have I ever implied as much? If I have, show me *where*. (*Revision Revised*, p. 385).

“A *final* standard”! . . . Nay but, why do you suddenly introduce this unheard-of characteristic? *Who*, pray, since the invention of Printing was ever known to put forward *any*

existing Text as “a final standard”? (ellipses in original; *Revision Revised*, p. 392).

“And yet, so far am I from pinning my faith to it, that **I eagerly make my appeal** from it **to the** threefold witness of copies, **versions**, Fathers whenever I find its testimony challenged (*Revision Revised*, p. 392).

Dr. Gary LaMore of Canada cites these quotes from Burgon and concludes, “[A]nd yet his recognition that in “lesser details,” the copies, **versions**, and Fathers **might yield slight corrections** if properly and soundly used” (La More, p. 39). Therefore Burgon, with all of his hands on experience with Greek manuscripts, has concluded that versions, other than Greek, hold the original reading in some cases. This is certainly true of today’s very slightly marred Greek printed editions by Frederick Scrivener and George Ricker Berry, as was demonstrated in the chapters devoted to their texts, and will be further demonstrated in this chapter. It is *overwhelmingly* true of the grossly corrupt Greek editions of Westcott, Hort, Nestle, Aland, and the United Bible Society.

Author Dr. Jack Moorman of Great Britain, one of today’s most prolific collators and researchers, agrees with Burgon saying,

“Our extant MSS [manuscripts] reflect but do not determine the text of Scripture. The text was determined by God in the beginning (Psa. 119:89, Jude 3). After the advent of printing (A.D. 1450), the necessity of God preserving the MS witness to the text was diminished. Therefore, in some instances the majority of

MSS extant today may not reflect at every point what the true, commonly accepted, and majority reading was ...”

“When a version has been the standard as long as the Authorized Version and when that version has demonstrated its power in the conversion of sinners, building up of believers, sending forth of preachers and missionaries on a scale not achieved by all other versions and foreign languages combined, the hand of God is at work. Such a version must not be tampered with. And in those comparatively few places where it seems to depart from the majority reading, it would be far more honoring towards God’s promises of preservation to believe that **the Greek and not the English had strayed from the original!**”

(underline in the original; Jack Moorman, *When the KJV Departs From the Majority*, Ararat, VA: AV Publications, pp. 27, 28).

Even Scrivener admits that versions make “known to us the contents of manuscripts of the original older than any at present existing” (Scrivener, *Six Lectures*, p. 106). The KJB translators would agree. The recently discovered notes of the King James translation committee by KJB translator John Bois notes in two places (Romans 12:10 and James 2:22) where the KJB translators said the Greek should be interpreted “as if it had been written” in Greek *another way*. There were originally Greek codices that were correct in James 2:22, for example, but many Greek codices are not (Ward Allen, *Translating For King James*, Vanderbilt University Press, 1969, pp. 43, 89; *In Awe of Thy Word*, p. 538; Berry’s *Interlinear Greek-English*, Baker Books, 1985, p. 588 footnote for James 2:22). The *Encyclopedia Britannica* affirms, “The English of the New Testament actually turned out to be superior to its Greek original” because they

accessed and confirmed the Received Text in Holy Bibles in other languages. The EB is of course referring to the edition of the *Textus Receptus* in hand, not the originals (“Biblical literature: The King James and subsequent versions”; this citation is from the contemporary EB; all other citations in this book are to the 1910-11 edition.)

Two hundred years later, in 1838, the Jews’ Society followed the KJB translator’s method of accessing a pure vernacular Bible, when creating an edition of the Hebrew New Testament. They made changes to the Greek, “following in most dubious cases the reading of the authorized English version” (See the chapter, “The Scriptures to All Nations,” for many more such examples; John McClintock and James Strong, *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, Grand Rapids, MI: Baker Book House, vol. 12, p. 535.)

The Word to All the World & The Scriptures to All Nations

Evangelist Stephen Shutt reminds us, “Let it be clear, these languages were used by God at one time [ancient Hebrew and ancient Koine Greek]. Yet, interestingly enough, God did away with their authoritative solidarity at Pentecost” (letter on file). There are no verses in the Bible that indicate that the Greek Bible was to be the *only* Holy Ghost-built stepping stone to all other Bibles. “Search the scriptures,” as Jesus said, such a directive is not found in the Bible. Surely if the Greek Bible were to have pre-eminence and be continually used as *the* tool to open up the scriptures there would be at least one verse stating this. There *is* such a verse identifying the Hebrews as the guardians of the Old Testament (Rom. 3:2); surely there would be another such verse about the New Testament being given to the Greeks, if that were the case, but there is no such verse. On the contrary, the book of Acts recounts the multiplication of the word:

- **1st**: The Bible’s explanation of the birth of “the scriptures” “to all nations” begins in Acts 2 with the “Holy Ghost” giving the gift of tongues so that “every man heard them speak in his **own language**” from “**every nation** under heaven” (Acts 2:4-12). The Holy Ghost could have given any gift imaginable, from flying for quick travel to walking through walls to escape prison. But he gave vernacular tongues because the Bible, not flying supermen, would be his vehicle to carry his words. The world was not *strictly* Greek-speaking, as we are sometimes told. The inscription on the cross was in Hebrew, Latin, and Greek. The word of God would have been needed immediately in Latin and Hebrew (Aramaic), as well as Gothic, Celtic, Arabic, and numerous other languages, some of which are listed in Acts 2:9-11.
- **2nd**: In Acts 4 “they were all filled with the **Holy Ghost**, and they spake the **word** of God with boldness (v. 31).
- **3rd**: Throughout Acts “the **word** of God **increased**; and the number of the disciples multiplied” (Acts 6:7). Notice that the word of God came *first* and only then did the *numbers* multiply. A pure Bible is a part of the foundation.
- **4th**: “[T]hey that were scattered abroad went every where preaching the **word**. Then Philip went down to the city of Samaria...**Samaria** had received the **word** of God...” (Acts 8:4, 5). “[T]he word of God” which the Samaritan villagers needed was not Greek.

“The colloquial language of the Samaritans from the last century B.C. till the first centuries of the Mohammedan hegemony was a dialect of the West Aramaic, usually designated Samaritan; it presented few differences, apart

from loan words from Hebrew, Greek, and Latin, as compared with the ordinary Palestinian Aramaic found in the Targums and in certain parts of the Talmud.”

“The Samaritan language properly so called is a dialect of Palestinian Aramaic, of which the best examples are found in the literature of the 4th century A.D. An archaic alphabet, derived from the old Hebrew, was retained, and is still used by them for writing Aramaic...”

“The Targum, or Samaritan-Aramaic version of the Pentateuch was most probably written down about that time (“not much earlier than the fourth century A.D.”). Hellenistic works, after Alexander were rare and were limited to minor literary works, not to the language of the populace in general. The Arabic language gradually replaced Samaritan (E.B. 1911, Vol. 24, pp. 110-111; *The Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 10, Funk and Wagnalls, 1911, p. 189).

When “Samaria had received the word of God,” it was not in Greek, but the Holy Ghost given Samaritan “word of God,” from men who had received the gift of tongues.

- **5th**: The Lord said to Peter, “What God hath cleansed, that call not thou common” (Acts 11:9). Vernacular means common. In Acts 2 the Holy Ghost cleansed, for his use, what vernacular use had marred.
- **6th**: Soon the “**Gentiles**” “glorified the **word** of the Lord...And the **word** of the Lord was **published** throughout **all** the region” (Acts 13:48-49).
- **7th**: The word spread so far that Jason said, “These that have turned **the world** upside down are come hither also” (Acts

17:6). Col. 1:5, 6 tells of “**The word** of the truth of the gospel; Which is come into you, as it is in **all the world.**”

- Paul “said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?” He would not have asked if he had been speaking in Greek. When preaching to the people, “He spake unto them in the Hebrew tongue...” (Acts 21:37-40).

Paul said, “I thank my God, I speak with tongues more than ye all” (1 Cor. 14:18). Why did Paul use tongues “more” than any other man? He perhaps wrote most of the books of the New Testament, using Greek, as well as penning editions in other languages as needed. No doubt many of those in Rome needed the book of Romans in Latin, particularly those in the villages. Why would God give the ability to preach and teach in various languages and not allow Paul and the disciples to write down the very words of God in the needed languages. The Bible says, “Preach the word...” (2 Tim. 4:2). The words “preach” and “word” are directly connected throughout the New Testament.

H. C. Hoskier, the renowned manuscript collator and Bible scholar, wrote *Concerning the Genesis of the Versions of the N.T.* (London: Bernard Quaritch, 1910) proving that the New Testament was circulating immediately in *multiple* languages. (This will be discussed in detail in another chapter.) This is not a new idea, but one which is derived from the Bible’s own description in Acts. *In Awe of Thy Word* proved that the English Bible came directly from the gift of tongues which provided “Holy Ghost” inspired words and Bibles for those who spoke Gothic, Celtic, Latin, Greek, Hebrew and the other languages. These words moved directly forward into the English Bible through the seven purifications described in Psa. 12:6, 7, just as

Latin words moved forward into Romaunt, Provinçial, Spanish, French, and Italian. The book of Romans ends saying, “But **now** is made manifest, and by **the scriptures** of the prophets, according to the commandment of the everlasting God, made known to **all nations**...” (Donald M. Ayers, *English Words From Latin and Greek Elements*, Tucson: The University of Arizona Press, 1986, 2nd ed., pp. 1-14 et al.).

God knew that any *one* nation group could not be trusted with the charge of preserving the New Testament scriptures. Unto the Jews were committed the oracles of God, that is, the Hebrew Old Testament. This was the only *nation* that was chosen as such. However, the Hebrews changed verses with Messianic prophecies — after Christ came (See chapters on the Hebrew text). So God would no longer work with *individual* nations, but with any man in any nation who would believe in him. The charge of keeping the scriptures was given to this new priesthood of believers as a whole, in “every nation under heaven” (Acts 2). (See chapter, “The Scriptures to All Nations” for a continuation of this topic.)

Greek-Orthodox Only?

The Greek Orthodox church is responsible for most of the Greek manuscripts which are used today to verify readings in the Bible. Like the Christ-rejecting Jews, the unregenerate Greek Orthodox hierarchy and monks, who transcribed these manuscripts during the years between 500 A.D. and 1500 A.D., made some minor alterations which affect the purity of their Greek manuscripts. They omitted several verses, a number of words, and many of their manuscripts do not even contain the book of Revelation. Given these facts we see that it is unsafe to lean completely upon the manuscripts of this church as *the* final authority.

Unscriptural beliefs abound about the transmission of the New Testament text. For example, Jay P. Green states in the Preface to his Greek New Testament text that God preserved the scriptures, “using the Greek Orthodox church” (See chapters “The Textual Heresies of F.H.A. Scrivener,” “Very Wary of George Ricker Berry” for details about Jay P. Green’s *The Interlinear Greek-English New Testament*, Peabody MA: Hendrickson Publishers, 1988, Vol. IV, p. ix).

Green’s unscriptural view is shared by seminary trained men in spite of the fact that no Bible verse indicates that a national Greek church and the documents its unregenerate monks produced would have a stranglehold of authority over Holy Bibles preserved by true Christians over the ages. No scripture indicates that the Greeks would be the only ones to have a pure text. Not only is there no verse which states this, but the book of Revelation states dogmatically that God said he would “remove the candlestick out of his place” from the Greek-speaking church if it did not repent of its unscriptural practices (Rev. 2:5). The candlestick, which is the church, holds the candle, which is the word of God and is a light unto our path (Rev. 1:20). The Greek-speaking churches did not repent. Today there are no thriving Christian bodies where the Greek-speaking churches of Laodicia, Ephesus, Smyrna, Pergamos and Thyatira, Sardis, and Philadelphia were (Rev. 1:11) — only the skeletal remains in the form of the Greek Orthodox church. Ancient Koine Greek is no longer a spoken language; it died with the removal of their candlestick; its remains merely haunt Modern Greek. The charges Christ made against the Greek churches stand today: The Greek Orthodox church began and continues with the doctrine of the Nicolaitans, “which thing I hate” (Rev. 2:15). They remove “which thing I hate” from their Greek manuscripts. Nicolaitans comes from *nico* (to rule over) and *laitans* (the laity, that is, the people). They continue to follow in the steps of “that woman” and worship ‘the Virgin.’

They eat things sacrificed to idols in their communion service. (See Rev. 2 and 3, as well as the last half of this chapter, for other similarities between the current Greek church and the rebukes in Revelation.)

Relics: Skulls & Scrolls Preserved By Unserved Monks

The Greek Orthodox church is also called the Byzantine church. The Greek text is also called the Byzantine text because most of the extant Greek manuscripts were produced in the regions of the Byzantine Empire and during that period. The thousands of Greek manuscripts that are used to validate readings in the New Testament were the product of, or were corrected and stored by, men in Greek monasteries. Frederick Scrivener, editor of an edition of the *Textus Receptus*, says that, "...all or nearly **all that we know**, not of the Bible only, but of those precious remains of profane literature," we owe to the "scribes" who were "members of religious orders, priests or **monks**" living in "convents." "More must still linger unknown in **monastic** libraries of the East" Even the Syriac Manuscript came from "the convent of S Mary the Mother of God" (Scrivener, *Six Lectures*, Cambridge: Deighton, Bell, and Co., 1874, pp. 4, 93, 91 et al.; F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, London: George Bell and Sons, 1984, Vol. 1, p. 4). Greek manuscripts are invariably described as being "found in some eastern monastery." Would you go to a convent today to find the best version of the Bible? Would God give treasures to unsaved monks who have perennially had a distorted interpretation of the scriptures?

Scrivener says that the Sinaiticus manuscript, which underlies most new versions, was discovered in the Greek Orthodox compound, "the Convent of St Catherine" (Scrivener, *Six Lectures*, p. 32). It contains the apocryphal Epistle of Barnabas and the Shepherd of Hermas. It is one of the most treasured and

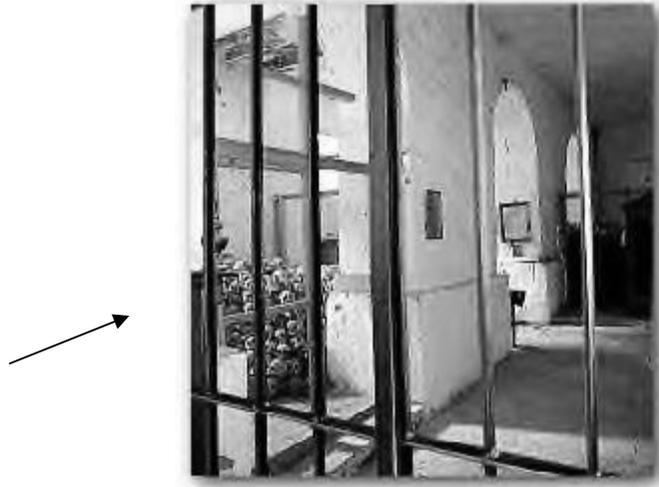
most corrupt of all Greek manuscripts. It was under the care and periodic corruption of the monks who live in the walled complex of St. Catherine's Greek Orthodox Monastery on Mt. Sinai. These unsaved monks have made alterations to the text many times over the course of centuries. Such alterations appear today in modern versions which say in their margins, "The oldest MSS say..."

This monastery today is the home of the second largest library of Greek and other language Bible manuscripts in the world, housing some 6000 manuscripts, 3000 being from the ancient period. It also houses 2000 idolatrous icons (<http://www.sinai4you.com/santa/>). When someone says, 'The Greek says...' he is likely referring to the Greek manuscripts which have been housed in this monastery. These manuscripts are not kept at St. Catherine's (or any other Greek monastery) because the Greek church and their monks love the word of God; they are kept because they are considered 'relics' and as such are superstitiously believed to have supernatural powers. As this chapter will explain later in detail, the focus of the Greek Orthodox church is and has always been the veneration of the dead and their relics.

The Skull House

The Greek manuscript library at St. Catherine's Monastery is surrounded by the other relics housed there. These reflect the bizarre character and history of the monks who made and maintained the thousands of manuscripts which are still housed there. **Sharing space at St. Catherine's monastery with the manuscripts are room after room *stacked almost to the ceiling* with thousands upon thousands of SKULLS of every monk who has died there for the past 1500 years. This part**

of St. Catherine's Monastery is called The Skull House (The Chapel of St. Triphone). Their dead monks are first buried, and then disinterred when the flesh has dissolved. Digging up ghoulish corpse skulls and digging words out of Greek scrolls is all in a days work for these monks.



More macabre yet are the walls with the *full* skeletons of the bodies of Abbots and Bishops hanging in gruesome niches. More chilling are the skull *and hand bones* of St. Catherine which are carried in a parade yearly to be 'venerated' The manuscript-writing monks believe in the 'powers' of these gruesome skeletons and scrolls. The veneration of the ancient Greek scrolls is no different from the veneration of ancient Greek skulls.

(<http://www.sinai4you.com/santa/>; <http://interoz.com/egypt/Sc09.htm>)
<http://www.sacred-destinations.com/egypt/sinai-st-catherines-monastery.htm>

Living daily among these disinterred remains, as if it were a normal thing, speaks of the spiritual deadness and bondage of

these Greek manuscript-makers. Obsession with things dead is devilish. The skulls and skeletons of Halloween celebrate the devil's day. The man possessed with an unclean spirit lived among the tombs *until* he was freed by an encounter with Christ, who is life.

- Mark 5:2-9 says, “there met him out of the **tombs** a man with an **unclean spirit**, Who had his dwelling among the tombs.”
- Luke 8:27-30 says, those “which had **devils** long time...neither abode in any house, but in the **tombs...many devils were entered into him**”

Let us not join the monks, reverencing the empty skulls of scholars and their scrolls, when we have the word of God which “liveth and abideth forever.” Jesus said “the words that I speak unto you, they are...life” (John 6:63).

Greek ‘Father’ Harakas still directs his readers to the Halloween party décor at “St. Catherine’s Monastery, an Orthodox shrine on Mount Sinai.”

The anti-Bible perspective of the Greek church is evidenced by the **Islamic mosque**, minarets and all, that they voluntarily built **within** the walled complex of St. Catherine’s Greek Orthodox Monastery, where the Sinaiticus manuscript was discovered! You can visit it today; search the internet for tours.

Another source of manuscripts is the Greek Orthodox monastery Mt. Athos. ‘Father’ Harakas says,

“...going back at least to 962 A.D., is the Holy Mountain Athos, which consists of twenty monasteries...” “Another interesting note is that

despite modern advances, **women are still not allowed on Mt. Athos**, known for its monasticism, and thought to be a Holy Mountain

(Stanley Harakas, *The Orthodox Church: 455 Questions and Answers*, Minneapolis, MN, Life and Light Publishing Company, 1987-88, pp. 226, 349, 253).

“[F]orbidding to marry” is a doctrine of **devils** (1 Tim. 4:1-3). This is a devilish church system. In centuries past Mr. Curzon found a Bible manuscript “on the library floor at the monastery of Caracalla, on Mount Athos, and begged it of the Abbot, who suggested that the vellum leaves would be of use to cover pickle-jars” (Scrivener, *Six Lectures*, pp. 79, 83).

The bulk of Greek manuscripts extant today are the product of some monastery. Scrivener’s book on textual criticism even begins its history and analysis of Greek manuscripts with the monk “Bernard de Montfaucon [1655-1741], the most illustrious member of the learned Society of the **Benedictines** of St. Maur,” “a high authority on all points relating to Greek manuscripts, even after the more recent discoveries, especially among the papyri . . .” (Scrivener, *A Plain*, Vol. 1, p. 21). Are books and collations by monks now our final authority? Scrivener observes that codex Alexandrinus contains “the Epistle of Clement.” Some conclude it was written by “St. Thecla.” “[T]he scribe might belong to a **monastery** dedicated to that holy martyr” (Scrivener, *A Plain*, Vol. 1, pp. 101, 102, 104).

Greek’s Manuscripts Omit Whole Verses

“the Greeks foolishness” (1 Cor. 1:23)

The preservation of the ancient Koine Greek Bible is not mandated for the preservation of the Holy Bible, since no one

speaks Koine Greek today. 1 John 5:7 and Acts 8:37 have been violently expunged by the Greek Orthodox church from most of their Greek manuscripts. Is God's hand bound by the heresies and frailties of one apostate nation or one sect?

Acts 8:37 Omission Causes Child Abuse

Acts 8:37 expresses the Christian truth that belief in Jesus Christ is a pre-requisite to baptism, which is only an outward sign of an inward reality.

“And Philip said, **If** thou believest with all thine heart, thou mayest. And he answered and said, I **believe** that Jesus Christ is the Son of God” Acts 8:37.

The Greeks omitted the entire verse 37 from most of their manuscripts. This omission was obviously quite deliberate as this verse contradicts the Greek church's very foundation of securing members through infant (non-believers) baptism. Acts 8:36 ends with the question from the Eunuch, “See, here is water; what doth hinder me to be baptized?” Without the next verse, there is no answer to that question. Verse 38 says, “...they went down both into the water, both Philip and the eunuch; and he baptized him.” Verse 37 is the eunuch's admission ticket to baptism; without verse 37, no confession of faith is required and the infant baptism practiced by the Greek church is acceptable. The Greek Catechism says, “From thenceforth all who desired to be saved” must “receive Divine Grace through the Sacraments and conform to His teachings” (Constas H. Demetry (Doctor of the Ecumenical Throne), *The Catechism of The Eastern Orthodox Church*, Fort Lauderdale, FL: The Saint Demetrios Greek Orthodox Church, p. ii). They teach that baptism and communion “are necessary” for salvation, not belief on the Lord Jesus Christ.

Because they do not think that unbelief alone can damn a man to hell, many Greek manuscripts change “and unbelieving” to “and unbelieving and sinners” in Rev. 21:8.

A church which would tell people that they were “born again” when baptized as infants is damning millions of souls to hell with their false promise. Today alone, the Greek Orthodox church has well over 200 million members; six million of these are in the United States. If the Greeks do not care about what God said was a pre-requisite to baptism, should we care about, “What the Greek said...”? Did God entrust his precious word to such scoundrels?

The Greek Orthodox church has the most peculiar of all beliefs about Baptism. They baptize babies between the age of 4 months and 7 months. The child is **fully immersed three times**. How in the world do they drown these little ones three times without the child gulping water into his little lungs. It must be quite traumatic for the child. Given the ensuing choking, gasping, and gurgling, Harakas says, “No parent should wait too long, when there is a danger of the child becoming unmanageable at the service.” “[T]he ritual cutting of the hair at baptism” is added (Harakas, pp. 17, 18). Bizarre. If he lives through the ceremony he will receive charismation, that is, an anointing with oil to receive the Holy Ghost. All their outward ceremonies are devoid of a personal belief on the Lord Jesus Christ and the real spiritual new birth.

The Greeks are taught how to respond to true Christians who may ask, ‘Are you born again?’ They are taught the following:

“All Orthodox Christians are “born again” by virtue of their baptism and chrismation” (Harakas, p. 46).

“The Orthodox view is that baptism and chrismation not only free the person from the bondage of sin and evil, but grant the Holy Spirit to the new Christian and confer upon him or her lay status. This means that the Christian is fully a member of the Body of Christ and therefore a full communicant in the sacramental life of the Church. Thus, **infants who are baptized** and chrismated are also expected to participate in the sacrament of Holy **Communion** and usually do so from the very day of their baptism” (Harakas, p. 115).

After they half-drown the uncooperative infant, they choke these bottle-fed babes with a piece of cracker. I hope they know the Heimlich maneuver. Greek Orthodox adults who have survived this ordeal are warned against attending Christian “meetings” where they might be asked ‘Are you born again?’

“Therefore, you see, being “born again” in the Orthodox understanding is accomplished at our baptism...Thus, if you have been baptized, chrismated and are living a Christian life, sacramentally, spiritually and morally, you not only have been “born again” but even more importantly, you are growing in God’s image toward the fulfillment of your Christian life. When Protestants use the term “born again” to mean repentance, they in effect **make baptism of no significance**. This is an abuse of the

Biblical phrase...**Thus, there is no reason for you to go to meetings or to feel put upon by people of other religions who challenge you with “Are you born again? The answer is “yes”** (Harakas, pp. 46, 47 et al.).

There is a large market for the new bible versions which omit Acts 8:37 and even change Greek verbs to accommodate the popular belief in baby-baptism. Harakas does likewise,

“To be baptized means to be born again...It is an ongoing, life-long process. Salvation is past tense in that...we **have been** saved [i.e. at baptism]. It is present tense, for we **are “being saved”** by our active participation [by good works and through the Sacraments of the church]...Baptism is the way in which a person is actually united to Christ. The Orthodox Church practices baptism by full immersion...**Justification is not a once-for-all, instantaneous pronouncement guaranteeing eternal salvation...**”

(<http://www.bible.ca/cr-Orthodox.htm#creed>).

The teaching that baptism brings regeneration is held by many groups. The Catholic, Episcopalian, Anglican, and Lutheran systems practice infant baptism and deny that one must “believe on the Lord Jesus Christ” *before* he is baptized [See chapter on Scrivener]. Therefore the omission of Acts 8:37 from most new versions is widely accepted. The Greek Orthodox church, so grounded on infant baptism to bolster its membership, expunged Acts 8:37 from their Greek manuscripts, yet the fires of hell will not be extinguished with their ‘holy’

water, which cannot match the tide which carried this verse to Bibles around the world.

Greek Manuscripts' Omission of 1 John 5:7 Chops Trinity

The Greek manuscripts remove the Trinity and unity of God in two places. In Mark 12:32 they omit "God," replacing "for

there is one **God**" with "for he is one." They also completely remove the clearest Trinitarian proof text, 1 John 5:7:

"For there are three that bear record in heaven,
the Father, the Word, and the Holy Ghost: and
these three are one" 1 John 5:7

How 'Orthodox' can a church be that removes THE Trinitarian proof text from the Bible? Removing a verse is bad enough, but removing a verse that speaks of the Godhead of the Holy Ghost is enough leaven to leaven the whole lump.

Controversies about the nature of the Godhead have abounded throughout history. The Greeks who worshipped the gods of mythology and the "UNKNOWN" God, recoiled at a verse which describes the Godhead, then concludes, "This is the true God..." (Acts 17:23; 1 John 5:20). The weak Greek monks and priests caved in and simply omitted the verse which stirred the antagonism of unbelievers.

The precise nature of the Trinity was debated among the Sabellians, Monophysites, Monarchists, Modalists, Noetists, and Patripassians, some leaning in the direction of the Unitarian, which sees God as only one person. Church History professor, Bruce Musselman, says that the Arianism and semi-Arianism of Constantine and Eusebius were a faltering

foundation from which the Greek church arose. Additionally, the Council of Chalcedon in 451 dealt with disagreements about the divine and human natures of Jesus. The Greeks say that the Monophysites “emphasized the divine nature of Jesus at the expense of His human nature” (Harakas, p. 157). Edward Hills in *The King James Version Defended* suggests that 1 John 5:7 was removed by the Greek church because of the Sabellians. He says,

“In the **Greek-speaking East** especially the comma [1 John 5:7] would be unanimously **rejected**, for there the struggle against Sabellianism was particularly severe. Thus it is not impossible that during the 3rd century, amid the stress and strain of the Sabellian controversy, the Johannine comma **lost its place in the Greek text** but was preserved in the Latin texts of Africa and Spain, where the influence of Sabellianism was probably not so great...[I]t is possible that the text of the Latin Vulgate, which really represents the long-established usage of the Latin Church, preserves a few genuine readings **not found in the Greek manuscripts**...The fate of this passage in the **Greek East** does indeed parallel the many times Satan in OT days sought to **destroy the line** through which Christ the Living Word would come. We are reminded of Athaliah cutting off all of the seed royal – except Joash! (Moorman, pp. 122-123).

An entire book, *The History of the Debate Over 1 John 5:7*, by Michael Maynard demonstrates that 1 John 5:7 is original.

He traces the verse from the earliest times through many ancient citations and Holy Bibles. (See Michael Maynard, *The History of the Debate Over 1 John 5:7* and G.A. Riplinger, *New Age Bible Versions*, Chapter 28 “The Godhead’s Gone,” both available from A.V. Publications.

With 1 John 5:7 omitted in most of their Greek manuscripts, the man-made views of the Greek church regarding the Trinity naturally seem to go beyond that given in the Bible. Any statements on the Trinity, outside of direct quotes from the Bible are presumptuous at best and dangerous to say the least.

The Greek Orthodox Creed moves into dangerous conjecture saying, “God the Father is the **fountainhead** of the Holy Trinity.” Harakas says presumptuously that the Trinity is composed of the —

“Father (who is the “**source**” of divinity), the Son (who is **forever “born**” of the Father), and the Holy Spirit (who forever “proceeds from the Father) (Harakas, p. 152).

“When we say that the second person of the Holy Trinity, the Son, is born (or “is **begotten**”) of the Father, we are describing in poor and inadequate human words that the Son in some way, appropriate to God alone, comes forth from the first person of the Holy Trinity. **In this case, the first person of the Holy Trinity is understood as the “source,” or “beginning,” of the second person of the Holy Trinity...**” (Harakas, p. 23).

Jesus Christ and the Holy Ghost are eternal. The Greek’s extra-biblical surmising would be better left undone. Just leave 1 John 5:7 in the Bible and leave the rest to God. The Bible uses the term “begotten” in three ways: 1) It refers to Christ’s

“flesh,” when Christ was “begotten into the world” (John 1:14; Heb. 1:5-6; Heb. 5:5-7; Heb. 11:17; 1 John 4:9), 2) It refers to the new birth (1 Cor. 4:15; Philemon 10; 1 Pet. 1:3; 1 John 5:1; 1 John 5:18), and 3.) It most specifically refers to the time in which God “raised up Jesus again” as “the first begotten of the dead” (Rev. 1:5; Acts 13:33-34 et al.). The Greek and credal phrases, “begotten before all worlds” and “forever born” are not scriptural.

The Greeks likewise move outside of the scriptures, pretending that “the world was created by the Father,” not created “by Jesus Christ” (Demetry, p. 21; also see the chapter herein, “Mortal Sins: Living Verbs Wounded in Grammars” for a discussion of the prepositions ‘by’ and ‘through.’). This contradicts John 1:1-3 and Col. 1:16. Such views come from reading Greek church ‘fathers’ and creeds, not from the scriptures.

Revelation, a Censored Book

To whom were the rebukes in the book of Revelation addressed? They were sent to Greek-speaking churches!!! So, what did the Greek church do? Because the book of Revelation contains God’s rebukes to the Greek-speaking churches of the Byzantine Empire, they seldom include the book of Revelation in their Greek manuscripts or lectionaries. Only 1 in 50 Greek manuscripts contains this book. Jack Moorman, author of the definitive study on Revelation manuscripts says, that “if we went strictly by the majority of extant Greek MSS we wouldn’t be able to include the Book of Revelation at all, for only one in fifty MSS contain it. There was a **bias in the Greek** speaking East against the book, and it was not used in the lectionary services” (Moorman, p. 27).

“It is not surprising that this book which so mightily tells of Christ’s Second Coming and Satan’s defeat, should itself be the chief object of Satan’s attack. The “official” church both East and West, but **especially [the Greek] East**, was slow to accept the book as canonical. **The rebukes to the seven churches in Asia may have come too close to the bone.**

“Wordsworth conjectures that the rebukes of Laodicea in Revelation influenced the council of Laodicea [4th century] to omit Revelation from its list of books to be read
Constas H. Demetry (Doctor of the Ecumenical Throne), *The Catechism of The Eastern Orthodox Church*, Fort Lauderdale, FL: The Saint Demetrios Greek Orthodox Church, publicly”
(JFB Commentary, Vol. VI, p. lxii).

“There was also a strong bias **against the book’s millennial doctrine**. As there also is today!”
(Moorman, p. 17 et al.).

The Greek church is amillennial (‘a’ means ‘not’; ‘millennial’ means ‘1000.’ They deny the 1000 year reign of Christ on earth; instead they teach that after his ascension Christ began to reign on earth through the Greek Orthodox church which will reign until he returns again (Harakas, pp. 220-221 et al.).

The Greek manuscripts which do include Revelation often tamper with the verses which point the accusing finger at the Greek-speaking church. For example—

- Rev. 1:11 is changed. They drop “which are in Asia” and leave no forwarding address. The Bible says, “And sent it unto the seven churches **which are in Asia.**”

“Asia” was the epicenter of the Greek-speaking churches which were a part of the Eastern Roman Empire, later called the Byzantine Empire.

The first of the seven messages is to “the church **of** Ephesus”; the last is to “the church **of the** Laodiceans”; The other five are to the church “**in...**” the other five cities.

Appreciable numbers of the Greek manuscripts make the following changes:

- Rev. 2:1 is changed, diverting the rebuke “Unto the angel of the church **of** Ephesus” to “Unto the angel of the church **in** Ephesus.” The rebuke is to *all* the church of Ephesus, not just one.
- Rev. 3:14 is changed from “And unto the angel of the church **of** the Laodiceans” to “And unto the angel of the church **in** Laodicea.”
- Rev. 2:15 gives a rebuke to their hierarchy of Patriarchs, Bishops, and priests. The Greeks often omit the rebuke. The KJB says, “the doctrine of the Nicolaitans, **which thing I hate.**” The Greek manuscripts often omit “which thing I hate.”
- Rev. 14:8 sometimes pulls up the stop signs by omitting the word “a city” from “Babylon...that great city.”
- Rev. 18:9 sometimes omits “her” from “the kings...shall bewail **her.**”
- Rev. 17:8 sometimes hides the beastly beast by changing “the beast that was, and is not, and **yet is**” to “the beast that was, and is not, and **will come.**”

- Rev. 2:20 sometimes replaces “that woman Jezebel” with “thy wife Jezebel.” They change their own religious system into an individual woman.
- Rev. 11:15 is sometimes tampered with because of the amillennialism of the Greeks; it causes them to alter “The kingdoms of this world are become the kingdoms of our Lord.” They switch two plural words (“kingdoms”) to just the singular “kingdom.” This is an attack on Premillennialism; there is more than one kingdom on earth when Jesus returns. Daniel 2:44 says he will destroy kingdoms.
- Rev. 11:17 sometimes omits “and art to come” from “which art, and wast, **and art to come.**”
- Rev. 15:3 tells of a time before Christ’s return when he is “King of saints”; the nations have not recognized him as King yet. Yet the Greek manuscripts sometimes say “King of nations.” They have a state church which, like other state churches, tries to ‘bring in the kingdom’ by exercising political *control*.
- Rev. 21:24 sometimes omits “of them which are saved” from “And the nations **of them which are saved.**” Salvation is not important to the Greeks.

The Greek church teaches that the book of Revelation is entirely symbolic; therefore it changes actual facts to similes, using “as.”

- Rev. 4:6 replaces “And before the throne **there was** a sea of glass” to “And before the throne **as** a sea of glass.”

- Rev. 5:11 replaces “I heard the voice of many angels” to “I heard **as** the voice of many angels.”

The Greeks say that the numbers 666 “were never intended to be taken literally” (Harakas, p. 320).

- Rev. 15:2 sometimes omits the mark of the beast, by omitting “over his mark” in the phrase “victory...**over his mark**, and over the number of his name.”
- Rev. 14:1 sometimes adds *another* name to the forehead by changing, “having his Father’s name written in their foreheads” to “have **his name and** his Father’s name written in their foreheads.” See Rev. 7:3, 9:4, 3:12.

Revelation: Hodges-Farstad Follows Wrong Greek Texts

To further compound the problem of the book of Revelation,

“No text [of Revelation] prevailed in the [Greek-speaking] Byzantine Church. Instead, two forms of text were used and copied – often side by side **in the same monastery** – down through the Middle Ages (Zane Hodges, “The Ecclesiastical Text of Revelation,” *Bibliotheca Sacra*, April 1961, pp. 120-121).

Choosing the *wrong* one of the two Greek text forms of Revelation, the Hodges-Farstad *Greek Text According to the Majority* thereby misrepresents the true majority text. The Hodges-Farstad Greek text fumbles and drops the true word of God 600 places in Revelation and a total of 1800 places in the New Testament. Hodges wrongly aligned his so-called ‘Majority’ text with the 046 line, instead of the purer Andreas line of Revelation manuscripts. Both text forms are equal in size

(about 80 extant MS each); the Andreas line is older, going “back well into the second century.” Hodges chose neither the ‘majority’ nor the oldest manuscripts for his readings for Revelation (Hodges, *Majority Text*, p. xxxvi as cited by Moorman, pp. 19, 27).

These changes were all grafted by the ghoulish Greek monks who were too busy digging up corpses for Halloween-like displays, then burying words which did not match their bizarre world-view. Distracted monks copied the wrong edition of the book of Revelation and today it is sold in ‘Christian’ bookstores as the “Majority Text.” The Andreas manuscripts honor the deity of Christ and the Trinity by generally including the following, which the 046 Greek manuscripts of Revelation omit.

Rev. 1:8	the beginning and the ending
Rev. 1:11	I am Alpha and Omega, the first and the last
Rev. 19:1	Lord (partial)
Rev. 20:9	From God
Rev. 21:3	and be their God (partial)
Rev. 21:4	God (partial)

The Hodges-Farstad text follows Hoskier’s small collation of Greek manuscripts. Moorman adds,

“The MSS Hoskier gathered on Revelation should be viewed in this light. Though he collated a majority of the available MSS, yet his 200 plus can only be considered a small fraction of the total MS tradition of the book. They cannot be used to reconstruct the text...This leads to another point which is often overlooked. Certainly in Revelation and to a lesser extent in the rest of the New Testament we must

occasionally look to the Latin West for corroboration on a disputed reading. The Latin Christians who opposed Rome had a far **more vital faith than that which usually characterized the Greek East**. We look to them for our spiritual heritage, and they were an important channel through which God preserved His Word. This helps explain why there is a sprinkling of Latin readings in the Authorized Version (Moorman, p. 27).

The Greek Bogamiles, Paulicians and others had the true Greek text which included the pure readings.

Phony Majority: Hodges, Farstad, Pierpoint, and Robinson

Those who have taken the worship of the manuscripts of this bizarre Greek church to extremes include:

1. *The Greek Text According to the Majority Text* (1982) by Zane Hodges and A.D. Farstad
2. *The New Testament in the Original Greek*, William Pierpoint and Maurice Robinson (pseudo Byzantine textform).

The Hodges-Farstad so-called 'Majority' Text pretends that the Oxford 1825 (Early Stephanus) edition of the Greek *Textus Receptus* differs from the Greek manuscripts produced by the Greek church in 1800 places, 600 of these in Revelation. These Greek professors are not allowed to teach in the Math Department. They think that the collation by Hermann von Soden of about 414 Greek New Testament manuscripts constitutes a 'Majority' of the approximately 5,700 manuscripts.

Hodges, Farstad, Pierpoint, and Robinson did not collate all existing Greek manuscripts, but merely looked at this *one* man's collation in the main. Given von Soden's pursuit of manuscripts which matched the critical text, his choice of manuscripts may not have been representative, making his figures *not* statistically significant. The misdirected Greeks who produced these aberrant manuscripts and the math-handicapped Greek professors who today publish such works have given cynics cause for questioning the validity of some 1800 readings in the Oxford 1825 Greek *Textus Receptus* (not necessarily a perfect TR to begin with) and nearly as many readings in the KJB.

Observe some of the following problems evidenced in what the uninformed call the 'majority' text of the Greek Orthodox church. (Some of these verses are even given correctly in the ancient Greek uncials which preceded the Greek Orthodox church). God has preserved these pure readings, *in spite of* the Greek Orthodox church and their gullible followers and not necessarily through every Greek manuscript. The following words and verses will be omitted or changed should the phony 'majority' text men be given free reign with their pen knife.

Greek Manuscripts Omit More Big Chunks

- | | |
|--------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Acts 9:5, 6 | Omits "it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him." |
| Luke 17:36 | Omits "Two men shall be in the field; the one shall be taken, and the other left." |

- Matt 27:35** Omits “that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.”
- Acts 10:6** Omits “he shall tell thee what thou oughtest to do.”
- Acts 10:21** Omits “which were sent unto him from Cornelius.”

Greek Manuscripts Omit Jesus, Christ, and God et al.

- Matt. 4:18** Omits “**Jesus.**”
- Matt. 8:5** Omits “**Jesus.**”
- John 1:43** Omits “**Jesus.**”
- Rev. 12:17** Omits “Christ” from “Jesus **Christ.**”
- Acts 15:11** Omits “Christ” from “Jesus **Christ.**”
- 2 Cor. 11:31** Omits “Christ” from “our Lord Jesus **Christ.**”
- 2 Tim. 2:19** Replaces “the name of **Christ**” with “the name of the Lord.”
- Rev. 22:21** Omits “our” from “**our** Lord Jesus Christ.”
- Rev. 19:1** Omits “the Lord” from “**the Lord** our God.”
- Rev. 16:5** Omits “O Lord” in “Thou art righteous, **O Lord.**”
- James 5:11** Replaces “The **Lord** is very pitiful” to “he is very pitiful.”
- Rev. 20:12** Omits “God” from “stand before **God.**”

- Rev. 21:4** Omits “God” from “And **God** shall wipe away all tears.”
- Phil. 3:3** Replaces “**worship God** in the spirit” with “worship in the spirit of God.”
- Rev. 1:11** Omits “**I am the Alpha and Omega, the first and the last.**”
- Rev. 21:6** Omits “I am” from “**I am** Alpha and Omega.” This is a direct reference to “I AM THAT I AM” Ex. 3:14.
- Rev. 5:14** Omits “him that liveth for ever and ever” from “and worshipped **him that liveth for ever and ever.**”
- Rev. 14:5** Omits “before the throne” from “They are without fault **before the throne.**”

Greek Manuscripts Teach Salvation By Works

The Greek church teaches a works-based salvation which crept into their manuscripts.

- Rev. 22:11** Changes “let him be righteous still” to “let him **practice** righteousness still.” (The Bible says, “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ” Phil. 3:9).
- Rev. 3:18** Changes “and anoint thine **eyes**” to “that you may anoint.” The spiritually blinded eyes are omitted; observe that the rebuke is redirected away from the Greek-speaking Laodician church.

Greek Manuscripts Disregard ‘The Book’

With seeming disregard for the book God has written, the Greeks put the “book” through the paper shredder.

- Rev. 5:7** Changes “he came and took **the book** out of the right hand” to “he came and took it out of the right hand.”
- Rev. 22:19** Changes “the **book** of life” to the “tree of life.”
- Rev. 5:5** Omits “to loose” from “to open the book, and to **loose** the seven seals thereof.”

Greek Manuscripts Make Serious Changes

Jack Moorman’s must-read book, *When the King James Departs From the Majority*, lists page after page of changes Greek manuscripts make to the Holy Bible (available from A.V. Publications). These are just a few examples:

- Matt. 3:11** Omits “and with fire.”
- Matt. 6:18** Omits “shall reward thee openly.”
- Matt. 10:8** Omits “raise the dead.”
- Matt. 12:35** Omits “of the heart.”
- Luke 6:26** Replaces “Woe **unto you**” with just “Woe.”
- Luke 9:23** Replaces “take up his cross **daily**” with “take up his cross.”
- Luke 14:5** Replaces “Which of you shall have an ass” with “Which of you shall have a son.”
- Acts 9:38** Omits “two men.”
- Acts 17:5** Omits “moved with envy.”
- Eph. 3:9** Replaces “fellowship” with “administration.”
- Heb. 11:13** Omits “and were persuaded of them.”

- Heb. 12:20** Omits “or thrust through with a dart.”
James 5:9 Replaces “condemned” with “judged.”

Greeks Manuscripts Change God’s Grammar

The Greek manuscripts create incorrect grammar, mixing plural and singular together. Many “souls” have many “robes”; many “bodies” have many “graves.” The Greeks would squeeze everyone into one robe and then one grave.

- Rev. 6:9, 11** Changes “souls...white robes,” to “souls...a white robe”
Rev. 11:9 Changes “dead bodies to be put in graves” to “dead bodies to be put in a grave.”

Greek Manuscripts Change Personal Pronouns

Personal pronouns are sometimes changed in Greek manuscripts. An examination of each of the following verses will show much confusion and a redirected focus.

- Rev. 10:4** Omits “unto me” from “I heard a voice from heaven saying **unto me.**”
Luke 11:6 Replaces “For a friend **of mine**” with “For a friend.”
Luke 17:4 Replaces “turn again **to thee**” with “turn again.”
Luke 23:25 Omits “unto them.”
John 7:33 Omits “unto them.”
John 8:5 Omits “us.”
John 8:10 Omits “unto her.”
John 10:8 Omits “before me”
Acts 8:10 Omits “all.”

Acts 7:37	Replaces “your God” with “our God.”
Acts 14:17	Replaces “us” with “you.”
Acts 20:8	Replaces “they” with “we.”
Eph. 4:32	Replaces “you” with “us.”
2 Thes. 3:6	Replaces “he” with “they.”
Titus 2:8	Replaces “you” with “us.”
Phil. 6	Replaces “you” with “us.”
1 Peter 1:12, 1 Peter 2:21, 1 Peter 3:10, 1 Peter 5:10,	
1 John 3:1	Replaces “us” with “you.”
1 John 3:23	Omits “us.”
Rev. 1:17	Omits “unto me.”
Rev. 5:10	Replaces “us” with “them.”
Rev. 5:10	Replaces “we” with “they.”
Rev. 20:3	Replaces “him” with “it.”
Rev. 21:9	Omits “unto me.”

Greek Manuscripts Scramble Verbs

Students of Greek can skip the memorization of Greek verbs. The Greeks themselves do not even know what verbs belong in the New Testament. Greek manuscripts sometimes exhibit the following mistakes with verbs:

John 16:33	Replaces “ye shall have tribulation” with “ye have tribulation.”
John 17:2	Replaces “he should give eternal life” with “he shall give eternal life.”
John 17:20	Replaces “which shall believe on me” with “which believe on me.”
Acts 3:20	Replaces “was preached ” with “was appointed.”
Rev. 17:13	Replaces “ shall give” with “give.” (The word “shall” matches the two usages of “shall” in verse 14.)

Christians Must Reject Heretics & Their Writings

The following diabolical heresies are central to the historic and current practices and beliefs of the Greek church which produced the manuscripts which unknowing Christians reverence as relics. Just as true Christians avoid the unscriptural practices and beliefs of the Greek Orthodox church, we must also depart from the errors in the manuscripts which were produced by these heretics. Just because their documents were written in one of the languages of the original New Testament is no reason to receive everything that that church produces unquestionably.

“For there must be also heresies among you, that they which are approved may be made manifest among you” 1 Cor. 11:19.

God uses heresy to expose those who are not approved by God. If the beliefs and practices of the Greek church are not approved, then neither are their manuscripts, when they depart from the rest of the readings preserved by the body of Christ worldwide. We are commanded to “reject” them.

“A man that is an heretic after the first and second admonition reject” (Titus 3:10).

Observe the following eight grave heresies and generally silly superstitions and practices which have *continued* in the Greek church since the early centuries after Christ. These practices were taking place at the *same time* that the bulk of the 5000 plus Greek manuscripts were being written in Greek monasteries. The following heretical beliefs are taken directly from the Greek Orthodox Catechism, Creed, or their own publication, *The Orthodox Church: 455 Questions and*

Answers. The Greek Orthodox trace all of their beliefs back to heretical church ‘fathers’ and councils from the second century to the Middle Ages.

Christ’s rebuke to the seven churches recorded in the book of Revelation was a preview of the “men crept in unawares” (Jude 4).

“Also **of your own selves** shall men arise, speaking perverse things, to draw away disciples after them” Acts 20:30.

These men of whom Paul warned were generally Greek-speaking men, writing Greek manuscripts. The Greek monks, who made the Greek manuscripts, believed the following heresies:

Greek Heresy #1: Man Is a God

According to the Greek ‘fathers’ the purpose of life is to attain *theosis*, that is, godhood. The Greek Orthodox church quotes Athanasius of Alexandria who said that, “He (Jesus) was made man that **we might be made god**” (*On the Incarnation of the Word*). In *The Orthodox Church: 455 Questions and Answers* the question is asked,

“According to Orthodox teaching, we are created in the image and likeness of God. If it is also true that we have nothing of His essence, how then are we **to become “Gods”** as the Bible teaches and **the Church teaches** in the doctrine regarding “Theosis?”

‘Father’ Harakas answers, “As human beings we each have this one, unique calling, to achieve Theosis. In other words, we are each destined to **become a god**...” (Harakas, pp. 328, 329).

Early Byzantine scribes and monks who did succumb to the serpentine temptation, “ye shall be as gods,” are hardly God’s Spirit-led penmen. (The DVD *From NIV to KJV* by Bryan Denlinger documents this same heresy in the Catholic religion; available from A.V. Publications).

Greek Heresy #2: Imaginary Vampire Cannibalism

Imagine creating a religion that does *the exact opposite* of what the Holy Ghost commands. The Holy Ghost tells the church to abstain from idols and from blood.

“But that we write unto them, that they abstain from pollutions of **idols**... and from **blood**” Acts 15:20.

“For it seemed good to the Holy Ghost... That ye abstain from...**idols**, and from **blood**” Acts 15:29.

The Greek church’s main focus is worshipping idols and pretending that they are drinking blood. They join the Catholic church in pretending that their priest magically can change the communion bread and ‘wine’ (juice) into the *actual* body and blood of Christ to then become an idol to be worshipped (Harakas, p. 74).

“...the Orthodox Church believes that after consecration [by the Greek Orthodox ‘priest’] the bread and wine become in very truth the Body and Blood of Christ: they are not mere symbols, but the reality... The Eucharist is not a

bare commemoration nor an imaginary representation of Christ's sacrifice but **the true sacrifice** itself..." Timothy Ware, *The Orthodox Church*, pp. 283, 286-287).

Christ rebuked the Greek-speaking church in Revelation for its flesh-centered ceremonialism and eating "things **sacrificed** unto idols." The Greek churches have an ornate "Holy Bread Box" to house the now idolized bread-turned-flesh (they drank *all* of the alcohol!). The Bible says that the Greeks' *repeated* 'sacrifice' is putting the Son to an open shame. They call themselves 'priests' because in the Old Testament only the 'priest' could make a sacrifice (Lev. 1:9 et al.). In reality, one sacrifice was sufficient.

"seeing they crucify to themselves the Son of God **afresh**, and put him to an open shame" Heb. 6:6.

"But this man, after he had offered **one** sacrifice for sins **for ever, sat down** on the right hand of God...For by **one offering** he hath perfected forever them that are sanctified" (Heb. 10:12, 14).

Their disregard for the scriptures causes them to misinterpret John 6:53 which says, "Except ye eat the **flesh** of the Son of man, and drink his blood, ye have no **life** in you." They do not define each word in the context which concludes in John 6:63, "It is the spirit that quickeneth; the **flesh profiteth nothing**: the **words** that I speak unto you, they are spirit, and they are **life**." We are to live by every **word** of God and be so hungry for it that we virtually consume the book as the apostle John did. He said, "Give me the little **book**. And he said unto me, Take it,

and **eat** it up” (Rev. 10:9). Jeremiah, the first sword swallower, writes, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart:...” (Jer. 15:16).

If you thought eating make-believe blood and flesh was gruesome, it gets more shocking. The Greeks follow Cyril and Theodoret, early Greek ‘fathers,’ and adopt their stranger-than-Horror-movie ideas about communion.

“The Eucharist has been called a **nuptial** encounter of the soul with her Lord, a **marriage union** between Christ and the soul. In the words of Cyril of Jerusalem: “Christ has given to the children of the **bridal chamber** the enjoyment of His body and His blood” Another ancient Christian writer, Theodoret, writes, “In eating the elements of the Bridegroom and **drinking his blood, we accomplish a marriage union**”

(Anthony M. Coniaris, *Introducing the Orthodox Church*, p. 134).

Hollywood’s most grueling horror movie has yet to surpass the Greek Orthodox church’s vampire-cannibal honeymoon. Even, non-Greek Orthodox pastors have been bitten by this heresy. Schlep up to their pastor’s kool-aid communion to hear a Protestantized view of this so-called ‘divine intimacy.’

The Orthodox Creed says, “Irenaeus of Lyons (2nd century) concisely expressed this: “Our Faith is in accord with the Eucharist, and the Eucharist confirms our Faith.” It states further that “Early Christians began calling the Eucharist “the medicine of immortality...”” This pretense, that Christ and eternal life are received, not by faith, but through a piece of cracker, washed down with a swig of God-forbidden alcohol, is

the bait-worm that hooks membership in the Greek Orthodox and other churches which teach this (Catholic, Lutheran, Anglican, Episcopalian). (The Anglicans modify this calling it the ‘Real Presence,’ the Lutherans call it ‘Consubstantiation,’ wherein Christ’s body and blood are *with* the bread and wine. The Reformed Calvinists taught that communicants received “the power or virtue” of the body and blood of Christ. Only the Baptists and a few other groups correctly believe that it is just a memorial, as the Bible states.)

When the question is asked if “contagious diseases will be transferred from one to another, since the Divine Eucharist is received from **the same spoon**,” the Greek catechism answers that ‘the alcohol (Greeks use real alcohol, not grape juice) in the cup will kill any germs.’ I thought it was not alcohol any more, but the blood of Christ! (p. 55). In place of such heresy, Christ offers the “hidden manna” (Rev. 2:14, 17).

Greek Heresy #3: Icons & “Worship”

In addition to the bread idol, Greek ‘Father’ Harakas says, “As you know, we use icons in our churches...” (Harakas, p. 323). They even teach that Luke, author of the gospel, painted the first icons of Christ and the ‘Virgin.’ Greek Orthodox use the term ‘icon,’ which is simply a Greek word for ‘image.’ Yet, the Bible charges—

“Thou shalt not make unto thee any graven image, **or any likeness of any thing** that is in heaven above, or that is in the earth beneath...” (Exodus 20:4).

The Greeks stop short of disobeying the whole verse by limiting their icons to “likeness” in the form of pictures and bas-relief images. They are ignoring God’s explicit command to—

“destroy all their **pictures**, and destroy all their molten images” (Numbers 33:52).

God warns,

“for the day of the LORD of hosts shall be upon every one that is proud and lofty, and...upon all pleasant **pictures**” (Isa. 2:12-16).

The book of Revelation records a rebuke from Jesus Christ to Greek-speaking churches for their involvement with “idols” (Rev. 2:14, 20). He said, “Repent.” They refused, so he said he would “fight against them with the **sword** of my mouth” (Rev. 2:16). The word is the enemy of the Greek church; and the Greek church is the enemy of the word.

Objections to icons, based on the commandments (e.g. Ex. 20:4) prevailed among true Christians. In A.D. 730 Emperor Leo banned and ordered the destruction of all images. Rebellion was in the air, however.

‘Father’ Harakas says,

“This lasted until Empress Irene, regent for her son Constantine, and Patriarch Tarasius called the 7th Ecumenical Council in 787 which met in Nicaea and formulated a clear teaching about icons which defined their proper place and use...Again a woman, the Empress Theodora, together with patriarch Methodios restored forever in Orthodoxy **the proper use of**

icons...Our Church uses icons throughout the church building, precisely because they are associated with worship...Orthodox Christians do feel this communion with God in the presence of the holy icons and are uplifted by them...On the other hand, when approached as a reverent example of how spiritual reality is embodied in material things...and how material things can be means of spiritual realities (like the sacraments), it cannot help but both inspire and instruct us...the icon shares in the incarnational reality of Our Lord...when we reverence the icon, we are not honoring paint, metal, and glass..." (Harakas, pp. 157, 158).

This Greek council which approved of icons in 787 was overturned exactly 666 years later in 1453 when the Muslims captured these areas and took over Constantinople, observes Keith Whitlock. Interestingly, the Mohammedans will *not* allow images or pictorial representations. The Byzantine Empire fell to the Ottoman Empire. God used the heathen to judge the heathen practices of those who claimed his name, just as he did in the Old Testament. The Greek church's manuscripts, carried by fleeing Greeks, fell into the waiting arms of their sister church in Rome. (See the chapters on the Hebrew text and Reuchlin). The book, *Image Worship* by J. Endell Tyler, explains the unscriptural use of icons and images in much more detail.

Today opulent icons often cover the entire structure and walls of Greek churches. Tales of moving, talking, crying, and bleeding icons are common. The Greek church is built entirely on the fragile foundation of fleshly sensations — visual,

olfactory and auditory. Their **entire services are sung in operatic style**; nothing is read or spoken in a normal speaking voice. **Incense** is used during all services. The censer is swung back and forth by the priest to honour the icons and the church building itself. Harakas says, “The priest or deacon censens the Bishop (or his **throne**), the icons of Christ and the Saints, the altar, and the people” (Harakas, p. 163). (Are they so different who burn potpourri and hours in front of their TV ‘picture’ tube, when souls are perishing?)

Greek Heresy #4: Necromancy

The Greek church left Jesus Christ to pursue contact with the dead ‘Virgin’ and the dead saints. Jesus had warned—

“Nevertheless I have somewhat against thee, because thou hast **left thy first love**....repent, and do the first works; or else I will come unto thee quickly and will **remove thy candlestick** out of his place, except thou repent” (Rev. 2:4, 5).

Their candlestick, holding forth the word of God, was removed by Jesus Christ for their abominable necromancy. God corrected Saul because he tried to contact one of the dead Old Testament ‘saints’ in rebellion to the commandment (1 Sam. 28:8-15).

“There shall not be found among you any one that ...[is a] necromancer [one who contacts the dead]. For all that do these things are an abomination unto the LORD” (Deut. 18:10, 11, 12).

The Greek Orthodox church's primary focus today is necromancy; they are "defiled by the dead" as it were (Num. 5:2). Yet, the Greek Catechism says that dead spirits follow people around!

"Surely, because the Saints pleased God, God must reward them. As a part of their happiness they must be given the liberty to make use of their **ability as spirits to follow their loved ones here on earth** and to hear and see their needs"

(Demetry, p. 37 et al.)

The Orthodox Creed says, "Prayer to the saints is encouraged by the Orthodox church...so we pray to the saints who have departed this life, seeking their prayers..." (<http://www.bible.ca/cr-Orthodox.htm#creed>). Harakas adds, "We need to pray regularly for ourselves with the formal, written prayers of the Church..." (Harakas, p. 163).

Do not look for the word, which is a light unto our path, to shine forth from the Greek church's tarnished candlesticks. They and everything they touch could be spiritually "unclean" and "defiled" (Num. 9:6, 19:11, 13, 5:2).

Greek Heresy #5: Worship of the Virgin

Christ's mother is called the "Mother of God" (Theotokos) by the Greek church. This title is considered blasphemy by Christians, as she is not the mother of the Godhead, which this implies. She was the mother of the human body which Christ took on. To the question, "Why is the Virgin Mary such an **important** part of the liturgical services?" the response from Greek Orthodox Father Harakas is:

“**Worship** is manifestation of the faith and life of the Church. The Theotokos [Mother of God] is an extremely important part of the faith and life of the Church. Therefore, **it would be impossible for the Church to worship without including her prominently in the services...**Further, she always prays for us, so **in worship we ask her** intercessions before the throne of the Lord. As you can see, the **Theotokos is included in worship** of the Church so **prominently** precisely because she is so prominent in the drama of **salvation**” (Harakas, pp. 190-191).

Harakas says, “We may properly call on her to save us from dangers, illness and misfortune, through her intercessions. (Harakas, p. 331). “Eastern tradition tends to also hold that the Virgin Mary committed no voluntary sin” (Harakas, p.161). The Greek Catechism teaches “the perpetual Virginité of the Mother of God” (Demetry, p. 26). Have you ever heard about Joseph’s ex-wife? This catechism also says, “They who are called brothers of Jesus were children of Joseph by **a former wife...**” Harakas says, “[T]hose persons referred to as Jesus’ brothers are children of Joseph by **a previous marriage**” (Harakas, p. 333). Harakas is asked,

“Is it necessary for the Orthodox to honor the Virgin so much that some of the people seem to have more of a dedication to her than to Christ?”

Harakas replies with a hymn that says, “taking flesh by the holy Mother of God and ever-virgin Mary,” which he says “shows us why the Virgin Mary is important to us...” (Harakas, p. 332). When asked,

“Where does it say in the Bible we should pray to Mary – the mother of Christ? My husband’s minister says that your practice is false. It is not giving “The Glory” to Christ. It also says in the Bible to beware of the traditions of men. Please explain fully, and give me a Bible verse where to pray to Mary” (Harakas, p. 332).

Harakas answers,

“Your question goes to the heart of the difference between the Protestant and Orthodox Churches. The insistence on the Bible verse to “prove a point,” out of the ongoing understanding of the Scriptures in the Holy Tradition of the Church is a position which is purely Protestant. The most important thing to be noted from the Orthodox perspective is the fact that it is the Church which produced the New Testament – not the other way around...the Bible cannot be consistently understood properly outside the Holy Tradition of the Church which produced it” (Harakas, pp. 332-333).

The Bible says, “for thou hast magnified thy word above all thy name” (Ps. 138:2). His word is exalted above the writings and ruminations of Greek Orthodox monks and mystics. God would not entrust his “holy scriptures” to those who place the Holy Bible below the writings of unholy men.

Greek Heresy #6: Tradition Over the Bible

All of the Greek Orthodox heresies are man-made and in direct opposition to the scriptures.

“But in vain they do worship me, teaching for doctrines the commandments of men” (Mat. 15:9).

“For laying aside the commandment of God, ye hold the tradition of men...” (Mark 7:8).

All of the false doctrines of the Greek church have been taken from the writings of heretics who lived between the second century and 1453 A.D.; this includes the era of the Byzantine Empire when the majority of today’s 5000 plus extant Greek New Testament manuscripts were being written. The Byzantine Greek manuscripts of the New Testament go hand in hand with the ‘so-called’ Greek ‘fathers.’ Harakas says, “That is the true faith which has been handed down by the fathers...” (Harakas, p. 154). The Greek Catechism says that the “contents of the Catechism” are derived “From the Holy Scriptures and Holy **Tradition**” (Demetry, p. 3). They mix the fiery words of God with the cold breath of the dead and become lukewarm. (Jer. 5:14 says, “my words in thy mouth fire”; see also 2 Sam. 22:9 and Psalm 18:8.) Jesus said to the Greek church,

“So then because thou art lukewarm, and neither cold nor hot, I will **spew thee out** of my mouth” (Rev. 3:16).

The original Greek words of God are no longer proceeding from the mouth of God. He spewed them out. No one speaks or truly understands ancient Koine Greek today. It has ceased to flow from the mouth of our Saviour, as there are no ears to hear.

Greeks place tradition above the scriptures because they believe that the scriptures came from the churchmen who also gave oral, not written ‘traditions:

“Holy **Tradition** consists of those things which Christ delivered to his Apostles and which they transmitted to their successors **orally**. It is absolutely essential to faith, because **it is the source of the Holy Scripture** and we cannot understand all of the Holy Scripture correctly without the help of Holy Tradition. Since the Protestant Churches reject Holy Tradition, they have no authoritative judge for the explanation of Holy Scripture” (Demetry, p. 4).

The Greek Catechism says that “Holy Tradition is scattered throughout the books of the Holy Fathers and the decisions of the Ecumenical Councils” (Demetry, p. 5). When they say tradition, they are referring to the writings of the Ante-Nicene Church ‘fathers.’ Consensus of heresy is easily found in the highly edited edition of the church ‘fathers’ by Philip Schaff, ASV chairman, RV member, and spearhead (with the Luciferian Theosophical Society) of the ecumenical Parliament of World Religions of 1893.

With tradition shouting louder than the word of God, Jesus had to say to the Greek-speaking church, “**if** any man hear my voice...” Jesus’ word is barred from the Greek church as he calls from outside saying, “Behold, I stand at the door, and knock” (Rev. 3:20). Today there are no Koine Greek speaking ears to hear.

Some Protestant’s anachronistic tradition of elevating the relic New Testament texts of Greek Orthodox monks

(which they cannot read) *above* their own Holy Bible (which *they* can read) is likewise a tradition with no Bible foundation. They are “Making the word of God of none effect through your tradition...” (Mark 7:13). Seminary textbook traditions are harder to bury than monk’s skulls.

Greek Heresy # 7: The Blab-It-All Box

Greek Orthodox members enter a box, the size of a phone booth. In it they say, “We make the sign of the cross or kneel and kiss the Holy Picture of Christ...On going out, we kiss again the picture of Christ” [hoping that the last person who kissed it had not confessed that they had aids] (Demetry, p. 52). The priest, or “spiritual guide,” which can even be a woman, sits in an adjoining box and listens as the member lists all of his sins. “Sins are forgiven through the Confessor who has this power...It is necessary for our salvation...” says their catechism. Penances include, “deprivation of Holy communion for a certain time...performance of holy ceremonies” and other things (Demetry, p. 51). Their Catechism question, “Can Confession be made **directly to God?**” elicits this answer:

“It can. But **it is neither wise nor safe**...It is as if we sought for justice directly from the President of the United States, while there are courts established for his purpose” (Demetry, p. 50 et al.).

The Greeks never repented of this Nicolaitanism, whereby a clergy or priest stratum acts as interloper between God and man.

Greek Heresy # 8: Greeks Keep the Apocrypha

If the Greek Orthodox church is God’s chosen vessel to preserve the scriptures, why don’t we use their current

scriptures? Today they omit certain verses, as we have seen, and add non-canonical books. According to Greek ‘Father’ Harakas, today’s Greek Bible includes,

“...10 books known as “Deuterocanonical,” which were written in Greek by the Jews of Alexandria. Protestants accept only the 39. Roman Catholics accept seven of the Deuterocanonical Books. The Orthodox accept all 10” (Harakas, pp. 26, 27).

Not even knowing *which* books belong in a Bible, the Greeks often cite the non-canonical Apocryphal books to support their false doctrines. Father Harakas quotes a verse from the Apocrypha (2 Maccabees) which says, “pray for the dead...Therefore, he made atonement for the dead, that they might be delivered from their sin” (2 Maccabees 12:44-45).

“**The Orthodox Church, from biblical times,** has offered prayers for the dead” (Harakas, p. 263).

‘The Greek says’ a whole lot more than those who make that comment care to include.

The Greeks, who some trust to be God’s appointed race of penmen, do not even hold to a literal view of scriptures. ‘Father’ Harakas says, “We have not usually, that is, understood the Genesis accounts of creation in a literalistic fashion.” He says the Bible’s description of Creation is not a “scientific account” (Harakas, pp. 125, 88). It’s a good thing it isn’t; science textbooks change every few years.

Pagan Superstition & Old Wives Fables

“But refuse profane and old wives’ fables” (1 Tim. 4:7).

Discernment — has the Greek church ever had any? Individual Greek Christians have, but the organized Greek Orthodox system, the editors of the 5000 plus Greek manuscripts, sometimes have little discernment. Greeks who would adopt the following bizarre doctrines, documented directly from their own writings, will not encourage me to perk my ears when someone says, “The Greek says...”

The Greek Catechism question, “What are the means of Sanctification?” does not include the scripture, “Sanctify them through thy truth: thy word is truth” (John 17:17). The answer given does include holy water, exorcism against the evil eye, veneration of cross icons and flowers:

“The **sign of the cross** which we make when we pray; the lesser and the Great **Holy Water**; the **Flowers** of the Cross (at the Feast of the Elevation, Sept. 14) and the **Veneration of the Cross**, (3rd Sunday of the Great Lent); and **Flowers** of the Holy Sepulcher (which we use on Good Friday); the Palms; the **Prayers to the Holy Virgin and Saints**; the Prayers of Exorcism against the **evil eye** and for various needs...” (Demetry, p. 45).

These superstitious folks also have a make-believe ‘good eye’ to match their made-up ‘evil eye’: “This icon, known as the “Eye of God” is usually found in the triangular tip at the very top of the iconostasion,” a large bank of idols in Greek

churches (Harakas, p. 51). In a Greek church, even today, make sure that ‘the eye’ does not catch you crossing your legs. It is “prohibited” in Greek churches. “[I]t was felt that crossing one’s legs in Church was indicative of a casual, and therefore, irreverent attitude toward God and the sacred services...” (Harakas, p. 67).

With Christ’s word outside the church door, the following superstitious traditions crowd him out:

- The Bible says, “Greet ye one another with an holy kiss” (1 Cor. 16:20). The Nicolaitans do not give kisses but merely receive them with bended knee. Harakas says, “The practice of **kissing the priest’s hand** is in the same category of liturgical acts as the **reverencing of the holy icons** and the cross. The Orthodox Church explains that when we **kiss an icon** or the cross we are not worshipping or adoring the wood, paint, metal, etc., of which they are formed, but that which they represent. So it is with kissing the priest’s hand” (Harakas, p. 188).
- The Bible describes “doctrines of devils” as “Forbidding to marry, and commanding to abstain from **meats**” (1 Tim. 4:3). It also says, “Let not the husband put away his wife” (1 Cor. 7:11). Ignoring all of these verses the Greek church teaches that a married Greek Orthodox priest must **put away his wife to become a Bishop**. **Animal** and dairy products are **forbidden** on fast days, except of course for “Cheese Fare” Week. Caviar is permitted on Lazarus Saturday.
- Harakas promotes their many “traditions of men” saying, “The most common exorcism practiced in the Orthodox Church are related with the **blessing of water**

(holy water) and the **exorcism** of candidates for baptism...In order to ask for these prayers, one does not have to be or feel particularly “**possessed**”...” (Harakas, p. 126). “Sometimes we make the sign of the Cross as an inaudible prayer when we wish to invoke God’s presence, **ward off evil influences** or express thanks” (Harakas, p. 316). Their “doctrines of devils” *draw* these evil influences.

- To ward off the devils they attract, “Two water blessing services are conducted...[T]he “Lesser Water Blessing Service” and the one conducted on the feast day itself is sometimes called the “Greater Water Blessing Service”...**Holy water** is used in many different ways in the life of the Church. It can be used for drinking or for sprinkling, and is often kept with our **icons** throughout the year...” (Harakas, p. 344).
- The Bible says that “It is good for a man not to touch a woman.” (1 Cor. 7:1). But take a peek inside a Greek church where singles have suppers and snuggle. Harakas says, “[The] Greeks permit weddings, **dances**, etc. during Lent, especially during Christmas Lent.” “I see dinner-**dances** scheduled even after St. Spyridon’s day (Dec. 12)” (Harakas, p. 186).
- The Bible says, “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord...” (James 5:14). Harakas forgets the Lord and replaces the oil with grease, a trip to Greece that is, to a shrine to the Mother of God. He says, “One famous and well known shrine where such **healings take place** is on the **Greek**

Island of Tenos, the **shrine** of the Theotokos [Mother of God], especially around the feast of the “Falling Asleep” (Koimesis of the Mother of our Lord, August 15; Harakas, p. 221).

- The Bible says, “And have no fellowship with the unfruitful works of darkness...” (Eph. 5:11). The Greek Orthodox Church has been a member of the ultra-liberal pro-communist National Council of Christian Churches. Blindly Harakas says, “All the members of the NCCC [National Council of Christian Churches] are Christians...It is ecumenical. It is precisely seeking to bring together separated Christians...In its social policies, often the NCCC in fact does criticize the policies of the U.S. government. It does this, frequently, in the name of justice and in concern with the rights of those who cannot speak for themselves” (Harakas, p. 228).

Greek Church and Islam Join in Opposing the Gospel

Greece is currently one of the nations where the preaching of the gospel and the distribution of gospel tracts are against the law; the iron grip of the state-supported Greek Orthodox church strongly resists anything which might bring about the conversion of their members. This has been their perennial policy.

Some do leave the system and the website <http://www.exorthodoxforchrist.com> does a service in exposing the error of this system and exalting the King James Bible. They say, “We contend that the Eastern Orthodox Churches are Roman Catholic in doctrine and practice with some minor deviations.” “[They] rely for the most part on the works of the Early Church Fathers, as mis-translated in the series on the Ante-Nicene fathers...originally edited by Philip Schaff.”

They wrote in response to my inquiry about the behind-the-scenes activities of the Greek church since they were sacked by Rome during the fourth Crusade of 1204 and then isolated from the West under Islamic oppression between 1453 and 1822:

“The history of the Greek Orthodox Church is replete with instances of cooperation and collaboration with various Islamic Empires, so much that the Islamic world came to count on the Orthodox to be the administrators of the Islamic empires in terms of their daily operation...[T]he administrators and trainers of previous generations of Greek Orthodox taught their own leaders to become and remain subservient to Islam...”

“[There is] opposition to missionary work, opposition to translation, and excommunication for any Greek church member who actually reads a New Testament translated by Missionaries [Koine to Modern Greek]. The Greek Orthodox Church thus began its own campaign to replace tradition back as the cornerstone of the Patriarchate, and to oppose the diffusion of the New Testament and Mission work...”

“And Eastern Orthodox priests and Patriarchates are very willing to turn a blind eye, to any Islamic attack against Protestant targets, which in turn helps the Patriarchates continue their dominance in those areas. **Where Patriarchates rule Protestant Churches are attacked, pastors jailed, people fined, material is**

confiscated, and raids are conducted, all under the blessing and watchful eye of the local Orthodox priest and the Hierarchy. It is a very deliberate policy and it is very aggressive as well...The Greek Orthodox Church has a deep and abiding hatred of Jews..." (letter on file).

Greek Anti-Semitism is evident in the changes which they made in their manuscripts.

- Acts 24:9 often changes "and the Jews also assented" to "And the Jews also joined in the attack."
- Rev. 21:10 often changes "**that great** city, the holy Jerusalem" to "city, the holy Jerusalem"

Greek Orthodox Practice Today

If the 'original' Greek held the key to understanding the Bible, it would seem that the Greeks would be at a distinct advantage. The best Christians would be members of the Greek Orthodox church. God would not cast upon us amateur dabblers, for whom Greek is scarcely a second language or train us through unsaved lexicographers with a liberal agenda. But true Greeks would be a priest-class of teachers for the body of Christ, teaching the rest of us what the Bible 'really' says. This obviously was not God's plan and is nowhere compassed by the scriptures. For after 2000 years of intimate access to the Greek language and ancient Greek manuscripts, the Greek 'church' represents THE most *unscriptural* representation of 'Christianity' on the planet. The Greek church's printed statement of faith, described in this chapter, mirrors its daily practice, even today. Their unrepentant state is documented by David Johnson, a convert to the Orthodox Church. He freely

describes the current tone of such churches in 2008 in a letter to this author, expressing support for the KJB, while remaining a member of an Orthodox church. He says,

“Over the past 14 years, I have attended various Churches in the Eastern Orthodox Church...What I would like to do is compare my experience to the prior experience as a Protestant Christian and make some comments. One of the first things that a visitor will experience upon entering an Orthodox Church is the abundance of **Icons and visual symbols**...The important thing seemed to be maintaining a sort of museum piety with bits and pieces of ancient vestments, Icons, and religious furniture...Another serious deficiency to be noted is the feeble or utterly lacking emphasis on preaching the word of God...Often, the homily would revolve around the **saint** of the day or perhaps the meaning of the **Icon** in the middle of the chapel.”

“Much of their practices and opinions of what it means to be ‘righteous’ fly in the face of God’s word.”

“I have noticed that the general movement in our services is for longer and longer odes and that the nature of the hymnody is more and more Byzantine plain **chants** which go on and on to the point of a **hypnotic stupor**...The pride of place is given to choreography, flow, and rhythm of the services...[T]he congregation seems to play out a sort of creative anachronism

community by adopting 19th century attire and building homes of an antiquated style. Any one feature would be harmless by itself, but I discern a sort of monastic escapism in their worldview...”

“I do suspect that the current Orthodox Patriarch, Bartholomew, is working very hard at reunion with Rome and it seems to be trickling down to the parish level.”

“I am an Orthodox Christian...the reason I write to you is the book being suggested as a study manual in my Orthodox Parish...*The Mountain of Silence* by Kyriaacos C. Markides. This book is so full of **strange and bizarre** tales and theories and clearly takes a light and shallow view of the written word of God, choosing rather the ‘testimonies’ of lone **monks who supposedly visit with John the Baptist and the Blessed Virgin Mary [necromancy]**, as well as a host of saints while doing their long prayer rules...The general view they seem to hold of piety borders on masochism and pathological neglect of basic health.”

“There has often been a sort of Manicheanism and Gnostic Dualism that emerges and re-emerges in Monastic circles, i.e. the Spirit is good, the Natural is bad...[T]hey seem to tolerate a lot of bizarre self-appointed Holy Men who confuse and solicit followers/devotees.”

“The ‘assumption’ of the Virgin Mary [bodily resurrection from the dead and ascension into heaven] is generally believed, but not dogmatized.” “[W]e do honor her with hymns and chants.”

“My major critique as a convert is the pride of place given to the opinions and writings of Monastics, with little regard to check it against the Word of God...”

“My approach/response is not limited to terms of strict dogmatics, but rather the psychological manipulations that can arise out of the Chanting and Choreography, i.e. the ‘cult’ like methodologies that can form in Orthodoxy, via long sustained chanting and repetition of banal phrases. Ron Enroth in *Dealing with Cult* methodology touches on the tactic.”

“The sacrament of Holy Communion takes the central role in Sunday Worship...The Orthodox churches are likely the most **ornate** and artistic of the Christian confessions, replete with golden candelabras, Icons, chandeliers, and detailed woodwork around the altar tables. The Priests and Acolytes are usually vested in **flowing robes** and much fine needlework.”

“The Orthodox church teaches a **salvation** which, like the Roman Church, includes our personal **struggle** for righteousness. The actual **process is not very well explained**, but picked

up as time goes on...The means to do this are generally to withdraw from society”

“Prayers to the Virgin Mary are encouraged as beneficial to the believer. Monastics in particular make a great deal of emphasis on the Veneration of the Mother of God. Probably more than the Roman Church, the veneration of the Saints is very much a practice of the Orthodox...**Relics** [bone or hair fragments of dead people] of the Saints are held in great esteem and are considered to be ‘Grace filled.’”

“The writings of “Holy Elders” or Mount Athos Saints acquire a place above the Word of God in terms of directing and guiding the lay faithful. Orthodox churches are generally full of books about the lives of Saints. These books are held on an equal footing, and sadly often a superior level than the VERY Word of God.”

“[T]he Reader, when reading the Epistle will chant in a resinous tone that often obscures the sense of the passage in favor of a melodious style. The Priest or Deacon reading the Holy Gospel will do the same. It becomes more of an opera than a reading, and the nature of the presentation obscures meaning in favor of dramatic effect.”

“For now I am staying on Board, but must confess that we have some problems. My particular concern is the area of subliminal seduction and the abuse of liturgical drama to

induce a trance like state...[S]ome churches do fall into a strange mode of operation and combine this with a 'Guru' cult minded Priest..." (taken from letters on file from Mr. Johnson).

Ancient Greek Was For Ancient Greeks

The candlestick of the Greek church, which held the light of the word to ancient Greeks, has been removed. Its remaining manuscripts are mere relics of their irreverent attitude toward the word of God. Those who reverence these dusty dead relics in lieu of the living words which speak through Holy Bibles are more Greek Orthodox in spirit than they realize. Like the now empty skulls of the men who made the manuscripts, thoughtless scholars mull over the lifeless hulls of manuscripts which no longer bear a living seed to living speakers. Jesus said, "the words that I speak unto you, they are spirit and they are life." Only living things can reproduce. The "life" and "spirit" did not die when Paul spake unto the Jews in the Hebrew tongue, when the Gothic and Latin Bibles burst forth into the English Bible, or when ancient Koine Greek became Modern Greek. Since when was Jesus Greek-only?

"First, it is clear that Jesus spoke the common language of the Jewish people of Palestine, i.e. Aramaic. It is also clear that He knew how to read and understand Hebrew since He read the scriptures publicly in the Synagogue and commented on them (read Luke 4:16-21). Did Jesus know Greek? We have no direct evidence that he did" (Harakas, pp. 184-185).

Jesus' brother James probably spoke the same language Jesus spoke. In what language did he write the book of James? None of these facts are known *through the Bible*, because evidently God did not think 'original' *languages* were important to anyone who did not speak them. Jesus' words were translated into all of the languages of the day via the gift of tongues. Even the Greek Bible would perhaps have been a translation of his words. Therefore translations can be inspired.

When straining to find any indication in the Bible that the New Testament 'originals' were written *only* in Greek, some will cite Romans 1:16, which says, "the Jew first and also to the Greek." The context's previous parallelism in verses 13 and 14 had defined the "Greek" as the "Gentiles," "Greeks," and "Barbarians." These would include all extant languages (e.g. the Latins were Gentiles, the Goths and Celts were Barbarians etc.). The Greeks were not offered the gospel before the Ethiopian eunuch or the Latin Cornelius. Even the Greek Orthodox priest understands what is meant by "Greek" in this verse. Harakas says, "But if we understand the use of the word "Greek" in this context, we cannot interpret it in any narrowly nationalistic way. It would be a mistake to do that" (Harakas, p. 37).

The ending letter 's' in Esaias, used in the New Testament for the Old Testament name Isaiah, is similar not only to Greek, but to early inflected forms also seen in the Gothic, German, Spanish, and Latin Bibles (see e.g. Hutter's Polyglot A.D. 1599 available from A.V. Publications). If all Bibles sprang forth from a solitary Greek original, instead of from Acts 2, the Italian and French Bibles (not the Latin, remember), which do not carry this Gothic-Greek-Germanic form forward, would also have this ending; they do not. English Bibles have not always carried the 's' forward. The Anglo-Saxon Bible says 'Esaïam,'

‘Isaiam,’ or ‘Ysia’; the post-Wycliffe period Bible says ‘Ysaie,’ or ‘Ysaye,’ the Coverdale Bible of 1535 says ‘Esay’; the English Bible of 1599 in the Hutter’s Polyglot says ‘Esai.’ There are no proofs, either internal or external, that the ‘originals’ were written in Greek alone. (The Goths were living on the Black Sea during the time of Christ; it is not scriptural (Col. 1:5, 6, Rom. 16:26, etc.) to pretend that they had no scriptures until hundreds of years later when we are ‘told’ that Ulfilas translated them from Greek). Do we believe the scriptures or the writings of men? Our history of the Bible must come from the Bible, not from the writings and surmising of liberal non-regenerate British scholars.)

Given the early and current heresies of the official Greek church whose monks manufactured the 5000 plus Greek manuscripts which are still extant today, is it wise for true Christians to mull over every wayward word, as if it had dropped directly out of heaven and distilled on paper in a Greek Orthodox monastery? The shadow of the Moslem mosque, looming over the Greek monks darkened the glass here and there. Thank God he has worked with his people, true born again Christians *in every land*, to preserve his Holy Bible. He does not *need* those chanting charlatans, chained to their chiaroscuro icons.

There are those who would improve upon a rendering in the KJB saying, ‘That word in Greek really means...’ In the book *The Orthodox Church: 455 Questions and Answers* by Greek Orthodox priest Stanley Harakas, the question is asked, “Every Bible study I hear refers to the Greek; is there not an accurate English translation?” (Harakas, p. 28). Harakas answers in the typical Nicolaitan ‘you-need-a-priest’ mode; he recommends conflicting versions so that he gets to “be as gods,” picking and choosing the reading he likes. He says,

“No translation can claim to fully and adequately render the original Greek. This is precisely the

reason why all New Testament bible studies must continuously refer back to the original Greek language of the biblical text. I would recommend three for your consideration, as approaching what you are seeking. I list them in the order of my own preference: The Revised Standard Version, The Jerusalem Bible, the New King James Versions.”

“Of all these, the most accurate and useful for Orthodox readers is the Revised Standard Versions” (Harakas, pp. 28, 29).

(If he is following the majority of his own Greek manuscripts, they will not match the RSV in many places.)

Unasked question #456 begs for an answer: If no **English** translation can express the original Greek, as he and others claim, what about the *English* translation given when someone says, “That word in Greek means ‘such and such.’” That meaning given is someone’s ‘translation.’ If no English translation can be correct, why give one to correct the KJB when studying the Bible? Or why not accumulate all of these corrections and more precise renderings and create a new bible? Voila! Hundreds and hundreds of failed English translations of the Bible have attempted to do this with the very lexical words used to ‘define’ Greek words. (If translation were a science, all of these failed attempts would be alike.) God’s view of these so-called meanings is evident. He does not honor and use bibles which contain these replacement words. So why would we use these words to ‘define’ the words in the Holy Bible which he *has* preserved and honored? God has not honored these ‘meanings,’ either moved into new versions or resident in

lexicons. (The numerous chapters on lexicons expound upon this topic further.) A minister's approach to the Bible should be ministerial, that is, preaching the word, not magisterial, lording it over the Holy Bible.