

**HERESIES
OF
WESTCOTT
AND
HORT**



Pastor D. A. Waite, Th.D., Ph.D.

*Theological
Heresies
Of
Westcott & Hort*

(As Seen In Their Own Writings)

by
Pastor D. A. Waite, Th.D., Ph.D.



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Dean John William Burgon
(1813-1888)

A Conservative Anglian Minister

History of the Book

In January, 1978, the author published this study in a mimeograph format. In that form it was 38 pages in length, including the TABLE OF CONTENTS. Then, in May, 1979, due to various requests for the material, the material was put in a booklet form. Finally, in June, 1998, we enlarged the print from about 9 point to 10 point type and included an *Index of Words and Phrases* as well as a *Scripture Index* to make it more useful to the readers. This book has already been read by many thousands of readers in many parts of the world.

Regardless of what side one takes concerning the WESTCOTT AND HORT textual criticism of the TRADITIONAL GREEK TEXT which underlies our AUTHORIZED (KING JAMES) VERSION of 1611, I believe it is of the utmost importance to see once and for all that THE LEADERS in the TEXTUAL REVOLUTION which unseated the TRADITIONAL RECEIVED GREEK TEXT from its place of undisputed prominence for over 15 CENTURIES, were NOT, as most of the evangelical and fundamentalist world today believes, FUNDAMENTALISTS, or even ORTHODOX in many of their beliefs. It is my personal belief that this HETERODOXY on their part BLINDED their intellects, and prejudiced them adversely and unfairly in their TEXTUAL THEORIES of the Greek New Testament.

For proof of the above conclusion, we offer the following original study of **125 direct quotations from over 1,291 pages** as contained in FIVE books by both BROOKE FOSS WESTCOTT and FENTON JOHN ANTHONY HORT. The symbol of POISON has been used throughout this book.



Bishop B. F. Westcott
(1825-1901)



Professor F. J. A. Hort
(1828-1892)

Two Deretieal Angliean Ministers

Dedication

This book is dedicated to my wife since 1948, Yvonne S. Waite, who has sacrificed my presence during the research and writing of this and other studies; to my mother-in-law, who gave me the first book to read on the Received Greek Text; and to my father-in-law, who also expressed a great interest in the issue of the proper New Testament Greek Text.

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Chapter I

Background Information

Before beginning the analysis of the THEOLOGICAL HERESIES OF WESTCOTT AND HORT, I want to cover a few introductory matters which form a part of the background information for this study.

A. WHY STUDY WESTCOTT AND HORT'S THEOLOGICAL HERESIES? You might be asking the question, "Why should we study the theological heresies of Westcott and Hort?" This is a good question. First of all, it must be understood that Bishop Brooke Foss Westcott and Professor Fenton John Anthony Hort were the prime movers in the construction of an elaborate, yet fictitious, system of New Testament Greek TEXTUAL CRITICISM leading to an abandonment of the RECEIVED NEW TESTAMENT GREEK TEXT in favor of a REVISED NEW TESTAMENT GREEK TEXT. This text, in turn, formed the basis for the 1881 ENGLISH REVISED VERSION (E.R.V.).

If these two Anglican Churchmen are found to have espoused various and sundry THEOLOGICAL HERESIES, then, most assuredly, those fundamentalists and even neo-evangelicals today should know about it, especially those who have accepted all or part of the WESTCOTT and HORT system of manuscript authority. Their system is a worship of two documents, the Vatican ("B") and the Sinai ("Aleph.") It makes use of an introspective subjectivism in dealing with the verbally and plerarily inspired and hence inerrant and infallible Word of God.

If, however, it can be shown that WESTCOTT and HORT were fundamentalists and Bible-believers without so much as a taint of HERESY or of APOSTASY, then this is a different matter. If a FUNDAMENTALIST is following a HERETIC, he should know about it, should he not? So, there is an INFORMATIONAL REASON for such a study at the very least.

B. WHAT IF WESTCOTT AND HORT HAD THEOLOGICAL HERESIES, SO WHAT? Since WESTCOTT and HORT are both quite largely venerated as the IDOLS of the NEW TESTAMENT TEXTUAL CRITICISM WORLD, and since these two men (principally HORT, however)

were the inventors of a doctored Greek Text made up largely from their worship of the Vatican ("B") and the Sinai ("Aleph") Manuscripts, this gives these two men great prominence in the New Testament Greek field. Now it is to be recognized that many N. T. textual critics today have discarded some of the WESTCOTT-HORT fabric of error. This does NOT, however, take away the importance historically of these men in building enough of a fire under the Received Text (Textus Receptus) on which the King James Version was built to the extent of seeking to REPLACE that text with their own MINORITY GREEK TEXT. The MOTNES of men who handle the Word of God are most important—especially, when they have taken the "scholarly" world practically by storm since their 1881 Greek New Testament was published both in Greek, and in the E.R.V. form. If they believed doctrines which the Bible does not teach, and hence if they have held HERESIES in their theology, then their MOTNES must be taken into consideration. Westcott and Hort threw out over 99% (over 5,210) of the extant Greek Manuscripts and evidence for the Greek New Testament in favor of retaining less than 1% (about 45 manuscripts) of that extant evidence. They had a major stress on two manuscripts, the Vatican ("B") and the Sinai ("Aleph"). Whenever these two are in conflict, as they are in over 3,000 places in the Gospels alone, Westcott and Hort always exalted the Vatican ("B"). This has been documented in Herman Hoskier's *Codex B and its Allies* (BFT #1643 for a gift of \$46.00 +S&H).

Though it is impossible to examine MOTNES in a definitive manner, one thing is certain: if a man is a HERETIC in his views of theology, he is not particularly interested in handing a Bible-believing theological FUNDAMENTALIST a Bible that backs up that fundamentalist theology. In fact, he is not even interested in promulgating a text which is the closest to the original autographs. He doesn't really care about the EXACT WORDING, SPELLING, AND PHRASING OF THE BIBLE, because he denies that the Bible was VERBALLY INSPIRED and INERRANT AND INFALLIBLE in the original writings. A man's theology determines how he deals with God's Word.

C. WESTCOTT AND HORT'S HERESIES CONTRAST WITH JOHN. BURGON'S SOUNDNESS. There is a marked contrast with the theological HERESIES of Westcott and Hort and the theological soundness of Dean John William Burgon – the great Anglican author, scholar, and champion of the Traditional Text, or Received Text, and opponent of the phony Westcott and Hort Text of the Greek New Testament. A picture of Dean Burgon, a conservative Anglican minister, is found on page ii with the dates of his life. By way of contrast, the pictures of Bishop Westcott and Professor Hort, two liberal Anglican ministers, are found on page iii.

D. THE QUOTATIONS FROM WHICH BIBLE? WHICH FIRST PROMPTED THIS SEARCH FOR THE HERESIES OF WESTCOTT AND HORT. The book which first caused me to think about

the theological HERESIES of WESTCOTT and HORT was *WHICH BIBLE?* (BFT #169 @ \$13.00+P&H). It is now in the 5th edition, 350 pp., indexed. I first read this in the first edition of 1970. Some of the major HERESIES were quoted by me in my article on "IN DEFENSE OF THE NEW TESTAMENT MAJORITY GREEK TEXT" (BFT #238 @ 3/\$1.50+S&H). In that pamphlet reprint, I wrote:

"2. Views of Westcott and Hort, Defenders of the Minority Text. By way of contrast, however, the chief historical defenders of the Minority Text were B. F. Westcott and F. J. A. Hort (2,a, (1), p 173). Though also Anglicans like Burgon, iving around the same time as he, they held a FAR INFERIOR VIEW OF THE BIBLE and its doctrines. The ERRONEOUS VIEWS affected adversely their entire outlook on textual criticism of the Bible.

a Westcott's Views. Westcott denied the historicity of Genesis 1 to 3. He wrote to the Archbishop of Canterbury, March 4, 1890: 'No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history--! could never understand how any one reading them with open eyes could think they did' (2,b, (1), 1st ed., p: 191). According to Benjamin Wilkinson, Westcott (as well as Hort) denied the substitutionary atonement of Christ. He wrote: ·

'Both rejected the atonement of the substitution of Christ for the sinner, or vicarious atonement; both denied that the death of Christ counted for anything as an atoning factor. They emphasized atonement through Incarnation.' (2,b(1), 1st ed. p 192).

b Hort's Views. Hort, for example, concurred with Charles Darwin's false evolutionary theory. He wrote on April 3, 1860, 'But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with . . . My feeling is strong that the theory is unanswerable' (2,b,(1), 1st ed., p 189). Hort denied a literal Eden and a real Fall of man. He wrote:

'I am inclined to think that no such state as "Eden" (I mean the popular notion) ever existed, and that Adam's fall in no degree differed from the fall of each of his descendants, as Coleridge justly argues.' (2,b,(1), 1st ed., p 191).

Hort called Christ's substitutionary atonement "immoral." Writing to Westcott, he said:

'I entirely agree--correcting one word--with what you there say on the atonement, having for many years believed that "the absolute union of the Christian (or rather, of man) with Christ Himself' is the spiritual truth of which the popular doctrine of substitution is an IMMORAL AND MATERIAL

COUNTERFEIT. . . . Certainly nothing could be more unscriptural than the modern limiting of Christ's bearing our sins and sufferings to His death; but indeed that is only one aspect of an almost universal HERESY." (2,b,(l), 1st ed., p 192). (op. cit., pp. 8-9).

In brief form, then, we find that other writers concurred with my own thinking that Westcott and Hort were indeed believers in various HERESIES. Because of this evidence, I decided to look for further evidence of the HERESIES OF WESTCOTT AND HORT from their own books (if I could find any in print).

E. THE BOOKS BY WESTCOTT AND HORT THAT WERE USED IN THIS STUDY. The following books were examined as the basis of this report.

1. Three Books By Brooke Foss Westcott.

a *The Gospel According To St. John: The Authorized Version With Introduction and Notes.* (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1881 originally, but 1975 reprint. 307 pages) by B. F. Westcott.

b. *The Epistle To The Hebrews: The Greek Text With Notes And Essays.* (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1889 originally, but 1974 reprinted, 504 pp.) by B. F. Westcott.

c *The Epistles Of St. John: The Greek Text, With Notes And Addenda.* (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1883 originally, but 1974 reprinted, 248 pp.), by B. F. Westcott.

2. Two Books By Fenton John Anthony Hort.

a *The First Epistle Of St. Peter 1:2-2:17: The Greek Text With Introductory Lecture, Commentary, and additional Notes.* (James & Klock Publishing Company, Minneapolis, Minnesota, 1898 originally, but 1976 reprinted. 188 pp.), by F. J. A. Hort.

b. *The Apocalypse of St. John 1-3: The Greek Text With Introduction, Commentary, and Additional Notes.* (James & Klock Publishing Company, Minneapolis, Minnesota, 1908 originally, but 1976 reprinted. 47 pp.), by F. J. A. Hort.

3. Short References To These Five Books For Space-Saving.

To save space in this report, I'll use the following abbreviations for references to these five volumes:

- a Westcott's GOSPEL OF JOHN= "*Westcott--John.*"
- b. Westcott's HEBREWS= "*Westcott--Hebrews.*"
- c Westcott's 1, 2 & 3 JOHN= "*Westcott--1-3 John.*"
- d Hort's 1 PETER: "*Hort--1 Peter.*"
- e Hort's REVELATION = "*Hort--Revelation.*"

F. PLAN OF TREATMENT IN THIS STUDY WILL BE BY THEOLOGICAL CATEGORIES AND HEADINGS. Rather than

taking up each man or each book, I've chosen instead to take up the traditional and usual THEOLOGICAL DIVISIONS and comment on the various HERESIES or DEVIATIONS FROM TRUTH that either of the two men have made in any of these divisions. The outline will therefore be the divisions as

follows:

1. Bibliology
2. Theology Proper
3. Anthropology & Hamartiology
4. Demonology (or Satanology)
5. Ecclesiology
6. Pneumatology
7. Eschatology
8. Soteriology
9. Christology

Some of these theological headings have more under them than others, because of the various comments made by WESTCOTT or HORT on these themes in their five books which have been analyzed. The comments will be as brief as possible, yet they will be clear.

G. WHAT WILL BE INCLUDED IN THIS THEOLOGICAL ANALYSIS? There will be out and out HERESIES mentioned; there will be serious omissions of truth that should have been taught in a given verse, but was not; and there will be obscure things which are said without clarity by either WESTCOTT or HORT so as to put a question mark as to where these men stand on vital issues in the Christian faith.



Chapter II

Heresies in Bibliology

In this general division of BIBLIOLOGY, there is usually taken up the doctrine of the Bible, including its inspiration, supernatural origin, canonicity, and the like [Cf. Lewis Sperry Chafer, *Systematic Theology*, 8 vols., Volume I]. Under this heading for WESTCOTT AND HORT, I noted the following items, in varying degrees of HERESY and/or ERROR.

A. VAGUE OR ERRONEOUS POSITION ON INSPIRATION, REVELATION, OR INERRANCY.

1. Westcott Wrongly Claimed The "MESSENGERS" Were "INSPIRED" Rather Than Only Their WORDS. Westcott wrote:

(Hebrews 1:2) in the prophets . . . In whatever way God made Himself known to them, they were His messengers, INSPIRED by His Spirit, not in their words only but as men; . . . (Westcott-Hebrews, op. cit., p 6).

This is a HERESY which many have accepted even in our own day. 2 Timothy 3:16-17, however, is very clear to refer that which is "God-breathed" or "INSPIRED OF GOD" only to the "ALL SCRIPTURE," or that which has been written down in words. The MEN were NOT "INSPIRED" according to the Bible's clear statement here, only their WORDS were "INSPIRED OF GOD" or "GOD-BREATHED." 2 Peter 1:20-21 tells us that the "holy men of God" spoke as they were "MOVED BY THE HOLY SPIRIT." This "MOVING" or being "BORNE ALONG" by the Holy Spirit is the correct way of speaking of God's use of His MEN in the writing of Scripture. If indeed the MEN were "INSPIRED," they would have been so throughout all their lives and in every situation, and hence would be INFALLIBLE in all their utterances, written or spoken. Such was NOT the case, and this is nowhere taught in Scripture. INSPIRATION must refer only to the WORDS of the Scripture as 2 Timothy 3: 16-17 clearly teaches. To go beyond the Bible at this point is laden with grave theological dangers.

2. Westcott Implied That You Could Find "REVELATION" IN "SCRIPTURE," Rather Than Equating "REVELATION" And

"SCRIP- TURE." Westcott wrote:

Oohn 5:39-40). From the essential elements of revelation, external (voice, shape) and internal (word), the Lord passes to the record of REVELATION IN SCRIPTURE. (Westcott--John, op. cit., pp. 90-91).

When you say there is a record of "REVELATION IN SCRIPTURE," you are implying that SOME of the Scripture might NOT contain "REVELATION," but in certain portions of the "SCRIPTURE," THERE IS SOME "REVE- LATION." The proper teaching of the Bible on this matter is that ALL Scripture is God's "REVELATION," and not just some parts of it. It was ALL "REVEALED" by God's Holy Spirit through the human writers. Again, this is an error which persists among the LIBERALS, MODERNISTS, and NEO- ORTHODOX even to this day.

3. Hort Seems To Imply That "ALL THINGS NECESSARY TO SALVATION" Are The Only Really Important Things In The "SCRIP- TURES." Hort wrote:

So only, we believed, could the UNIQUE CHARACTER of the Scriptures be rightly appreciated as "containing all things NECESSARY TO SALVATION." (Hort-- I Peter, op. cit., p. vii).

There is a thought here, as in modern times, to limit the "SCRIPTURES" only to the "ALL THINGS NECESSARY TO SALVATION," implying that, perhaps, the historical, the geographical, the chronological, or the scientific matters, were either not important, or perhaps not given INERRANTLY or were not trustworthy. Men today who deny Biblical INERRANCY and INFALLIBILITY in ALL matters of which they speak, limit these terms to things pertaining to "SALVATION." It could be a similar reference in Hort as well.

4. Hort Omits Any Mention Of Verbal, Plenary Inspiration, or Biblical Inerrancy or Infallibility, And So Does Westcott. Throughout the five books examined, both Westcott and Hort alike omit any stand for belief in a verbal, plenary inspiration of the Bible which also gives inerrancy and infallibility to the original writings. There is therefore a weak and HERET- ICAL and unsatisfactory view of the Bible which is held by them. Often things which are OMITTED are more important an indication of a man's HERESIES than what he states in plain English. Learn to listen for "the absent note." For example, Hort, in commenting on I Peter 1:23, which states: "Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever," has this to say:

It [that is, the word translated 'WORD'] is God's whole utterance of Himself in His incarnate Son, the WRITTEN OR SPOKEN record of this utterance or of any part of it being a WORD only in a SECONDARY SENSE. (Hort-- I Peter, op. cit., p. 93).

This is a verse which has consistently been interpreted in the past and in the

8 Theological Heresies of Westcott and Hort

present as a reference to the "WORD OF GOD" being the Bible. Here, Hort comes along and states that it is possible a "WORD ONLY IN A SECONDARY SENSE." This is a sort of spiritualization of the "Word," rather than an acceptance of it as the literal Bible which God produced through His verbal, plenary inspiration.

5. Westcott Isolated Belief "IN CHRIST" From Any "PROPOSITIONS ABOUT CHRIST." In commenting about John 14:1. Westcott wrote:

The belief is "in Christ," and NOT IN ANY PROPOSITIONS ABOUT CHRIST. (Westcott--John, op. cit., p. 200).

If you are not willing to place the meaning of "BELIEF IN CHRIST" into the definite "PROPOSITIONS about Christ" as given to us in the Bible, you have a LIBERALISTIC theology indeed. We will see more of this under the all-important, definitive Chapter below on CHRISTOLOGY.

B. FALSE OR ERRONEOUS POSITION ON BIBLICAL INTERPRETATION PRINCIPLES.

1. Westcott Referred To The Historical "CAIN" As Only A "TYPICAL EXAMPLE" And As Merely A "REPRESENTATIVE" Rather Than Being A Historical Person. He wrote:

(I John 3:12) But the insertion of v. 11, the positive rule of Christians, leads to the insertion of the negative before the TYPICAL EXAMPLE of the opposite character ... The history of the first death naturally attracted wide attention as presenting in a REPRESENTATIVE and impressive FORM the issues of selfishness, self-will, sin. (Westcott--1-3 John, op. cit., p. 110).

This certainly does not sound like Westcott believed Cain was a genuine and real person. A "REPRESENTATIVE FORM" is NOT a real personage of history.

2. Hort Denied That Paul Actually Saw The Lord Jesus Christ In An OUTER VISION, Stating That It Was Only An "INNER VISION." Hort wrote:

That is, (Revelation I) Paul speaks of God as enabling him to have an INNER VISION and perception of His Son . . . (Hort--Revelation, op. cit., p. 3).

This is a HERESY clearly, since Acts 9 is so plain in pointing out that Paul saw a light brighter than the sun, and heard a voice. The men with him saw the light, and heard a sound, but couldn't understand what was being said. It was OUTER, and NOT "INNER." A mere "INNER VISION" could not have BLINDED Paul.

3. Hort Denies That The Book Of REVELATION Is A "REPE-TITION OF WORDS SPOKEN BY CHRIST TO JOHN," Saying They Are John's Words In "THE PROPHETIC SPIRIT." Hort wrote:

These epistles (Revelation 2:7) are NOT MERELY A REPETITION OF WORDS SPOKEN BY CHRIST TO JOHN in vision, but in speaking them he is moved by the PROPHETIC SPIRIT. (Hort-Revelation, op. cit., p. 23).

As a "REVELATION OF JESUS CHRIST," (Rev. 1:1), the entire book of REVELATION is just that. It is not John's "PROPHETIC SPIRIT" at all, but the REVELATION of Jesus Christ Himself.

4. Hort Denies That "CHRIST" Is The "PRIMARY REVEALER," Thinking That It Is "GOD." Hort wrote:

(Revelation I:1) The conception of the book is NOT that the PRIMARY REVEALER IS CHRIST, though by the will or permission of God . . . ; but that the primary REVEALER IS GOD . . . (Hort-Revelation, op. cit., p. 5).

Well, Christ is also "GOD" that is, He is DEITY. Saying it this way almost denies the DEITY of Christ. It would appear that the expression, "THE REVELATION OF JESUS CHRIST" would indicate that the Lord Jesus WAS the "PRIMARY REVEALER." John 16:12-15 clearly indicates that the Lord Jesus Christ Himself "has yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak:" The Book of REVELATION is a part of the "many things" that Jesus Christ Himself had to say to His own.

C. FALSE OR ERRONEOUS POSITION IN MIXING ISRAEL WITH THE CHURCH.

1. Westcott Erroneously Called Israel Of The Old Testament The "OLD CHURCH." He wrote:

The Christian Church (John I:12) was not, as it might have been, the corporate transfiguration of the OLD CHURCH, but was built up of individuals . . . gives prominence to the act of personal faith which distinguishes the first-fruits of the NEW ISRAEL (Westcott-John, op. cit., p. 8).

The Church is a New Testament institution, and is NOT the "NEW ISRAEL," nor is the nation Israel in the Old Testament the "OLD CHURCH."

(John 5:36) The NEW CHURCH grew out of the OLD CHURCH, as its proper consummation. (op. cit., Westcott-John, p. 24).

See also Westcott-John, p. 43, and Westcott-Hebrews, p. 51, for similar references.

2. Hort Also Erroneously Looked At The "CHRISTIAN CHURCH" As The "TRUE ISRAEL." He wrote:

. . . nor is it less characteristic that he dwells on the significance of the conception of the CHRISTIAN CHURCH as the TRUE ISRAEL by which all the Apostles were united (pp. 7, 16, 116). (Hort--I Peter, op. cit., p. xii).

(1 Peter 2:9) It is less easy to see in what sense St. Peter termed the NEW ISRAEL a royal priesthood. (Hort-- 1 Peter, op. tit., p. 126).

"ISRAEL" is "ISRAEL" and will never change. The "CHURCH" is the "CHURCH" and that will never change either. Neither becomes the other.

D. FALSE, ERRONEOUS, WEAK, OR INCOMPLETE EXE- GESIS OF VITAL VERSES.

1. John 1:12 Not Clear On Salvation. Westcott does not give a clear exegesis of John 1:12, one of the most simple verses on salvation in all of John. (See *Westcott-John* 1:12, *op. cit.*, pp. 9-9).

2. Other Verses Which Are Falsely Interpreted, Erroneous, Weak, Or Incomplete in Exegesis. According to my expectations, the following are verses which Westcott or Hort failed to expound accurately or completely to my satisfaction (with page references): (1) John 1:29 (*Westcott-John.*, p. 20); (2) John Chapter Six (p. 113 ff.); (3) John 7:3 (p. 116); (4) John 6:33 (*Westcott-John.*, p. 102); (5) John 8:21 (*Westcott-John.*, p. 130); (6) John 10:9 (*Westcott-John.*, p. 153); (7) John 10:10 (*Westcott John* , p. 154); (8) John 10:11 (*Westcott-John.*, p. 154); (9) John 10:15 (*Westcott-John* , p. 155); (10) John 10:17-18 (*Westcott-John* , p. 156); (11) John 10:28 (*Westcott-John.*, p. 158); (12) John 10:30 (*Westcott-John.*, p. 159); (13) John 10:33 (*Westcott-John.*, p. 159); (14) John 11:51 (*Westcott-John.*, p. 175); (15) John 19:30 (*Westcott-John.*, p. 278); (16) John 20:30-31 (*Westcott-John* , 297). In Westcott's book on HEBREWS, the following are weak or defective: (1) Hebrews 4:12 (*Westcott-Heb.*, p. 101); (2) Hebrews 5:9 (*Westcott-Heb.*, p. 129); (3) Hebrews 13:8 (*Westcott-Heb.*, p. 435). Westcott was also weak or erroneous on the following verses in his book on 1-3 John: (1) 1 John 1:1 (p. 7); (2) 1 John 12 (*Westcott-1-3 John.*, p. 8); (3) 1 John 12 (*Westcott-1-3 John* , p. 10); (4) 1 John 2:9 { (*Westcott-1-3 John.*, p. 88).

These ideas are merely suggestive as to the various HERESIES and otherwise WEAKNESSES of both Westcott and Hort in the area of BIBLIOLOGY, or the doctrine of the Bible. The greatest HERESIES grow out of their failure to believe and to teach clearly in any of their five books the fact that the Bible is VERBALLY and PLENARILY INSPIRED OF GOD, and consequently INFALLIBLE and INERRANT in the original writings. Without this clear stand on God's Word, the Bible, WESTCOTT and HORT'S theological position is likely to be loaded with HERESIES of one sort or another. And such is the case.



Chapter III

Heresies in Theology Proper

In this general division of THEOLOGY PROPER, there is usually taken up the Trinity, and the nature of God Himself. [Cf. *Systematic Theology*, by Lewis Sperry Chafer, 8 Volumes, 1948, Dallas Seminary Press, Dallas, Texas, Volume I]. I noted the following items, in various degrees of HERESY and/or ERROR.

A. WESTCOTT EMBRACED THE HERESY OF THE UNIVERSAL "FATHERHOOD OF GOD."

1. Westcott Believed "FATHERHOOD OF GOD" Could Be Applied To "HUMANITY" As A Whole Because Of Creation in The "DIVINE IMAGE." He wrote:

Qohn 4:21) Very much of the exact force of St John's record of the Lord's words appear to depend upon the different conceptions of the TWO FORMS under which the FATHERHOOD OF GOD is described. God is spoken of as "THE FATHER" and as "my Father." Generally it may be said that the FORMER TITLE expresses the original relation of God to being and SPECIALLY TO HUMANITY, in virtue of man's CREATION IN THE DIVINE IMAGE, and the latter more particularly the relation of the Father to the Son Incarnate, and so indirectly TO MAN in virtue of the Incarnation. (Westcott-John, op. cit., pp. 79-80).

The term "FATHER" cannot refer to "HUMANITY" as a whole outside of faith in Jesus Christ. This is HERESY of the first dimension. Does not Westcott understand clearly John 8:44, where Jesus Christ taught TWO FATHERHOODS? Likewise, the term, "MY FATHER" cannot refer to "MAN" as a whole either, but only to one redeemed by faith in the Lord Jesus Christ. It is NOT in virtue of "THE INCARNATION" that men can call God "MY FATHER," but by virtue of the vicarious and substitutionary sacrifice of the Lord Jesus Christ on the Cross.

2. Westcott Clearly Stated The HERETICAL Doctrine Of The "UNIVERSAL FATHERHOOD" Of God in Discussing John 10:29. He wrote:

Oohn 10:29) The thought, which is concrete in v. 28, is here traced back to its most absolute form as resting on the essential power of God in His relation of UNIVERSAL FATHERHOOD. (Westcott-John, op. cit., p. 159).

This, again, is pure HERESY as taught by the Lord Jesus Christ in John 8:44. To accept the heresy of the "UNIVERSAL FATHERHOOD" of God, is to misunderstand the total plan of redemption that God wrought out through His Son, Jesus Christ.

B. WESTCOTT DENIED THAT CHRIST MADE KNOWN GOD, THE FATHER, AS "GOD," STATING ONLY THAT HE MADE HIM KNOWN AS "THE FATHER." He wrote:

Oohn 1: 18) The Son made God known NOT PRIMARILY AS GOD, but as THE FATHER. (Westcott-John, op. cit., p. 15)

This is HERETICAL. Had Westcott never understood Colossians 2:9? It states clearly concerning Christ: "For in Him dwelleth all the FULLNESS OF THE GODHEAD BODILY."

C. WESTCOTT DENIES THAT GOD HAD TO BE •PROPITIATED• IN THE SENSE OF •PROPITIATING GOD•.

He wrote:

(1 John 2:2). They shew that the scriptural conception of is NOT that of appeasing one who is angry, with a personal feeling, against the offender; but, of altering the character of that which from without occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'PROPITIATING GOD' and ... are FOREIGN TO THE LANGUAGE OF THE N.T. (Westcott--1-3 John, p. 87)

This is in error. God was "PROPITIATED" by the sacrifice of His Son at Calvary's Cross. Thus God is now "propitious." As Chafer clearly indicates, PROPITIATION is toward God as to its direction. He is "satisfied" with the work of His Son on the Cross of Calvary for our redemption.



Chapter IV

Heresies in Anthropology and Hamartiology

In this general division of ANTHROPOLOGY and HAMARTIOLOGY, there is usually taken up the teachings on the origin of man, the element of man's being, the fall, the doctrine of sin ("HAMARTIOLOGY"), imputed sin, the sin nature, and so on. [Cf. Chaffer, *Systematic Theology, op. cit.*, Vol. II]. In this area, I noted the following items, in various degrees of HERESY and/or ERROR.

A. WESTCOTT TAUGHT THAT MEN COULD BE "DIVINE" IN SOME WAY. He wrote:

John 17:22) Viewed from another point of sight it is the revelation of the DIVINE IN MAN realized in and through Christ. (Westcott--John, op. cit., p 246).

(1 John 2 18) ... while the lie of Antichrist was to teach "that MAN IS DIVINE APART FROM GOD IN CHRIST." (Westcott--1-3 John, op. cit., p 70).

The clear teaching of Westcott in both of these places is that either "MAN IS DIVINE" when it's the action of "GOD IN CHRIST," or else there is a "DIVINE IN MAN." This is pure HERESY. The Bible speaks of the believer partaking of the "DIVINE NATURE" (2 Peter 1:4), but this is a far cry from making man in any sense "DIVINE." The use of the word "DIVINE" by Westcott is important as he uses this same word to describe the "DIVINITY" of Christ later. He evidently means that Christ was no more "DIVINE" than man can become, or else that man can become as "DIVINE" as Christ was.

B. WESTCOTT ESPOUSED "EVOLUTION" IN VARIOUS WAYS. He wrote:

(Hebrews 1:2) The universe may be regarded either in its actual constitution as a whole ... or as an order which exists through time DEVELOPED IN SUCCESSIVE STAGES. There are obvious

reasons why the LATIER MODE of representation should be adopted here. (Westcott--Hebrews, op. cit., p 8)

Here is a denial of the IMMEDIATE creation by God of the entire universe and a HERETICAL teaching of the "DEVELOPMENT" of the universe "IN SUCCESSIVE STAGES."

(Hebrews 7:10) Each man is at once an individual of a race and a new power in the EVOLUTION OF THE RACE. (Westcott--Hebrews, op. cit., p 179).

Again, Westcott's preference for Darwinianism HERESY in the form of EVOLUTION is in evidence.

C. WESTCOTT HAD A HERETICAL THEORY OF MAN'S SINFULNESS AND DEPRAVITY, BELIEVING IN MAN'S PERFECTABILITY IN VARIOUS WAYS.

1. Westcott thought "CHRISTIANS" Are In A "TRUE SENSE 'CHRISTS.'" He wrote:

(I John 2:20) "CHRISTIANS" are themselves IN A TRUE SENSE "CHRISTS," anointed ones. . . . (Westcott--1-3 John op. tit., p 73).

Let this be remembered when Westcott also with Jesus Christ. This is HERESY. What confusion is wrought by Westcott in this statement. It DEMEANS the Lord Jesus Christ and His exalted position, and it WRONGLY EXALTS sinners saved by God's grace into a level that they do not now merit. On day, we shall be "like Him," but not while we're on this earth.

2. Westcott Believed In The HERESY That "MAN" In General Is, By Possessing A "SPIRIT," "UNITED TO HEAVEN." He wrote:

(John 3:6) (flesh . . . spirit) The words describe the characteristic principles of two orders. They are not related to one another as EVIL and GOOD; but as the two spheres of being with which MAN is connected. By the "SPIRIT" OUR COMPLEX NATURE IS UNITED TO HEAVEN, by the "flesh" to earth. (Westcott--John, op. cit., p 50).

Westcott does not say BELIEVERS are, by their spirit, "UNITED TO HEAVEN," but clearly states it is "MAN" in general by "OUR COMPLEX NATURE." This HERESY takes a wrong view of man's anthropology and his sinful nature, and, in effect, is UNIVERSALISM, because if a man is "UNITED TO HEAVEN" already, what else need he do to be SAVED and go to heaven?

3. Westcott Makes Other HERETICAL Statements About Man's Perfectability and Goodness As Well. He wrote:

(Hebrews 2:7-8a) In spite of his frailty MAN RECOGNIZES HIS DIVINE AFFINITY. (Westcott--Hebrews, op. cit., p 43).

Man is totally DEPRAVED and has NO "DIVINE AFFINITY" whatsoever before he is saved.

(Hebrews 2:8) For man, as he is, STILL RETAINS THE

LINEAMENTS OF THE DIVINE IMAGE in which he was made. He **IS STILL ABLE TO PRONOUNCE AN AUTHORITATIVE MORAL JUDGMENT**: he is still able to recognize that which corresponds with the **NATURE OF GOD**. (Westcott--Hebrews, op. cat., p. 60).

Through the Fall of man, he is **TOTALLY DEPRAVED**, and has, in himself, apart from Divine Grace through Faith in the Lord Jesus Christ and salvation which this brings, none of these things predicated of him by Westcott.

(Hebrews 5:7) We can indeed form no clear conception of **"IMMORTAL," "INCORRUPTIBLE" flesh**; but the phrase represents to us the continuance under new conditions of all that belongs to the **PERFECTION OF OUR NATURE**. (Westcott--Hebrews, op. cit., p. 125).

We have no **"PERFECTION OF OUR NATURE,"** and certainly we are not, outside of our resurrected, glorified bodies, either **"IMMORTAL"** or **"INCORRUPTIBLE."**

(1 John 3:23) Thus in the three cases the Sonship of Jesus Christ is regarded in relation to God as the Father, to God as God, and to God as perfectly satisfying the **DIVINE IDEAL WHICH MAN IS ABLE TO FORM**. (Westcott--1-3 John, op. cit., p. 136).

Again, **"MAN"** in himself is **NOT ABLE** to **"FORM"** the **"DIVINE IDEAL."** This is **HERESY**.

D. HORT HELD A HERETICAL VIEW OF MAN'S PSYCHOLOGY, DISBELIEVING THE TEACHING OF 1 THESSALONIANS 5:23, AND TAKING "SOUL" TO MEAN MERELY "LIFE"

1. Hort Spurned The **TRUTH** Of Man's Psychological Make-Up As Clearly Taught in 1 Thessalonians 5:23. He wrote:

(1 Peter 2:11) It is by this time sufficiently recognized that the modern religious sense of the term **"SOUL,"** as the **HIGHEST ELEMENT IN MAN, IS FOUNDED ON A MISUNDERSTANDING OF THE N.T....** and it is **DANGEROUS TO BUILD AN ABSOLUTE PSYCHOLOGY ON SUCH PASSAGES AS 1 Thess. v. 23**. (Hort-- 1 Peter, op. cat., p. 134).

Tell me, please, just why it is **"DANGEROUS"** to build an **"ABSOLUTE PSYCHOLOGY"** on the clear teachings of 1 Thessalonians 5:23 to the effect that the Christians in Thessalonica had spirits, souls, and bodies? If it is taught in the Word of God, we can use it to **"BUILD"** on, regardless of what it is, so long as it is correctly interpreted in accordance with sound hermeneutical principles.

2. Hort Confused **"SOUL"** With Mere **"LIFE,"** Thus Taking The **"SOUL"** As, In Reality, Part Of The **MATERIAL** Part Of Man Rather Than The **IMMATERIAL**. He wrote:

(1 Peter 1:5) **"salvation of souls" ... In these and similar phrases we**

must beware of importing into "soteria" the modern associations connected with the RELIGIOUS USE OF THE WORD "SOUL." The "SOUL" in the Bible IS SIMPLY THE LIFE and "TO SAVE A SOUL" is the OPPOSITE OF "TO KILL" ... (Hort-1 Peter, op. cat., pp. 38-39).

This is completely FALSE and ERRONEOUS and HERETICAL view of the "SOUL" in the Bible. "He that winneth SOULS is wise" certainly does NOT mean, he that "doesn't KILL PEOPLE is wise."

(1 Peter 1:9) (salvation of souls) Here again, as I had occasion to say of v. S, we have to be on our guard against interpreting the language of Scripture by the sharp limitations of modern usage. Salvation is deliverance from dangers and enemies and above all from death and destruction. The SOUL is NOT A PARTICULAR ELEMENT OR FACULTY OF OUR NATURE, BUT ITS VERY LIFE (Cf. Westcott--of John xii. 25).

1 Thessalonians 5:23 clearly says that the "SOUL" as well as the "SPIRIT" and the "BODY" are "PARTICULAR ELEMENTS OR FACULTIES OF OUR NATURES" and that's good enough for me.