

The Great Deception

John the Baptist came into the world to prepare the way for Jesus the Christ. John's mission was to teach people to turn from doing whatever pleased themselves and start right living. John then baptised all those who were willing to make that change. Many came to John to be baptised but were not willing to change their way of life. John told them that they first had to repent and show evidence of that repentance. The Old Testament Jew had been given the Law and the Ten Commandments as a template for living. John's baptism was one of repentance for the remission of sins. The problem was that there is no answer to the question; 'How much right living is enough to count you as righteous?'. Then there is the problem of our getting lax and falling back. Also the more right living that we do, the better we feel about ourselves compared to others. We become self-righteous. John was very clear to his followers that his teaching was not the solution but that he was preparing the way for the one who would have the ultimate solution; one whose shoes he was not worthy to bear.

Jesus came to John to be baptised but John forbade Him. John recognizing that Jesus had no sin to repent from and therefore did not need to be baptised. But Jesus knew something that John did not. Jesus did no sin yet he was going to the cross to pay for our sins. Jesus had no sin to repent of, yet he needed to take the baptism of repentance so that he could also take the responsibility for that 'right living' for all of us. In Jesus words: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Note the 'all'. Jesus death and resurrection is the cause of our justification, which is our righteousness. By accepting this, Jesus takes us out from under the 'Law' by giving us two 'New Commandments' which would fulfill the entire 'Law'. In doing everything 'heartily as unto the Lord', we would automatically abstain from anything that could cause a weaker brother to stumble thereby fulfilling the entire 'Law' and more. By taking John's baptism he also takes responsibility for our sanctification. We are no longer responsible to try to figure out 'How much?', because he will change us as he desires. Each person's growth will be different for it is God who will work within us to will and to do His good pleasure.

Jesus commanded His disciples to go into all the world to preach this Good News. After Jesus had risen from the dead and ascended into Heaven, the Holy Spirit was imparted unto everyone who believes to bring about this sanctification. Jesus had told the disciples to only preach the Good News to the Jews. After the Holy Spirit was received, Peter while he was in Joppa was told that the gentiles were now to be included and to go to Caesarea to make this Good News known to Cornelius. Paul then was commissioned by Jesus on the road to Damascus to be the ambassador of the Good News to the gentiles. Peter retained the apostleship to the circumcision and the gospel of the uncircumcision was committed to Paul. Antioch seemed to be a central point for spreading the Good News with the circumcision to the South and East and the uncircumcision to the North and West. The believers were first called Christians in Antioch.

The majority of the manuscripts of the New Testament which were found around Antioch were of a Byzantine text type. Close to 5300 manuscripts have been found with very few differences.

We find in Acts 6 that some scholars from Alexandria came and disputed with Stephen. When they were unsuccessful in arguing with him they brought in some false witnesses to testify against him, which resulted in his being stoned to death. We are not given an indication what the dispute was about. But in

Acts 18 we are given an indication when, Apollos, a Jew born in Alexandria came to Ephesus. He was mighty in the scriptures and instructed in the way of the Lord. He preached Christ crucified and resurrected but included repenting and turning from sin. He did not know of Jesus baptism and the Holy Ghost who would initiate and complete the process of sanctification. There is enough of a difference between these two philosophies to warrant a dispute resulting in death and Pauls' radical rebaptising of the disciples in the name of the Lord Jesus.

We find that all of the manuscripts found around Alexandria are different from those found around Antioch in that they emphasize Johns' baptism of repentance and right living. In the process of making these changes it brings about a lot of contradictions within the Holy Scriptures. These happen to be some of the oldest surviving manuscripts of the New Testament totalling about 43. We have two direct translations of the New Testament: the King James Version, from the 5300 manuscripts of Byzantine text type known as the majority text (received text): and the American Standard Version from the 43 manuscripts of Alexandrian text type (critical text). Almost all revisions/translations since are based on the "critical text".

An effort was made in 1966, through Vatican II, to bring about a 'common bible work' for all faiths between the Roman Catholic Church and the Bible Societies. The 1987 "*Guidelines for Interconfessional Cooperation in Translating the Bible*", affirming the spirit and following the principles set forth in the historic agreement first published in 1968' reiterates and clarifies the criteria for all future translations of the Holy Scriptures. (A copy can be found on the Vatican website.) It is stated that all future works should use the 'Critical text' as a base. The 'Byzantine text' when required may appear in the footnotes with appropriate markers to the text.

The Bible speaks of a deception coming in the last days that will cause a falling away. It is so powerful and convincing that it says that unless those days are shortened, no flesh shall be saved. John in the book of Revelation gives a warning to the churches found just to the North of the circumcision. He extends this warning to every believer who will listen. Of the seven churches mentioned only two received a commendation. The rest were told that unless they repent their candlestick would be removed. The leadership of each one of those churches would have been completely convinced that they were following Scripture and were even zealous.

In some way they denied or added to Christ Jesus being their wisdom, righteousness, sanctification and redemption.

Today, in order to at all be accepted by the Roman Catholic Community all translations of the Bible since 1966 are based on the Alexandrian text.

Amos prophesied

¹¹**Behold, the days come, saith the Lord GOD, that I will send a **famine** in the land, not a famine of bread, nor a thirst for water, but of **hearing** the **words** of the **LORD**:**

¹²**And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to **seek** the **word** of the **LORD**, and shall not find it. (Amos 8:11-12)**