

REVISING AND REVISION

BIBLICAL REVISIONS

Finding the original wording and thoughts of an author is often complicated by a number of factors. Sometimes it is difficult to locate the original manuscript or even direct copies. Then there is the matter inadvertent slips in transcribing, or inadequate rendering of a translation from other languages. This is most apparent in the science of validating original Biblical texts. Regarding Revelation 20:5 Pastor Russell says in Volume 1:289:

In this verse the words "*But the rest of the dead lived not again until the thousand years were finished*" are spurious. They are not found in the oldest and most reliable Greek MSS, the Sinaitic, Vatican Nos. 1209 and 1160, nor the Syriac MS. We must remember that many passages found in the modern copies are *additions* which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a *marginal comment* made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

This inclination to modify or adjust the text of an author for personal understanding has led to untold difficulties in determining original thoughts. There is a lingering desire to update, clarify, footnote or annotate an author's text with our own examples, viewpoint of time and history, doctrine or even illustrations. If this is done, it should be clearly indicated which are the revisor's notations so as not to be attributed to the author in a later transcript. Alternately another publication could be composed under a new author's name and attribute direct quotations to the original author.

Then our natural disposition is to use a version that most appeals to our concepts or otherwise quote portions of the same and omit others. This is a disservice to the author. So whether we agree or not with explanatory notes, modified translations or renderings, we are always better served if we know exactly what an author said and if modifiers would identify their own additions and changes.

WATCH TOWER: THE FINISHED MYSTERY

The phenomena of revising while accrediting a work to the author is also known among recent generations of Bible Students. Within a year after Pastor Russell's death, the Watch Tower published "*The Finished Mystery*" in 1917 and presented it as his 7th volume which carried the words "Posthumous work of Pastor Russell" on the title page. Though composed by C. J. Woodworth and G. H. Fisher, their names are not appended. Around 20% are various quotes from Pastor Russell's other writings (sometimes out of context) and 80% are new contributions. The unsuspecting reader is left with the notion that it is the book composed by Pastor Russell and left to be published after his death.

RUTHERFORD: TABERNACLE SHADOWS 1920

Joseph Rutherford, who had divergent views regarding the subject of justification, saw a need to publish a new edition of "*Tabernacle Shadows of Better Sacrifices*" in 1920. This and also the 1924 editions still carry the PREFACE signed by Charles T. Russell in 1899. While printed with the same pagination and familiar text to Bible Students for decades, this version now carried paragraph numbers throughout the book. Then there were end-note letters inserted within each paragraph pointing to a new "APPENDIX OF NOTES." Here are no less than 520 notations for changes to the text of the book. The introduction to the Appendix begins:

“Thirty-nine years have passed since the publication of this little booklet; and during that time some of the teachings herein contained have come to be seen in clearer light—even as the details of a mountain become more discernible the closer one draws to it. In harmony with these clearer understandings we suggest the following alterations in appendix form, leaving the text intact out of deference to the honored and beloved writer of the booklet. ...

“It will be noted that no *basic* teaching of the work is altered. It is not primarily a treatise on the covenants, on justification, or on sanctification (though all of these subjects naturally receive some attention): the underlying teaching of this booklet is *the share which the church has in the sin-offering of Christ*. The whole booklet was written around Hebrews 13:11-13; and we believe it to be a fact that a clear understanding of this subject was not previously had since the death of the apostles.”

Well the casual reader may accept that with 520 changes “no *basic* teaching of the work is altered.” We will examine only a few and you may judge for yourself. The original text is presented below with the recommended deletions lined-out and replacement text in yellow highlight. In a number of cases entire paragraphs were noted to be replaced.

Page 18 It will be noticed that the arrangement of THE CAMP, COURT AND TABERNACLE, thus distinctly separated and differentiated ~~into three general divisions, represent three distinct classes blessed by the atonement, and the two parts of the Israel into two general divisions (those inside the holy ground and those outside of it) and the court and Tabernacle represent two~~ represented three conditions of one of these classes.

Page 19 “The Court,” represented the *condition* of Justification and its consequent state of divine favor, or acceptability with God, entered into through faith in Christ, the “gate.” The believer commits himself to the divine arrangement through Christ; he surrenders, dedicates, or consecrate himself to Jehovah’s will and purposes. Into this “ Court “ only ~~Levites~~ priests (typical of justified sacrificing believers) were allowed to come. These had access to the “Brazen Altar” and to the “Laver,” and did service in the “ Court,” ~~but had~~ no right as Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4:19, 20.) In the “Court” all things were of copper, to indicate that the class admitted there ~~were justified men~~ have a standing which is based on their specifically spiritual experiences. The “Court” did not represent the condition of the spiritual consecrated class, ~~though the priests, in sacrificing and washing, used it also~~ but it, with its furnishings and boundary wall, did represent what happened to and was accomplished by the justified flesh of consecrated believers.

Page 46 The first, an unleavened cake, represented the actual purity of Jesus as a man, and the imputed purity—justification of the Church as men, as attested by the Law (~~Moses~~) justification, pictured by Moses; for “the righteousness of the Law is fulfilled in us” so long as we are accepted members of his Body. (Rom. 8:4)

Page 74 The burnt-offering was burned on the altar in the “Court,” thus teaching that God will manifest his acceptance of the sacrifice of the whole Body (Head and pieces, or members) in the sight of all in the “Court” condition; ~~namely, to all believers~~ the people, the same people who have turned away in disgust at the sacrificial lives of Jesus and his followers during this gospel age. But before this manifestation to believers of God’s acceptance of the work, the “scape-goat” company is sent away, and the robes of the Priest are changed.

Page 117

The Antitypical Priest and Levites

~~Are we sometimes puzzled to know why some religious people cannot see any but natural things cannot discern the deeper spiritual truths of the Word? why they can see restitution for natural men, but cannot see the divine, heavenly calling? These Tabernacle lessons show us why this is. They are brethren in justification, of “the household of faith,” but not brethren in Christ not fully consecrated not sacrificers. They are Levites in the “Court”: they never consecrated as priests, to sacrifice their human rights and privileges, and consequently cannot enter the “Holy,” nor see the things prepared for the priestly class only.~~

The Antitypical Levites

On other than the Atonement Days the descendants of Levi shared the duties and privileges of service in respect to the Tabernacle of the Wilderness. Indeed the Levites did much of the work connected with the structure, both when Israel was at rest in the camp and when he was on the march. It must be carefully noted, however, that no Levite, who was not at the same time a priest, figured in any manner in the Atonement Day ceremonies; therefore whatever the Levites typified, it must be some class or classes receiving divine blessing and becoming active in God’s service after the antitypical Atonement Day, the gospel age.

Those are a few of the 520 changes which claim “*that no basic teaching of the work is altered.*”

L.H.M.M. REVISED MANNA

After the death of Pastor Russell, some went their own way and developed their own theories of how the message and writings of Pastor Russell should be continued. A group of "Stand Fast" Bible Students started the journal "OLD CORN GEMS" in which they reprinted a number of his articles. They held that the door of opportunity for the Gospel high calling had closed.

In 1918 P.S.L. Johnson founded the Laymen's Home Missionary Movement. He became the editor and publisher of the "PRESENT TRUTH AND HERALD OF CHRIST'S EPIPHANY." He also believed the Gospel call had ended (with himself being the last). Yet he commissioned a version of the Manna in 1937 that faithfully reprinted the daily texts and the quotes from the Pastor. He then added his own comments following the quote. These are easily identified as his own.

After Johnson's death in 1950, the L.H.M.M. issued the same version in 1972. Then a new edition of the Manna was printed in 1980. It is still being offered with this introduction in the PREFACE TO THE NEW EDITION:

"New composition has facilitated the making of some corrections and **minor changes**, many of them long desired. Some of these changes make the comments apply more directly to all God's present-day people who are seeking to grow in Christlikeness, to be filled more and more with the holy spirit. Texts and comments applying directly only to the Little Flock and the Great Company may be considered as applying in principle to others of God's consecrated people."

Each day of the year is printed with the same text and comments as might be assumed from the pen of Pastor Russell along with the same Tower page reference. If readers do not compare the references to the printed text, they might assume they are reading a direct quote from the Towers. There is no indication of what words were changed before or after editing.

Some have considered the Johnson Manna as an accurate rendering of the Manna as issued in the days of Pastor Russell but only with some expanded comments. Perhaps they overlooked the Preface notation and have not compared the comments with the citation sources.

The following will indicate that it is not an accurate transcription and has notably altered the text. Yet the casual reader may easily assume that all comments are that of Pastor Russell rather than a modification with editorial revised views regarding the Gospel call.

We have noted 71 differences in the text when compared with the original Manna.

These were found on:

January: 4 - 7 - 9 - 22 - 25

February: 7 - 13 - 15 - 17 - 25 - 26 - 27

March: 5 - 7 - 10 - 11 - 22 - 26 - 29

April: 10 - 14 - 20 - 24 - 28

May: 1 - 5 - 6 - 12

June: 2 - 13 - 24 - 27 - 29

July: 7 - 8 - 11 - 18 - 19 - 21 - 30

August: 11 - 17 - 27

September: 6 - 11 - 20 - 21 - 22 - 24 - 25 - 29 - 30

October: 6 - 9 - 10 - 14 - 22 - 25

November: 4 - 7 - 8 - 9 - 13 - 14 - 16 - 30

December: 5 - 8 - 10 - 19 - 21

The following are seven examples regarded as "minor changes" with highlighted differences. Pastor Russell's Manna comments are on the left.

The revised Manna as published by L.H.M.M. for the 1980 edition is on the right.

March 29

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2:8

AS members of the fallen race we were incapable of doing any work which our holy God could accept... Our present standing, therefore, as **New Creatures**, is not the result of anything that the old creature did, or could have done. It is not of ourselves; it is the gift of God. This lesson must be thoroughly appreciated, else we will be continually in danger of falling....So far from considering the **New Creature** as an evolution of the old creature, the apostle would have us understand distinctly that it is a new and separate creation. We were created in Christ Jesus, God's workmanship—prepared for good works, but not by good works. Z.'03-90 R3166:4

April 24

Let every one of us please his neighbor for his good to edification. Rom. 15:2

THE lesson to each **member** of the **Royal Priesthood** is that the special mission of **their office**, vocation, calling in the present time, is to sacrifice.... **Another** form of service frequently not discerned by the **royal priesthood** is the opportunity of renouncing our own ways or plans, our own methods or preferences, and in the interests of peace accepting instead the plans, the preferences of others—where it is merely a matter of personal preference, and where we believe the Lord will be as willing to have the matter one way as another. We can in the interests of peace sacrifice our preferences to the wishes of others if we see some good can be gained by such a course. Z.'03-406,407 R3265:3; 3266:5

April 28

We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. Rom. 5:3-5

WE have need of patience, and that can only be gained by trials. We have need of faith, and that can only be developed by necessities. We have need of experience for our future work, which can be gained only by such experiences **which** permit us to be touched with a feeling of the infirmities and difficulties and trials of those about us, to whom we shall be ministers and representatives **when we reach the throne**. For us, then, the lesson of present experiences is to resist evil,—and not with evil but with good. Z.'03-348 R3238:6

March 29

By grace are ye saved through faith; and that not of yourselves: it is the gift of God. Eph. 2: 8.

As members of the fallen race we were incapable of doing any work which our holy God could accept. Our present standing, therefore, as **Christians**, is not the result of anything that the old creature did, or could have done. It is not of ourselves; it is the gift of God. This lesson must be thoroughly appreciated, else we shall be continually in danger of falling....So far from considering the **new heart, mind and will** as an evolution of the old creature, the Apostle would have us understand distinctly that it is a new and separate creation. We were created in Christ Jesus, God's workmanship— prepared for good works, but not by good works—Z'03,90 (R 3166).

April 24

Let every one of us please his neighbour for his good to edification— Rom. 15: 2 .

The lesson to each **disciple** of the **Lord** is that the special mission of **his office**, vocation, calling in the present time, is to sacrifice.... **One** form of service frequently not discerned by the **Lord's disciples** is the opportunity of renouncing our own ways or plans, our own methods or preferences, and in the interests of peace accepting instead the plans, the preferences of others— where it is merely a matter of personal preference, and where we believe the Lord will be as willing to have the matter one way as another. We can in the interests of peace sacrifice our preferences to the wishes of others, if we see some good can be gained by such a course— Z '14, 308, 309 (R 5555).

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WE have need of patience, and that can only be gained by trials. We have need of faith, and that can only be developed by necessities. We have need of experience for our future work, which can be gained only by such experiences **as** permit us to be touched with a feeling of the infirmities and difficulties and trials of those about us, to whom we shall be ministers and representatives **in God's Kingdom**. For us, then, the lesson of present experiences is to resist evil, and not with evil, but with good— Z '03, 348 (R 3228).

September 25

Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]. 1 Cor. 1:30

HE who redeemed us, or bought us with the sacrifice of His own life, gives us, as our Prophet or Teacher, wisdom by His Gospel, to see our fallen state and Himself as our helper; as our Priest, He first justifies us and then sanctifies or consecrates us, **as His under priesthood**; and finally, as King, He will fully deliver the faithful from the dominion of sin and death, to **the glory, honor and immortality of the divine nature**; —for “God will raise up [from the dead] us also, by Jesus.” “Hallelujah! What a Savior!” Truly He is able and willing to save to the uttermost all that come unto God by Him. Z.'03-440 R3281:6

November 8

Thou shalt not take the name of the Lord thy God in vain. Exo. 20:7

ALTHOUGH this commandment was not given to spiritual Israel we can readily see how the spirit of it comes to us... We have taken the name of Christ as our name. **We are counted as members of the body of Christ.** The holy name of the Head belongs to all the **members of the body.** The honored name of the **Bridegroom belongs to His espoused.** What carefulness the thought of this should give us, and how appropriately we should say to ourselves:--“I must see to it that I have not taken the Lord's name in vain,--that I appreciate the honor, dignity and responsibility of my position as His representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed.” Z. '04-73 R3331:1

November 16

She hath done what she could. Mar_ 14:8

IT is not our privilege to come into personal contact with our dear Redeemer, but it is our privilege to anoint the Lord's “brethren” with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto His brethren, we do or do not unto Him.... Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward **the Christ—toward the Head**, our Lord Jesus, and toward all **the members of His body, the church**; and especially on our part toward **the feet members who are now with us, and** on whom we now have the privilege of pouring out the sweet odors of love and devotion in the name of the Lord, because we are His. Z. '99-78; Z. '00-378; R2448:5; R2744:3

September 25

Who of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance]— 1 Cor. 1: 30.

He who redeemed us, or bought us with the sacrifice of His own life, gives us, as our Prophet or Teacher, wisdom by His Gospel, to see our fallen state and Himself as our Helper; as our Priest, He first justifies us and then sanctifies or consecrates us ... and finally, as King, He will fully deliver the faithful from the domination of sin and death, to **a glorious share in His Kingdom**; for “God will raise up [from the dead] us also, by Jesus.” “Hallelujah! What a Savior!” Truly He is able and willing to save to the uttermost all that come unto God by Him— Z '03, 440 (R 3279).

November 8

Thou shalt not take the name of the LORD thy God in vain— Exodus 20: 7.

Although this commandment was not given to spiritual Israel, we can readily see how the spirit of it comes to us... We have taken the name of Christ as our name.... The holy name of the Head belongs to all the **consecrated....** What carefulness the thought of this should give us, and how appropriately we should say to ourselves: “I must see to it that I have not taken the Lord's name in vain, that I appreciate the honor, dignity and responsibility of my position as His representative and ambassador in the world. I will walk circumspectly, seeking as far as possible to bring no dishonor to that name, but contrariwise to honor it in every thought and word and deed”— Z '04, 73 (R 3329).

November 16

She hath done what she could— Mark 14: 8.

It is not our privilege to come into personal contact with our dear Redeemer, but it is our privilege to anoint the Lord's “brethren” with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto His brethren, we do or do not unto Him. ... Our alabaster boxes are our hearts, which should be full of the richest and sweetest perfumes of good wishes, kindness and love toward all, but especially toward ... our Lord Jesus, and toward all **His disciples ...** on whom we now have the privilege of pouring out the sweet odors of love and devotion in the name of the Lord, because we are His— Z '99,78; '00, 378 (R 2447, 2743).

December 8

If the world hate you, ye know that it hated Me before it hated you. John 15:18

AS our Master was hated without a cause, so let it be with us so far as possible, that the hatred, malice, envy and murder which may be poured out against us may be wholly unmerited by us--that our lives shall be as nearly pure as possible; that so far as we are able our thoughts and words and deeds may show forth the praises of our Lord, and speak of our love for all men, especially for the household of faith. By and by, when **the church shall have been glorified, and a** new dispensation inaugurated, those who hate us now, largely because they are blinded by the Adversary and misled, will bow before us, as the Lord's Anointed, and we shall have the great pleasure of lifting them up blessing them, encouraging them and forgiving them; and assisting them back to the full image and likeness of God. Z. '01-300 R2881:1

December 8

If the world hate you, ye know that it hated me before it hated you— John 15: 18.

As our Master was hated without a cause, so let it be with us so far as possible, that the hatred, malice, envy and murder which may be poured out against us may be wholly unmerited by us— that our lives shall be as nearly pure as possible; that so far as we are able, our thoughts and words and deeds may show forth the praises of our Lord, and speak of our love for all men, especially for the household of faith. By and by, when **... the** new dispensation **is fully** inaugurated, those who hate us now, largely because they are blinded by the Adversary and misled, will bow before the Lord's Anointed, and we shall have the great pleasure of lifting them up, blessing them, encouraging them and forgiving them, and assisting them back to the full image and likeness of God— Z '01, 300 (R 2880).

DAWN VERSION OF STUDIES IN THE SCRIPTURES

There are instances of “*Studies in the Scriptures*” published with Pastor Russell’s latest issue and thoughts, and yet were composed with some pages replaced with former editions. A 2011 deluxe edition of these volumes are available from *The Dawn*. Volume 6 includes his latest 1916 Foreword.

The *Dawn* printing of page 115 is a curious mix of retaining the one word “given” from the final edition for “paid” in former editions. Yet the rest of the text is from a former edition as in the example below. Page 116 keeps the text from the final edition but dropped the section heading from the final edition. This version retains the final updated wording of the text as used on page 681. However, pages 682 and 684 reverted to the wording of a former edition. These mixes may be more in accord with the publisher’s thoughts regarding the subject of justification. Yet the reader is left to either accept the wording or determine if there were further expressions on the subjects.

Here are a few examples with the author’s final version on the left and the modified version on the right replacing certain pages from a prior edition. Final updates retained in the *Dawn* printing are highlighted in orange. Differences for reverting to a former edition are highlighted in yellow.

Author’s Final Edition:

p.115 Christ has already **given** the price in his own sacrifice. He already has **graciously imputed** that merit to the household of faith, and by the close of this Gospel age he **will make definite application** of the **entire sin-offering** on behalf of "all the people"—the whole world of mankind.

p.116 **THE TENTATIVELY JUSTIFIED**
In view of this, what shall we say of those who come to the standpoint of faith in God **and a measure of** justification, and who, seeing that further progress in the Lord's way means self-sacrifice, self-denial, etc.
... **for faith in Christ is always reformatory.**

p.117 So far as we can discern, the advantage **of the tentatively justified** refers merely to this present life, and the relief which they now feel in respect to God's gracious character and his future dealings with them.

Dawn Replacement using a Former Edition:

Christ has already **given** the price in his own sacrifice. He already has **applied a portion of** that merit to the household of faith, and by the close of this Gospel age he **will apply the remainder of the merit** of the entire sin-offering on behalf of “all the people”—the whole world of mankind.

THE TENTATIVELY JUSTIFIED
In view of this, what shall we say of those who come to the standpoint of faith in God **and a measure of** justification, and who, seeing that further progress in the Lord's way means self-sacrifice, self-denial, etc.
... **for faith in Christ is always reformatory.**

So far as we can discern, the advantage **of the justified** believers refers merely to this present life, and the relief which they now feel in respect to God's gracious character and his future dealings with them.

p.118 The **unconsecrated believer** is in no sense whatever a New Creature, even though, seeing something of the ways of God and his requirements, he be seeking to live a moral, reasonable, honest life in the world. He is still of the earth, earthy; he has never gone forward to exchange his human, earthly rights (secured through Jesus) for the heavenly things to which the Lord through his **Sacrifice** opened the door. As in the type the Levites were not permitted to go into the Holy places of the Tabernacle or even to see the things therein, so in the antitype, **unconsecrated believers** are not allowed to enter the deep things of God or to see and appreciate their grandeurs ...

p.124 In the Levitical types two consecrations are distinctly shown: (1) the general consecration of all the Levites; (2) a special consecration of the few Levites who were sacrificers or priests. The first represents the general consecration to holy living and obedience to God which all believers make, and which by God's grace, through Christ, accomplishes for them, **tentatively**, "justification of life" and peace with God.

p.151 **TENTATIVE JUSTIFICATION PRECEDES SANCTIFICATION**
We have observed that **tentative justification** is not merely a mental assent to the fact that Christ died as man's Redeemer and that certain blessings of reconciliation to God were thus secured for the race, but that, additionally, in order to become a justified believer a certain amount of *consecration* is implied. Such justification implies a recognition that sin is exceedingly sinful (Rom. 7:13), and a desire to cease from it-to be free from its power as well as free from its penalties-a desire, therefore, to be righteous in harmony with the righteous Creator and in accord with all of the laws of righteousness. It implies, moreover, that the believer has set his mind, his will, *to follow righteousness* in all of life's affairs. Faith in Jesus, accompanied by such consecration, **gives tentative justification**, but does not imply sacrifice. God has a right to demand that all of his creatures shall approve righteousness and hate iniquity, or else consider themselves aliens from him-his enemies.

p.152 With some, a consecration to sacrifice may follow very soon after faith in the Lord and the desire to walk in his ways of righteousness have been reached; but it must follow, it cannot precede, because, as we have already seen, we must **be at least tentatively justified** by faith before we **could have any dealings with God whatever, or enjoy fellowship in any sense with him.**

The **justified believer** is in no sense whatever a New Creature, even though, seeing something of the ways of God and his requirements, he be seeking to live a moral, reasonable, honest life in the world. He is still of the earth, earthy; he has never gone forward to exchange his human, earthly rights (secured through Jesus) for the heavenly things to which the Lord through his **justification** opened the door. As in the type the Levites were not permitted to go into the Holy places of the Tabernacle or even to see the things therein, so in the antitype, **justified believers** are not permitted to enter the deep things of God or to see and appreciate their grandeurs ...

In the Levitical types two consecrations are distinctly shown: (1) the general consecration of all the Levites; (2) a special consecration of the few Levites who were sacrificers or priests. The first represents the general consecration to holy living and obedience to God which all believers make, and which by God's grace, through Christ, accomplishes for them, **reckonedly**, "justification of life" and peace with God.

JUSTIFICATION SHOULD MERGE INTO SANCTIFICATION
We have already pointed out that **justification** is not merely a mental assent to the fact that Christ died as man's Redeemer and that certain blessings of reconciliation to God were thus secured for the race, but that, additionally, in order to become a justified believer a certain amount of **consecration** is implied. Such justification implies a recognition that sin is exceedingly sinful (Rom. 7:13), and a desire to cease from it-to be free from its power as well as free from its penalties-a desire, therefore, to be righteous in harmony with the righteous Creator and in accord with all of the laws of righteousness. It implies, moreover, that the believer has set his mind, his will, **to follow righteousness** in all of life's affairs. Faith in Jesus, accompanied by such consecration, **brings justification-** but does not imply sacrifice. God has a right to demand that all of his creatures shall approve righteousness and hate iniquity, or else consider themselves aliens from him-his enemies.

With some, a consecration to sacrifice may follow very soon after faith in the Lord and the desire to walk in his ways of righteousness have been reached; but it must follow, it cannot precede, because, as we have already seen, we must **be justified** by faith before we **have anything to offer God which he could accept on his alter as a joint-sacrifice with that of our Redeemer.**

Other pages might be cited as indicating a mix of the latest edition with insertions from earlier ones. Most of these replacement pages with those of a former edition occur where there is reference to "tentative justification" in the latest edition. While we may not regard this as revisionism, it is a sort of **hybrid version** (a composite of mixed origin) with newer and some older portions of the text.

CONCLUSION

We do not impugn the motives of the publishers, but readers would be better informed to know the sources, and reason for changes in whatever is published. The authenticity of Pastor Russell's final release of *Studies in the Scriptures* is documented at:

www.biblestudentarchives.com/documents/SITS1917.pdf

Transcribing and reprinting is a trustworthy service. Reproducing materials in our day requires careful attention to what an author actually said, even if we wished he had said it differently. Proofreading of treatises and manuscripts always takes a trained eye to validate that the copy is correct. These tasks are somewhat relieved with the use of digital text, OCR scanning and computer tools of our times. Yet under the best circumstances there remains some possibility for inadvertent spelling, punctuation or word differences.

Some Bible Students have made extensive efforts to reproduce Pastor Russell's writings as a legacy with the original text from his pen. These have been reprinted and digitized for computer searching and reference. It is still possible to validate the materials with source documents.

Transcripts of these volumes without the above substitutions can be found at:

www.biblestudentarchives.com/publications.html

www.agsconsulting.com

<https://htdb.space/volumes.html>

www.thestudiesinthescrptures.com/Pages/English/Eng%20Home.htm

www.mostholyyfaith.com/Beta/bible/volumes

And elsewhere.

We are still searching ancient scriptures to discern the authenticity of texts that differ because of ancient revisers. The same difficulty continues today. Some may not regard the adaptations as very important. Others will wish to know what was really in the mind of an author.

Perhaps there is a lesson here in a metaphor from Deuteronomy 19:14 (ESV):

“You shall not move your neighbor's landmark, which the men of old have set, in the inheritance that you will hold in the land that the LORD your God is giving you to possess.”