

# AV1611 Revelation on Psalm 72, Luke 24 versus NIV Obscurity

## Introduction

This writer recently listened to a message preached based on Psalm 72 and the latter part of Luke 24 using the 1984 NIV. It was readily apparent that the AV1611 gave important revelations from Psalm 72, Luke 24 that the 1984 NIV, together with its 2011 counterpart, obscured.

This work shows the AV1611 revelations from Psalm 72, Luke 24 and how the NIVs have obscured them. **Table Psalm 72 AV1611 versus NIV** and **Table Luke 24 AV1611 versus NIV** pp 14-15 of this work list the scriptures concerned from Psalm 72, Luke 24. Red and blue highlighted words show the AV1611 revelations in Psalm 72, Luke 24 and the corresponding NIV obscurities respectively. Explanatory notes for each table are given below. Observe that *“thy words”* Jeremiah 15:16 must *enter in* to the believer to give light and understanding i.e. *be eaten*, not merely *unfolded* as the NIVs weakly have.

***“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts”*** Jeremiah 15:16 with Deuteronomy 6:6 ***“And these words, which I command thee this day, shall be in thine heart.”***

It is hoped that this work will encourage today’s believer to abide by King David’s insightful exhortation.

***“The entrance of thy words giveth light; it giveth understanding unto the simple”*** Psalm 119:130.

## Table Psalm 72 AV1611 versus NIV Explanatory Notes

1. Psalm 72:1, 2, 4, 12, 13. *“judgments,” “judgment,” “judge,” “poor”* AV1611 have been altered to *“justice,” “justice,” “defend,” “afflicted,” “weak”* by the NIV. The NIV repeatedly shies away from the word *“judgment”* and related words where the context is God’s wrath on wrongdoing in favour of *“justice,”* which is incorrect in the context.

See this writer’s work<sup>1</sup> and the following extract with respect in order of appearance in that study to Amos 5:7, 15, 24, 6:12, Hosea 2:19, 12:6, Micah 3:1, 8-9, Habakkuk 1:4, Zephaniah 3:5, Zechariah 7:9, Malachi 2:17. *“judgement”* is correct in each of those scriptures according to context and *“justice”* is wrong. The same is true for Psalm 72:1, 2, 4.

See first this extract<sup>2</sup>.

Quite simply, *“judgment”* is punishment on anything *“rebellious against the LORD”* Deuteronomy 9:7, 24, 31:27 and *“justice”* in the widest sense is giving right portions.

***“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD”*** Exodus 12:12.

***“And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel”*** Deuteronomy 33:21.

The AV1611 revelations are as follows for Psalm 72:1, 2, 4, 12, 13.

Psalm 72:1, 2, 4 apply first to the Lord Jesus Christ as Psalm 2:6-7 ***“Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee”*** and John 5:22 ***“For the Father judgeth no man, but hath committed all judgment unto the Son”*** show.

Like the rest of Psalm 72, Psalm 72:1, 2, 4 then apply to the Second Advent as Paul states ***“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead”*** Acts 17:31. The Lord Himself explained that He will carry out such a judgement ***“When the Son of man shall come in his glory, and all the holy angels with him,***

then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" Matthew 25:31-32 and context.

The outcome of that particular judgement depends on individuals having fulfilled Matthew 25:35-36 "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

"justice" then follows "judgment" with respect to the Lord giving right portions in return for faithful service according to Matthew 25:21 "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things" with Matthew 25:23. "the unprofitable servant" Matthew 25:30 failed the judgement of Matthew 25:35-36 so receives "his portion with the hypocrites: there shall be weeping and gnashing of teeth" Matthew 24:51.

Note with respect to Psalm 72:2, 4, 12, 13 "thy poor," "the poor of the people," "the poor" are "the righteous" Matthew 25:37 who have fulfilled Matthew 25:35-36 but are *poor* as James states for the End Times. Note the match for "the righteous" with Matthew 25:34 "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:"

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

They are *poor* because they refuse to "worship the beast and his image, and receive his mark in his forehead, or in his hand" Revelation 14:9 without which "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" Revelation 13:17.

The NIV substitutions of "afflicted" and "weak" for "*poor*" do not convey that revelation.

Psalm 72:12, 13 it should be noted describe God's deliverance of "the poor" in the End Times during "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" Revelation 3:10 when "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" Revelation 13:17 and when "He draweth also the mighty with his power: he riseth up, and no man is sure of life" Job 24:22:

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him" Psalm 12:5.

The NIV alterations obscure those revelations whereas the AV1611 is "as unto a light that shineth in a dark place" 2 Peter 1:19.

2. Psalm 72:3, 7. "peace," "by righteousness" have been altered to "prosperity," "the fruit of righteousness" by the NIV.

The scripture shows first that there is no peace without righteousness and that "the desire of all nations" is "peace" not "prosperity."

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" Isaiah 32:17.

"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts...The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts" Haggai 2:7, 9.

The NIV alterations obscure those revelations whereas the AV1611 is "as unto a light that shineth in a dark place" 2 Peter 1:19.

3. Psalm 72:4. *“break in pieces”* has been altered to *“crush”* by the NIV.

*“He...shall break in pieces the oppressor”* refers to the End Times when *“In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea”* Isaiah 27:1 because it is *“the great dragon...that old serpent, called the Devil, and Satan”* Revelation 12:9 that oppresses and persecutes Israel in the End Times in that *“the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”* Revelation 12:17, *“the woman”* being Israel *“a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars”* Revelation 12:1 with Genesis 37:9 *“the sun and the moon and the eleven stars made obeisance to me.”*

The stars will number twelve for the Lord’s Second Advent reign on earth, namely *“Reuben...Judah...Levi...Joseph...Benjamin...Dan...Simeon...Issachar...Zebulun...Gad...Asher...Naphtali”* Ezekiel 48:31-34.

Having shown that the Devil inflicts special persecution on Israel in the End Times, it can now be shown why the expression *“He...shall break in pieces the oppressor”* Psalm 72:4 is precise because it points to how the Lord miraculously provides for Israel in the End Times when she is suffering satanic persecution as these cross references show. See Note 6 and Psalm 72:9 for further detail.

*“Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness”* Psalm 74:13-14.

*“Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old”* Micah 7:14 with Deuteronomy 8:14, 16 observing how these scriptures interlink concerning *“the LORD thy God...Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.”*

That is, Israel’s past wilderness journey fleeing Egypt where Pharaoh *“the Assyrian oppressed them without cause”* Isaiah 52:4 typifies Israel’s future wilderness journey fleeing *“the power of darkness”* Luke 22:53, Colossians 1:13 where *“the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”* Revelation 12:17.

The NIV alteration obscures that revelation whereas the AV1611 is *“as unto a light that shineth in a dark place”* 2 Peter 1:19.

4. Psalm 72:5. *“They shall fear thee”* has been altered to *“He will endure”* by the 1984 NIV and altered further to *“May he endure”* by the 2011 NIV so that the two successive NIV editions contradict.

See Note 1 and Psalm 72:1, 2, 4. Psalm 72:5 matches the Psalmist’s earlier warning about the Lord’s yet future Second Advent reign on earth and points to its duration i.e. *“throughout all generations.”*

*“Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him”* Psalm 2:11-12.

The 1984, 2011 NIV alterations obscure that revelation whereas the AV1611 is *“as unto a light that shineth in a dark place”* 2 Peter 1:19.

5. Psalm 72:6. ***“He shall come down”*** has been altered to *“He will be”* by the NIV.

***“He shall come down”*** AV1611 forms part of a well-known hymn that glorifies the Lord’s Second Advent<sup>3</sup> and the following extract, this writer’s emphases. This writer believes that the Crüger tune best suits the lyrics.

*He shall come down like showers upon the fruitful earth;  
Love, joy, and hope, like flowers, spring in His path to birth.  
Before Him, on the mountains, shall peace, the herald, go,  
And righteousness, in fountains, from hill to valley flow.*

The NIV alteration *“He will be”* spoils that hymn and conceals the nature of the Second Advent that ***“He shall come down”*** AV1611 reveals. Psalm 72:6 focuses on blessing that will accompany the Second Advent *after* the Lord has executed judgement. See Note 1 and Psalm 72:1, 2, 4. The following scripture describes that judgement.

***“The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place”*** Micah 1:1-4.

The NIV alteration obscures that revelation whereas the AV1611 is ***“as unto a light that shineth in a dark place”*** 2 Peter 1:19.

6. Psalm 72:9. ***“They that dwell in the wilderness”*** has been altered to *“The desert tribes”* by the NIV. See Note 3 and Psalm 72:4.

***“They that dwell in the wilderness”*** are those of Israel of the End Times who await the Lord’s Return in the wilderness of Sela Petra. This happened *in type* in Joshua’s time when Israel dwelt in the wilderness after departing Egypt and crossing the Red Sea.

***“And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season”*** Joshua 24:7.

See this extract<sup>4</sup> and the scriptures that follow describing Israel’s flight from satanic persecution in the End Times, her sojourn in the wilderness where the Lord miraculously sustains her and the Lord’s ultimate deliverance of Israel at His Second Advent.

### **Job 1 – Summary Thoughts**

See Dr Ruckman’s works<sup>5</sup> for detailed comment, including insight into the word ***“Selah”*** 2 Kings 14:7, Psalm 3:2, 4, 8 etc. 75 times, Sela Petra<sup>6</sup>, the rock city of Edom:

***“And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. Selah”*** Psalm 55:6-7 with Revelation 12:6, 14 below.

***“O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah”*** Psalm 68:7.



**Sela Petra**

***“From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I...Selah”*** Psalm 61:2, 4

*“Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness”* Psalm 74:13-14

*“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt”* Hosea 2:14-15 noting Deuteronomy 31:22 *“Moses therefore wrote this song the same day, and taught it the children of Israel”* with Revelation 15:3 *“And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints”* all pertaining to the nation of Israel.

*“Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old”* Micah 7:14 with Deuteronomy 8:14, 16 observing how these scriptures interlink concerning *“the LORD thy God... Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end.”*

*“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days... And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent”* Revelation 12:6, 14.

*“wings like a dove”* become *“two wings of a great eagle”* because of *“him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us”* Ephesians 3:20.

In sum as those scriptures indicate *“They that dwell in the wilderness shall bow before him”* because *“they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”* Zechariah 12:10.

The NIV alteration obscures that revelation whereas the AV1611 is *“as unto a light that shineth in a dark place”* 2 Peter 1:19.

7. Psalm 72:10. *“the isles”* has been altered to *“distant shores”* by the NIV. *“the isles”* however has direct End Times application to God’s judgement on the British Isles as the Lord makes clear through Ezekiel.

*“And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD”* Ezekiel 39:6.

The Lord identifies *“Magog”* in scripture and in turn it is straightforward to identify *“the isles.”*

*“Gog, the land of Magog, the chief prince of Meshech and Tubal... shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes”* Ezekiel 38:2, 15-16.

*“the land of Magog”* is north of Israel, which identifies it as Russia and her associated republics. *“the isles”* can only be west of Russia, which makes them the British Isles. God’s End Times judgement of *“a fire”* must therefore also fall upon continental Europe in between because that is where *“the seat of the beast; and his kingdom”* Revelation 16:10 will be centred, in Rome *“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”* Revelation 17:5<sup>7</sup>.

*“The kings Tarshish and of the isles shall bring presents”* Psalm 72:10 because after the judgement of Ezekiel 39:6 they will be afraid not to. See Note 1 and Psalm 72:1, 2, 4 and Note 4 and Psalm 2:11-12, 72:5.

The NIV alteration obscures that revelation whereas the AV1611 is “as unto a light that shineth in a dark place” 2 Peter 1:19.

8. *Psalm 72:11. “Yea”* has been cut out by the NIV and *“fall down”* altered to *“bow down”* by the NIV.

*“Yea”* as here is frequently an expression of assurance with respect to what God *says* and *does*.

*“The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee”* Jeremiah 31:3.

*“Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul”* Jeremiah 32:41.

*“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us”* 2 Corinthians 1:20.

*“all kings shall fall down before him”* not simply *“bow down”* because *“The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed”* Psalm 2:2 *“and his enemies shall lick the dust”* Psalm 72:9.

The NIV alterations obscure those revelations whereas the AV1611 is “as unto a light that shineth in a dark place” 2 Peter 1:19.

9. *Psalm 72:12, 13, 14. “and him that hath no helper,” “save the souls of,” “redeem their soul from deceit”* have been altered to *“afflicted who have no one to help,” “from death,” “rescue them from oppression”* by the NIV.

As distinct from *“the poor”* Psalm 72:13 the expressions *“and him that hath no helper,” “save the souls of,” “redeem their soul from deceit”* all refer to an individual whose *soul* is in danger of perishing in the End Times from *“the deceitfulness of riches”* Matthew 13:22, Mark 4:19 prompting submission to the beast because *“no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name”* Revelation 13:17.

King Solomon describes the deceit that *“the beast”* will deploy for *“beguiling unstable souls”* 2 Peter 2:14.

*“He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not; for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation”* Proverbs 26:24-26.

The end result of *“the deceitfulness of riches”* Matthew 13:22, Mark 4:19 in that respect is that *“...the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name”* Revelation 14:11.

God’s help, salvation and redemption of the *souls* under threat will be by means of *“...another angel...in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters”* Revelation 14:6-7.

Such worship may end in martyrdom but it will also yield salvation for End Times believers faithful to *“the kingdom of our God, and the power of his Christ”* Revelation 12:10 and context.



***“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them”*** Revelation 14:13.

***“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years”*** Revelation 20:4.

The NIV alterations obscure those revelations whereas the AV1611 is ***“as unto a light that shineth in a dark place”*** 2 Peter 1:19.

10. Psalm 72:15, 16, 17. ***“And he shall live,” “shall be,” “shall be,” “shall be,” “shall,” “and they of the city shall flourish like grass of the earth,” “shall,” “shall be”*** have been altered to ***“Long may he live!,” “May,” “May,” “Let,” “may...Let,” “and they of the city shall flourish like grass of the earth,” “May,” “may”*** by the NIV.

***“And he shall live,” “shall be,” “shall be,” “shall be,” “shall,” “and they of the city shall flourish like grass of the earth,” “shall,” “shall be”*** are all statements of what *will* happen according to ***“the certainty of the words of truth”*** Proverbs 22:21 as the Lord said through Isaiah.

***“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it”*** Isaiah 55:11.

Note especially ***“And he shall live”*** Psalm 72:15 with respect to the Lord Jesus Christ according to Revelation 1:18 ***“I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”***

Note further especially ***“and they of the city shall flourish like grass of the earth”*** Psalm 72:16 with respect to the fulfilment for End Times believers faithful to the Lord in Hebrews 11:16 ***“But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”***

By inspection the NIV counterparts are *not* statements of what *will* happen according to ***“the certainty of the words of truth”*** Proverbs 22:21.

The NIV alterations obscure those revelations whereas the AV1611 is ***“as unto a light that shineth in a dark place”*** 2 Peter 1:19.

See Dr Ruckman's<sup>8</sup> reference to:

Psalm 89:36 ***“His seed shall endure for ever, and his throne as the sun before me.”***

Revelation 21:23 ***“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”***

Dr Ruckman therefore states that the sun will be eternal - no doubt as an entity with ***“a new heaven and a new earth”*** Revelation 21:1 and in order to typify ***“the Sun of righteousness”*** Malachi 4:2 - but its light won't be needed for ***“new Jerusalem”*** Revelation 3:12, 21:2. Nevertheless, those inhabiting ***“a new earth”*** will need the sun as the Lord declares in Jeremiah 31:35 ***“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night...The LORD of hosts is his name”*** and it will get a boost at the 2<sup>nd</sup> Advent typifying the Lord Jesus Christ ***“received up into glory”***<sup>1</sup> Timothy 3:16.

***“Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound”*** Isaiah 30:26.

11. *Psalm 72:18*. “**only**” has been altered to “*alone*” by the NIV.

*Psalm 72:18* emphasises the wondrousness of *all* of God’s works. The NIV alteration loses that emphasis and breaks important cross references:

***“For the word of the LORD is right; and all his works are done in truth”*** *Psalm 33:4*.

***“The LORD is righteous in all his ways, and holy in all his works”*** *Psalm 145:17*.

***“Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice”*** *Daniel 9:14*.

The NIV alterations obscure those revelations whereas the AV1611 is ***“as unto a light that shineth in a dark place”*** *2 Peter 1:19*.

12. *Psalm 72:20*. “**David the son of Jesse**” has been altered to “*David son of Jesse*” by the NIV.

Jesse had other sons besides David, *1 Samuel 16:10* but of them Samuel said ***“Neither hath the LORD chosen this...Neither hath the LORD chosen this...The LORD hath not chosen these”*** *1 Samuel 16:8, 9, 10*.

The Lord chose ***“David the son of Jesse...the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel...a man after mine own heart, which shall fulfil all my will”*** *2 Samuel 23:1, Acts 13:22* because the Lord chose ***“David the son of Jesse”*** to be ***“David the king”*** *1 Samuel 21:11, 1 Chronicles 17:16, 24:31, 26:26, 29:1, 9, 29, 2 Chronicles 2:12, 7:6, Matthew 1:6*.

The Lord has choices for all of today’s believers and it is vital that the Lord’s choice prevails, though it may not be in accord with man’s choice as Samuel discovered.

***“And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD’S anointed is before him”*** *1 Samuel 16:6*.

He wasn’t.

***“But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart”*** *1 Samuel 16:7*.

Today’s believer should therefore be like King David for whom the Lord was both the Removal Man and the Decision Maker.

***“And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will”*** *Acts 13:22*.

The NIV alteration obscures those revelations whereas the AV1611 is ***“as unto a light that shineth in a dark place”*** *2 Peter 1:19*.



## Table Luke 24 AV1611 versus NIV Explanatory Notes

1. Luke 24:42, 44. *“and of an honeycomb,” “the words”* have been omitted by the NIV.

*“and of an honeycomb,” “the words”* point to an excellent illustration of the principle of Jeremiah 15:16 *“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts”* that was recently drawn to this writer’s attention.

See the attached study **John Harmar and the Reina-Valera Spanish Bear Bible**.

The NIV omissions obscure that revelation whereas the AV1611 is *“as unto a light that shineth in a dark place”* 2 Peter 1:19.

2. Luke 24:46. *“thus it behoved Christ to suffer”* has been altered to *“The Christ will suffer”* by the NIV.

*“thus it behoved Christ to suffer”* is an expression of God’s purposes, significantly more than a historical event as indicated by the NIV alteration *“The Christ will suffer”* as the following scriptures indicate, noting the definition that Paul gives for the term *“behoved.”*

*“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain”* Acts 2:23.

*“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings... Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people”* Hebrews 2:10, 17.

*“thus it behoved Christ to suffer”* refers to the Lord Jesus Christ being obedient to *“things pertaining to God”* that it *“became”* God to impose upon the Lord Jesus Christ according to *“the determinate counsel and foreknowledge of God”* in that *“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin”* Isaiah 53:10 and as the Lord Jesus Christ said *“nevertheless not my will, but thine, be done”* Luke 22:52.

In passing, see remarks on Psalm 72:20 with respect to Luke 22:52.

The NIV alteration obscures that revelation whereas the AV1611 is *“as unto a light that shineth in a dark place”* 2 Peter 1:19.

3. Luke 24:49. *“of Jerusalem”* has been omitted by the NIV and *“endued”* has been altered to *“clothed”* by the NIV.

*“the city of Jerusalem”* occurs explicitly only once in scripture, in Luke 24:49. The expression immediately cross-references to the End Times and the Lord’s two witnesses, Moses and Elijah<sup>9</sup>, and their fate at the hands of the beast. *“the city of Jerusalem”* is at that time an *unholy* city.

*“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth... And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified”* Revelation 11:2, 7-8.

The NIV omission obscures that revelation.

*“endued”* is more than *“clothed.”* It is *“filled”* as the following scriptures show.

*“He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work”* 1 Kings 7:14.

*“Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. And now I have sent a cunning man, endued with understanding, of Hiram my father’s”* 2 Chronicles 2:12-13.

*“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness...And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all”* Acts 4:31, 33.

The NIV omission and alteration obscure those revelations whereas the AV1611 is *“as unto a light that shineth in a dark place”* 2 Peter 1:19.

4. Luke 24:51. *“parted from”* has been altered to *“left”* by the NIV.

*“parted from”* is explicit with respect to *the manner* of the Lord’s departure from His disciples, whereas *“left”* is not, as the following cross references show. The NIV weakens these cross references.

*“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven”* Acts 1:9-11.

*“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen”* Revelation 1:7.

The NIV alteration obscures that revelation whereas the AV1611 is *“as unto a light that shineth in a dark place”* 2 Peter 1:19.

5. Luke 24:53. *“and blessing,” “Amen”* have been omitted by the NIV.

*“and blessing”* emphasises the gratitude that the disciples expressed toward the Lord Jesus Christ. The NIV and its entourage lack that gratitude.

*“Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?”* 1 Corinthians 14:16.

That little word *“Amen”* is the testimony to *“the certainty of the words of truth”* Proverbs 22:21 because it means *“the LORD God of my lord the king say so too.”*

*“And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too”* 1 Kings 1:36.

For further work on the word *“Amen”* see this work<sup>10</sup> and these extracts.

Note further though that modern versions such as the NIVs, RSV, NRSV, NKJV etc. have cut out or disputed the word *“Amen”* from Luke 24:53. The word *“Amen”* ends 24 of the 27 New Testament Books, the exceptions being Acts, James, 3 John (I think I can explain why over and above textual considerations but that is a separate issue).

The 1984 and 2011 NIVs have cut out *“Amen”* from the endings of Matthew, Mark, Luke, John, 2 Corinthians, Ephesians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, 1 Peter, 1 John, 2 John i.e. 17 New Testament Books out of 24. *“Amen”* is retained in the endings of only 7 Books, Romans, 1 Corinthians, Galatians, Philippians, 2 Peter, Jude, Revelation...

Christians invariably end prayer with the word “Amen.” Why are the excisions of “Amen” by the NIVs and most other modern versions from the endings of 17 out of 24 New Testament Books condoned?

A prime-mover in cutting “Amen” from the endings of New Testament Books was the 18th-19th century unsaved Bible-rejecting academic J. J. Griesbach. Dr Edward F. Hills<sup>11</sup> says of Griesbach:

*J. J. Griesbach (1745-1812), pupil of Semler [another Bible rejecting academic, see Hills, ibid.] and professor at Jena, early declared himself a skeptic regarding the New Testament text. In 1771 he wrote, “The New Testament abounds in more glosses, additions, and interpolations purposely introduced than any other book”... And during his long career there is no indication that he ever changed this view. He was noted for his critical editions of the New Testament and for the comprehensive way in which he worked out a classification of the New Testament manuscripts into three “rescensions” or ancestral groups... [[Our critic, ‘O Biblios’ – The Book], appealed to this classification method in order to dismiss AV1611 readings that the NIV had either changed or cut out. Dean John Burgon showed 120 years ago<sup>12</sup> that Griesbach’s classification method is a hoax].*

*[Griesbach] also developed the thought implicit in Bengel’s [another Bible-rejecting academic, see Hills ibid.] rule, “The hard reading is to be preferred to the easy reading”... Like Bengel he interpreted this rule to mean that the orthodox Christians had corrupted their own New Testament text [extremely bizarre and inconsistent as Dr Hills<sup>13</sup> also states]... According to Griesbach, whenever the New Testament manuscripts varied from each other, the orthodox readings were to be ruled out at once as spurious. “The most suspicious reading of all,” Griesbach wrote, “is the one that yields a sense favorable to the nourishment of piety (especially monastic piety)” [i.e. faithful Bible belief, as perceived by Griesbach]. And to this he added another directive: “When there are many variant readings in one place, that reading which more than the others manifestly favors the dogmas of the orthodox\* is deservedly regarded as suspicious.”*

*\*i.e. faithful Bible believers, as perceived by Griesbach, who thereby threw out major doctrinal passages such as those found in Matthew 6:13, 20:22, Mark 6:11, 13:14, Luke 2:33, 11:2, 4, Acts 2:30, Romans 1:16, 11:6, 1 Corinthians 6:20, 1 Timothy 3:16, Revelation 1:11, 21:24 etc. These are also passages where Griesbach agrees with the 1582 Jesuit-Rheims NT against the AV1611. The NIVs, Ne 21st Edition follow Griesbach’s Edition in all 14 references cited and in scores more – I have noted 141 passages where the NIVs follow the 1582 Jesuit-Rheims NT against the 1611 and 2011+ AV1611s<sup>14</sup> and 13 more elsewhere<sup>15</sup> 154 in total.*

J. J. Griesbach is the ‘scholar’ who along with the SJ and their Jesuit-Rheims NT of 1582\* and Westcott and Hort, two more Bible-rejecting academics<sup>16</sup> plus Eberhard Nestle, a Bible-rejecting Greek NT Edition publisher, gave you your NIV.

Griesbach in his Greek NT Edition cut the word “Amen” from the endings of Matthew, Mark, Luke, John, 2 Corinthians, Ephesians, Colossians, 1 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, 1 Peter, 1 John, 2 John, Revelation i.e. 16 New Testament Books out of 24. “Amen” is retained in the endings of only 8 Books, Romans, 1 Corinthians, Galatians, Philippians, 2 Thessalonians, Hebrews\*\*, 2 Peter, Jude. \*\*Ne 21st Edition and the NIV editors cut “Amen” from the ending of Hebrews on the basis of ONE 19th century editor, another Bible-rejecting academic by the name of Tischendorf.

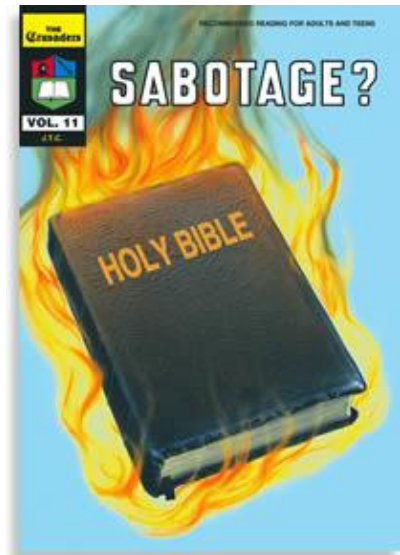
Solomon’s admonition should be followed:

“Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge” Proverbs 14:7.

\*The 1582 Jesuit-Rheims NT is the vintage NIV, rejected by the English people back then who had better sense than today's generation. That is why Philip 2nd of Spain, with the pope's blessing, sent the Armada to catholicise England against her will<sup>17</sup>.

Contrary to papal and SJ aspirations, God blew with His winds and they were scattered<sup>18</sup>.

It was an answer to prayer. See next page for a scan of a letter which reads as follows<sup>19</sup>. *To my very loving friend John Foxe [the martyrologist, compiler of Foxe's Acts and Monuments available in abridged form<sup>20</sup> as, every Christian should have a copy]...continue a faithful remembrance of us in your prayers that our present service may take that good effect as God may be glorified, His Church, our Queen and country preserved and the enemy of truth ["thy word is truth" John 17:17] utterly vanquished, that we may have continued peace in Israel\* - your loving friend and faithful son in Christ Jesus - Francis Drake \*England*



*Our enemies are many, but our Protector commandeth the whole world, let us pray continually, and our Lord Jesus will help in good time mercifully - Francis Drake.* Drake wrote to Foxe in 1587. The Lord Jesus Christ did answer prayer the following year and Brother Francis is thereby commemorated<sup>21</sup>.

*Drake he was a Devon man, an' ruled the Devon seas,  
(Capten, art tha' sleepin' there below?)  
Roving' tho' his death fell, he went wi' heart at ease,  
A' dreamin' arl the time o' Plymouth Hoe.  
"Take my drum to England, hang et by the shore,  
Strike et when your powder's runnin' low;  
If the Dons sight Devon, I'll quit the port o' Heaven,  
An' drum them up the Channel as we drumm'd them long ago."*

The NIV alteration obscures that revelation whereas the AV1611 is **"as unto a light that shineth in a dark place"** 2 Peter 1:19.

See the attached study **AV1611 Advanced Revelations** for further examples of how the AV1611 gives ***"light and understanding and excellent wisdom"*** Daniel 5:14 like Daniel of old that *no* modern version can match, any more than ***"the magicians, astrologers, Chaldeans, and soothsayers"*** could match ***"an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts...found in the same Daniel"*** Daniel 5:11, 12.

### **Conclusion**

This work has shown by means of the examples of Psalm 72 and Luke 24 that the 1611 Holy Bible provides abundant revelation that the NIV obscures. It is this writer's conviction that this result will hold true for the 1611 Holy Bible versus any modern version for any passage of scripture. The attached study **AV1611 Advanced Revelations** illustrates that conclusion well. It remains only to cite the Lord's warning to all who would forsake *as revealed today as the AV1611* ***"the true Light, which lighteth every man that cometh into the world"*** John 1:9 for ***"new gods that came newly up, whom your fathers feared not"*** Deuteronomy 32:17.

**"Take heed therefore that the light which is in thee be not darkness"** Luke 11:35.







Table Psalm 72 AV1611 versus NIV

Verse	AV1611	NIV
1	<i>Give the king thy judgments, O God, and thy righteousness unto the king's son.</i>	<i>Endow the king with your justice, O God, the royal son with your righteousness.</i>
2	<i>He shall judge thy people with righteousness, and thy poor with judgment.</i>	<i>He will judge your people in righteousness, your afflicted ones with justice.</i>
3	<i>The mountains shall bring peace to the people, and the little hills, by righteousness.</i>	<i>The mountains will bring prosperity to the people, the hills the fruit of righteousness.</i>
4	<i>He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor</i>	<i>He will defend the afflicted among the people and save the children of the needy; he will crush the oppressor.</i>
5	<i>They shall fear thee as long as the sun and moon endure, throughout all generations.</i>	<i>He will endure as long as the sun, as long as the moon, through all generations.</i>
6	<i>He shall come down like rain upon the mown grass: as showers that water the earth.</i>	<i>He will be like rain falling on a mown field, like showers watering the earth.</i>
7	<i>In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.</i>	<i>In his days the righteous will flourish; prosperity will abound till the moon is no more.</i>
9	<i>They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.</i>	<i>The desert tribes will bow before him and his enemies will lick the dust.</i>
10	<i>The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts</i>	<i>The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts.</i>
11	<i>Yea, all kings shall fall down before him: all nations shall serve him.</i>	<i>All kings will bow down to him and all nations will serve him.</i>
12	<i>For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.</i>	<i>For he will deliver the needy who cry out, the afflicted who have no one to help.</i>
13	<i>He shall spare the poor and needy, and shall save the souls of the needy.</i>	<i>He will take pity on the weak and the needy and save the needy from death.</i>
14	<i>He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.</i>	<i>He will rescue them from oppression and violence, for precious is their blood in his sight.</i>
15	<i>And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.</i>	<i>Long may he live! May gold from Sheba be given him. May people ever pray for him and bless him all day long.</i>
16	<i>There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.</i>	<i>Let grain abound throughout the land; on the tops of the hills may it sway. Let its fruit flourish like Lebanon; let it thrive like the grass of the field.</i>
17	<i>His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.</i>	<i>May his name endure forever; may it continue as long as the sun. All nations will be blessed through him, and they will call him blessed.</i>

Table Psalm 72 AV1611 versus NIV, Continued

Verse	AV1611	NIV
18	<i>Blessed be the LORD God, the God of Israel, who <b>only</b> doeth wondrous things.</i>	<i>Praise be to the LORD God, the God of Israel, who <b>alone</b> does marvelous deeds.</i>
20	<i>The prayers of David <b>the</b> son of Jesse are ended.</i>	<i>This concludes the prayers of David son of Jesse.</i>

Table Luke 24 AV1611 versus NIV

Verse	AV1611	NIV
42	<i>And they gave him a piece of a broiled fish, <b>and of an honeycomb.</b></i>	<i>They gave him a piece of broiled fish,</i>
44	<i>And he said unto them, <b>These are the words</b> which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.</i>	<i>He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."</i>
46	<i>And said unto them, <b>Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:</b></i>	<i>He told them, "This is what is written: <b>The Christ will suffer and rise from the dead on the third day,</b></i>
49	<i>And, behold, I send the promise of my Father upon you: but tarry ye in the city <b>of Jerusalem</b>, until ye be <b>endued</b> with power from on high.</i>	<i>I am going to send you what my Father has promised; but stay in the city until you have been <b>clothed</b> with power from on high."</i>
51	<i>And it came to pass, while he blessed them, he was <b>parted from</b> them, and carried up into heaven.</i>	<i>While he was blessing them, he <b>left</b> them and was taken up into heaven.</i>
53	<i>And were continually in the temple, praising <b>and blessing</b> God. <b>Amen.</b></i>	<i>And they stayed continually at the temple, praising God.</i>



## John Harmar and the Reina-Valera Spanish Bear Bible

### Introduction

This writer paid a most informative visit to Winchester College at the invitation of two brothers in Christ. The visit was in part prompted because John Harmar, King James Bible translator, spent much of his life at the college, which houses his study. The visit was especially notable for the introduction to a vivid illustration from one of John Harmar's foreign language Bibles showing that ***"The words of the LORD"*** Psalm 12:6 are indeed ***"sweeter also than honey and the honeycomb"*** Psalm 19:10. See over-page following the brief overview below of the college, John Harmar and his work. It is hoped that the reader will thereby be encouraged to follow Paul's exhortation closely. ***"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"*** 1 Corinthians 15:58. See **References**<sup>22</sup> for resources used in this work.

### The College

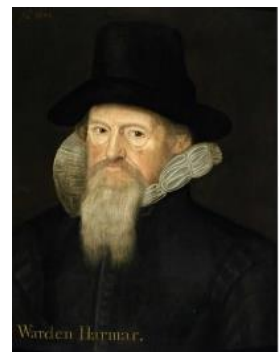
Winchester College is a linguistics college for 13-19 year-olds and the foremost in the world. The library contains many early copies of the scriptures including early King James editions. The library also houses the study of one of the King James translators, John Harmar 1555-1613. It is reported of John Harmar that:

#### Winchester Warden

*Harmar was Winchester's Headmaster from 1588 to 1595 and Warden from 1596 until his death.*

#### Master Translator

*John Harmar was a member of the Second Oxford Company responsible for translating the Gospels, the Acts of the Apostles, and the book of Revelation. Many of the earliest available scriptural texts providing the basis of the new translation were written in Greek, and other sources that were important to consult were written in Latin. It was altogether fitting that Harmar, who had been called a "most noble Latinist and Grecian", be a member of the team.*



*John Harmar not only devoted four years of intense effort to this task, but at the conclusion of the translation he was one of three known men who were asked to serve on the committee of reviewers and revisers of the whole. The others we know who shared this task were John Bois and Andrew Downes. These men went through the entire Bible, checking the translation, resolving issues raised by the companies, and spotting concerns arising for the first time and dealing with them. This review in which John Harmar was a major player took nine months to complete according to John Bois. The painstaking effort it required is reflected in Bois' notes. The resultant translation owes much to their effort.*

#### ***"an example of the believers"***

John Harmar died not long after the AV1611 was born. However, as ***"an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"*** 1 Timothy 4:12 it could equally be testified of John Harmar ***"And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me"*** Ezekiel 9:11.

### ***The Reina-Valera Spanish Bear Bible***

One item of John Harmar's library was the Reina-Valera Spanish Bible known as the Bear Bible. L to R Cassiodoro de Reina, Cipriano de Valera. Being in Spain it was not possible for them to produce an entirely pure text untainted by Catholic corruptions but they did well, nevertheless i.e. ***"She hath done what she could"*** Mark 14:8. One source says this.



The Spanish Bible, and the many Protestant revisions of it are today commonly referred to as "*Reina-Valera Spanish Bibles*." This is because of two men, [Casiodoro de Reina](#) and [Cipriano de Valera](#). Casiodoro was the first to translate the ENTIRE Spanish Bible into Castilian Spanish ([Castellano](#)). His work was printed in 1569, and because of a picture of a bear on the coverpage of his Bible, it became known as "THE BEAR BIBLE," or in Spanish, "*La Biblia del Oso*." Cipriano de Valera later *revised* the work of Casiodoro de Reina and his revision was printed in 1602. Other sources explain the nature of "THE BEAR BIBLE."

The "Bible of the Bear" so named after the printing device of Samuel Apiarinus...is the earliest edition of the complete Bible in Spanish. Thomas Guarin, however, is the printer for this edition, but Apiarinus is certain to have been involved with the publication. The Hebrew inscription [in the edition] is taken from Isaiah 40:8: "The word of our God shall stand forever."



The depiction of the bear-cub reaching for the hive dripping with honey is reminiscent of the passage in the book of Ezekiel where the prophet is given a scroll by the Son of Man to eat: "Then I did eat it; and it was in my mouth as honey for sweetness." [Ezekiel 3:3] Next to the tree a book is open and inscribed with the Tetragrammaton thus signifying the presence of God in the hunger and delight of the bear...There had been earlier Bibles in Spanish, but de Reina's, first printed in Basel, was the most influential. The de Reina Bible was revised in 1602 by Cipriano de Valera, originally a member of the same monastic order as de Reina, who was, from 1559, a professor at the University of Cambridge.

Though it was revised again several times up to the twentieth century, this Spanish Protestant translation is still known, and still in use, as the Reina-Valera Bible. It has a status among Spanish Protestants somewhat equivalent to that of the King James Bible among English speakers. The charming printer's mark of the bear climbing a tree for honey identifies the work of the Bern printer Mattias Apiarius, whose name (in his native German, "Biener") means "beekeeper." An apiary is of course a bee yard or place where bees are kept and bee-keepers are called apiarists.

### ***Be Like a Hungry Bear***

As was shown to this writer, the well-worn path reveals that the cub keeps coming back for more as the bees take the ingredients from the Book to make the honey in the hive, located in ***"the tree of life"*** Genesis 2:9, 3:22, 24, Revelation 2:7, 22:2, 14. Our tree is of course ***"the branch of the Lord...beautiful and glorious"*** Isaiah 4:2. Finally, note the bear doesn't mind any stings he gets. Remember therefore that ***"The words of the LORD"*** Psalm 12:6 both sweeten *and* sting i.e. comfort *and* discomfort but because ***"It is the LORD: let him do what seemeth him good"*** 1 Samuel 3:18.

***"And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter"*** Revelation 10:10.

## AV1611 Advanced Revelations

### Introduction

Dr Ruckman<sup>23</sup> refers to what he terms advanced revelations in the AV1611, passages that yield information not found in the modern versions e.g. 1984 NIV, 2011 NIV, NKJV. See the following:

### *Genesis 2:16-17, 24, 3:1-3 and modern feminism or feminazism*

Much criticism of supposed archaic words in the AV1611 is aimed at the personal pronouns *“thee,” “thou”* etc. However, these supposedly archaic forms enable the reader to distinguish between the second person singular (‘thee’) and the second person plural (‘you’), a distinction lost in modern English. This distinction in the AV1611 in Genesis 2:16-17, 24, 3:1-3 yields a startling advanced revelation about the rise of modern feminism or feminazism that is concealed by the modern versions that replaced *“thee”* and *“thou”* with *“you.”* Genesis 2:16-17, 24, 3:1-3 read as follows.

*“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*

*“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”*

*“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”*

God used the singular *“thou”* when speaking to Adam in Genesis 2:16-17 and He did not update it in scripture to the plural *“Ye”* after Adam received his wife because they were *“one flesh.”*

The Devil, a *positive* thinker who questioned *first of all* what God *said* i.e. God’s *words*, not truths, message, principles, fundamentals or composite ‘Word,’ drove a wedge between Adam and his wife by using the plural *“Ye”* by which *“the woman being deceived was in the transgression”* 1 Timothy 2:14 in that she wrongly replied with the plural *“We”* and *“ye.”* That simple but wrong reply indicated a willingness on the part of the woman to be independent of her husband that the Devil successfully exploited to the ruin of men such that by the time of Genesis 6:11 *“The earth also was corrupt before God, and the earth was filled with violence.”* As indicated, the woman’s reply depicting herself as separate from her husband has in it, additionally to the pending Fall, the seeds of the modern feminazi movement<sup>24</sup> that is especially destructive to marriage, home, church and family.

Eve, Genesis 3:20, could have replied *“No! God said ‘thou shalt not eat of it’ because Adam and me are *“one flesh.”* Take a hike, Lucifer [Isaiah 14:12]!”* That is *“Submit yourselves therefore to God. Resist the devil, and he will flee from you”* James 4:7. Such a definitive reply would have saved a lot of grief over the last six millennia but its potential is obscured in the modern versions, which itself provides further insight into who is behind them, given the identity of Eve’s deceiver.

### *Numbers 33:52 and “pictures”*

Numbers 33:52 reads *“Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:”*

Dr Ruckman<sup>25</sup> notes that Numbers 33:52 in the AV1611 is an advanced revelation that warns against the destructive influence of television, which consists in effect of *images “pourtrayed upon the wall round about.”* Such images fuel *“wicked abominations”* hatched by men *“in the dark, every man in the chambers of his imagery”* leading to *“greater abominations”* where men turn their backs on the Lord in false worship e.g. in that *“they worshipped the sun toward the east”* Ezekiel 8:9, 10, 12, 13, 15, 16. The Lord warns of the eyes turning to ungodly imagery i.e. the *televised “wicked thing”* Psalm 101:3. *“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”* The modern versions change the word *“pictures”* and obscure both the advanced revelation and the Lord’s warning against television.

### ***Psalm 74:8 and “synagogues”***

Psalm 74:8 reads ***“They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.”***

Dr Ruckman notes that Psalm 74:8 in the AV1611 is an advanced revelation that warns of the persecution of Jews in the Tribulation when they are forced to flee as in Lamentations 4:19 ***“Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.”*** The modern versions change the word “synagogues,” obscuring revelation that warns Jews of fast approaching ***“perilous times”*** of ***“the last days”*** 2 Timothy 3:1.

### ***Isaiah 3:20 and “tablets”***

Another advanced revelation from the AV1611 shows that it is up to date with modern technology<sup>26</sup>.



HP TouchPad Wi-Fi 16 GB 9.7-Inch Tablet Computer by HP 3.4 out of 5 stars  
1,412 ratings

A 7-inch tablet device can be hand-held and such devices are popular today. What’s especially interesting is that in scripture, ***“tablets”*** are associated with ***“jewels of gold”*** Exodus 35:22, Numbers 31:50. Dr Ruckman refers to gold layering in strips for electronic devices with respect to Exodus 39:3. In Isaiah 3:18, 20, the AV1611 has ***“In that day the Lord will take away...the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings.”*** The Lord is here taking ungodly young women to task and spanning the generations.

Bonnets, though still worn, were much more in vogue in the 19<sup>th</sup> century but tablets, though polished jewels set in gold in Isaiah’s day are now hand-held electronic devices like ipods and very likely have gold in their circuitry. That is clearly an AV1611 advanced revelation for today’s technology especially for ungodly young women ***“mad upon their idols”*** Jeremiah 50:38 including not only their finery but also their mobiles, ipods and ***“tablets.”*** The modern versions change the word ***“tablets,”*** obscuring this revelation.

### ***Acts 19:37 and “churches”***

Acts 19:37 reads ***“For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.”***

Dr Ruckman states that the AV1611’s use of the word ***“churches”*** points to the worship of a ***“goddess”*** in this age by those who would profess to be Christians. Note that by implication of the word ***“robbers,”*** their church is wealthy by comparison with other churches. Acts 19:37 therefore points to Rome and Catholicism. See Revelation 17:1-5. The modern versions have ***“temples”*** instead of ***“churches”*** and thereby obscure the advanced revelation that warns of Catholicism.

### ***1 Corinthians 15:33 and “evil communications”***

1 Corinthians 15:33 reads ***“Be not deceived: evil communications corrupt good manners”*** i.e. ***“manner of life”*** Acts 26:4, 2 Timothy 3:10 and is another warning against television. See remarks on Numbers 33:52. The modern versions change the word ***“communications”*** and obscure this warning. In sum, the modern versions obscure advanced revelation in Genesis 2:16-17, 24, 3:1-3, Numbers 33:52, Psalm 74:8, Isaiah 3:20, Acts 19:37, 1 Corinthians 15:33, a sure indictment of their overseer ***“the serpent...more subtil than any beast of the field which the LORD God had made”*** Genesis 3:1. Only the AV1611 is God’s words because only the AV1611 fulfils Psalm 33:11.

***“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.”***



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