

NKJV Criticisms 02

5 Ilkley Grove
Guisborough TS14 8LL
January 15th 2008

Dear John and Donna,

Re: 'Textual Criticism' #2

2021-2022 Updates. Some edits have been made to the letter and some references updated.

2022 Insert. The correspondence continues following the insert.

See **References** for the sites used in this writer's works for:

1385, 1395 Wycliffe and 16th century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops'¹

JR = Jesuit Rheims New Testament 1582²

DR = Catholic Douay-Rheims Version, Challoner's Revision 1749-1752³

ASV = American Standard Version⁴

RV = English Revised Version, 1885⁵

ESV = 2016 English Standard Version⁶

NASVs = 1977, 1995 New American Standard Versions⁷

NIV = 1984, 2011 Editions New International Version⁸

NKJV = New King James Version⁹

NKJV f.n. = New King James Version footnote

NRSV = New Revised Standard Version¹⁰

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively¹¹

NWT = Jehovah's Witness Watchtower 1984, 2013 New World Translation¹²

CEV = Contemporary English Version¹³

HCSB = Holman Christian Standard Bible¹⁴

See **References** for the sites¹⁵ used for:

Berry-Stephanus = George Ricker Berry's Interlinear Edition of Stephanus' 1550 Edition of the Received Greek New Testament Text

Ne = Nestle's 21st Edition Greek-English Interlinear New Testament

M = The Farstad-Hodges Greek-English Interlinear Edition of the 'Majority' Text

As promised in my earlier communication, I will now address Mr Amué's third letter. It is little more than a rant but some useful observations may be made, although Proverbs 14:16 applies.

“A wise man feareth, and departeth from evil: but the fool rageth, and is confident.”

Mr Amué's third letter displays considerable 'raging confidence,' in addition to repeated inconsistency, as in his first two letters. Before addressing his third letter, some clarification is needed with respect to a couple of comments that I made in my response to Mr Amué's first and second letters.

Mark 2:15

I stated in my comments on this verse that the 1611 Authorized Holy Bible gives *the correct reading in Mark 2:15, which reading is undoubtedly idiomatic*. See p 29 of my earlier work. Dr Mrs Riplinger¹⁶ provides more precise insight as follows. Note again that Mr Amué would most likely deny all of this material, given that he has already declared, without proof, that Dr Mrs Riplinger's book *New Age Bible Versions is the most inaccurate book on the market filled with lies and false information* point XIX. See pp 26-27 of my earlier work.

However, the material should be useful to bible believers. Dr Mrs Riplinger writes, her emphases.

*In Mark 2:15, the name of Jesus occurs **twice** in today's Spanish Valera Bible...as it does in today's pure foreign Bibles such as the French Le Nouveau... 'Jesus' also occurs **twice** in the Polish Bible...Both the French and the Polish state that they were translated out of the 'original Greek'...The omission of 'Jesus' is one of the several errors in currently printed editions of the Textus Receptus (i.e. the Trinitarian Bible Society and Baker Books' Interlinear Greek-English New Testament by Berry).*

Dr Mrs Riplinger notes that in addition to occurring twice in Mark 2:15 in the pre-1611 foreign bibles, **“Jesus”** also appears twice in Mark 2:15 in the Old Latin. The King James translators had access to the Old Latin¹⁷ and could well therefore have relied on this source to confirm their rendering of Mark 2:15, along with the earlier English bibles. It is noteworthy that the Latin Vulgate¹⁸ omits the first **“Jesus”** from Mark 2:15, 200 years *after* it was preserved in the Old Latin.

In sum, if the first **“Jesus”** is accurate idiomatically in Mark 2:15, it nevertheless also has widespread and ancient textual support as well.

The Masoretic Hebrew and Receptus Greek “Holy Bible”

Mr Amué insists on page 1 of his second letter that *God wrote one book and called it the Holy Bible...the Old Testament in Hebrew known as the Masoretic Text and the New Testament in Greek known as the Received text (aka Textus Receptus)*. See pp 62-63 of my earlier work.

In my response to Mr Amué's assertion, I ask the question, *Where can anyone get a single copy, i.e. between two covers, of this book, called (in English) the Holy Bible and consisting of a Hebrew Masoretic Old Testament and a Greek Received Text New Testament?*

The Trinitarian Bible Society¹⁹ stocks a book entitled *Hebrew and Greek original Biblical languages Bible* and Mr Amué alludes to it on page 3 of his third letter in his reference to *the Masoretic and Received Text that is published by the Trinitarian Bible Society*.

But note the product description. *This Bible in the Biblical languages provides in one volume the Old Testament in the Ginsburg/Bomberg Masoretic Hebrew Text and the New Testament in the Greek Textus Receptus of F. H. A. Scrivener. This Holy Bible in the Original Languages will be useful not only to scholars and students, but to anyone wishing to have a complete edition of the texts underlying Reformation-era Bibles.*

The product description reveals that the TBS *Hebrew and Greek original Biblical languages Bible* consists of *the texts underlying Reformation-era Bibles* including the 1611 Authorized Holy Bible, *not those from which the Holy Bible was actually translated by the King James translators.*

It can be shown that those texts will include ‘back translations,’ i.e. from the English of the 1611 Authorized Holy Bible back into Hebrew and Greek, of which more will be said later, because this particular consideration is relevant to some of Mr Amué’s statements in his third letter. See pp 13-15 of this work and this reference²⁰ on currently available Masoretic Hebrew and Greek Textus Receptus editions.

For now, it should be understood that a Hebrew/Greek Bible consisting of ‘back translations’ is clearly not what Mr Amué is referring to. He clearly means, his emphasis and capitalization, **THE ORIGINAL BIBLE**, to which he attributes God’s authorship, from which all other bibles are derived. See his point VII below. My question is meant to highlight the fact that such a ‘bible’ never existed as such and as indicated in my work, Mr Amué provides no clue about where a copy of such a ‘bible’ may be found. He alludes on page 3 of his third letter to *the Masoretic and Received Text that is published by the Trinitarian Bible Society* and that he recommends *to advanced scholars* (most likely meaning himself but further comment will be made on this remark of his later) although for what purpose is unclear. However, this particular TBS publication cannot be the ‘bible’ that *God wrote* for the reasons given, reinforced by the discussion on the Masoretic Hebrew Old Testament and Greek Textus Receptus given in the earlier work. See comments under **Changes in the Masoretic Text and Sources for the Textus Receptus** pp 58-62.

19 Points of Dogma

Turning now to Mr Amué’s third letter, I will address his 19 of his 20 points in turn, set out as I, II, III etc., with quotes as necessary according to his emphases. Some of his points, e.g. IX-XII, border on hysteria and need only be answered briefly. Point XV deals only with recipients for correspondence and can therefore be bypassed.

*I. ...you are lying to your followers (lie number one). There is nowhere mentioned in history where God said He would preserve the AV as His perfect Word. **PROVE THIS.***

Mr Amué’s challenge is itself a lie, for at least two reasons. He has already declared that no evidence exists to show that *God said He would preserve the AV as His perfect Word.* He is therefore not open to any display of proof to the contrary – although a summary will be provided. Moreover, anything that *God said* is not found *mentioned in history* as such. Anything that *God said* is found in a *book.*

“Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book” Jeremiah 30:2.

“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord” 1 Corinthians 14:37.

Bible believers have direct access to that Book as *[God’s] perfect [w]ord.* The level of Mr Amué’s access appears less certain.

As for the preservation of *the AV as [God’s] perfect Word,* bible-believing proof is as follows.

Psalm 12:6, 7²¹ describe the preservation of the Lord’s words.

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.”

Dr Vance²² shows how Psalm 12:6, 7 were fulfilled by means of:

- A received Hebrew text, 1800 BC to 389 BC
- A received Aramaic text at the same time (Genesis, Daniel, etc.)
- A received Greek text from AD 40 to AD 90
- A received Syrian text from AD 120 to AD 200
- A received Latin text from AD 150 to AD 1500
- A received German text from AD 1500 to AD 2006
- A received English text from AD 1611 to AD 2006

Dr Vance then lists the fulfillment of Psalm 12:6, 7 in English, derived from *The Rules to be Observed in the Translation of the Bible*, Rules 1 and 14²³:

- Tyndale's Bible (1525)
- Coverdale's Bible (1535)
- Matthew's Bible (1537)
- The Great Bible (1539)
- The Bishops' Bible (1568)
- The Geneva Bible (1582)
- The King James 1611 Authorized Version

Apart from refinements in subsequent editions; correction of printing errors, text format, standardization of spelling, God's refining process was complete with the 1611 Bible²⁴. God's refining process summarized by Dr Vance is the actual testimony of history, regardless of Mr Amué's opinion to the contrary.

Dr Mrs Riplinger states²⁵, her emphases "*Seven*" times "*they purge...and purify it...*" (Ezek. 43:26) – not eight. *The KJV translators did **not** see their translation as one in the midst of a chain of ever evolving translations. They wanted their Bible to be one of which no one could justly say, 'It is good, **except** this word or **that** word...' They planned²⁶:*

"to make...out of many good ones [Wycliffe, Tyndale, Coverdale, Great, Geneva, Bishops'], one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark."

The "mark" to which the KJV translators strove was to retain and polish the "perfection of the scriptures" seen in earlier editions. Tyndale himself said of his own edition (pictured in John 20:17), "count it as a thing not having his full shape...a thing begun rather than finished...to seek in certain places more proper English..."

The KJV translators wrote of their final "perfected" work,

"Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us... For by this means it cometh to pass, that whatsoever is sound already...the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place."

Never to be dislodged by the likes of Mr Amué.

II. *The 1611 AV contained the Apocrypha books, and they were removed later on. The AV advocates tampered with the Word of God by removing some books. These same people...do not condemn those who removed the Apocrypha from the KJV. **DENY THIS CLAIM.***

Mr Amué's statement implies that he believes that the Apocrypha is *the Word of God*. Yet in his first letter, page 3, paragraph 1, he insists that the phrase "**raise the dead**" in Matthew 10:8 *should be removed from the Bibles because it is from the Latin Vulgate* pp 56-58 of the earlier work but the Vulgate of Jerome *contains the Apocrypha*²⁷. Is he now saying that, in effect, the Vulgate of Jerome is to be *followed* with respect to *reinsertion* of the Apocryphal books into the scriptures? If so, he is surely being more than a little inconsistent.

The bible believer can in part deny Mr Amué's claim because bible believers do not consider the Apocrypha to be *the Word of God*. They cannot therefore be charged with tampering with the scriptures by removing them. The following comments²⁸ about the Apocrypha are in order. References have been updated as necessary.

The Apocrypha in the AV1611 was contained BETWEEN the Testaments. It was NOT part of the Old Testament and was not stated to be Scripture in the title page of the AV1611...

Dr Gipp²⁹ states: In the days when our Bible was translated the Apocrypha was accepted reading based on its historical value, though not accepted as Scripture by anyone outside of the Catholic church. The King James translators therefore placed it BETWEEN the Old and New Testaments for its historical benefit to its readers. They did not integrate it into the Old Testament text as do the corrupt Alexandrian manuscripts...These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord. They were not allowed a place among the sacred books, during the first four centuries of the Christian Church.

According to the TBS³⁰, the Westminster Confession of Faith states: *The books called Apocrypha, not being of Divine confirmation, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God; not to be any otherwise approved, or made use of, than other human writings.*

So no-one appears to believe that removal of the Apocrypha amounted to anyone having *tampered with the (w)ord of God* apart from Rome and Mr Amué.

III. *The Bible was never written in English...It was written in Hebrew and Aramaic for the Old Testament and Greek for the New. **DISPROVE THIS.***

No 'bible' such as Mr Amué describes has ever existed, the TBS study aid *Hebrew and Greek original Biblical languages Bible* notwithstanding. Mr Amué certainly gives no proof to the contrary. A 'bible' is a *book*. Dr Ruckman³¹ writes, his emphasis, *The word for "Bible" is a Greek word: βιβλος. The first man to refer to the Bible as "THE BIBLE" was Chrysostom (AD 347-407), who referred to it as "THE BOOK" [ὁ βιβλος].*

Dr Ruckman is clear, his emphases, that *[Chrysostom] was never speaking of a Book which contained all of the "verbally inspired original autographs."* That is some cock-and-bull story that some Bible critic invented at a later date.

If Mr Amué is referring to *the "verbally inspired original autographs" as the Bible...written in Hebrew and Aramaic for the Old Testament and Greek for the New* then he is clearly wrong because no such collation of the autographs ever took place. If he is not referring to *the "verbally inspired original autographs"* then he has contradicted statements made in his second letter, page 1, points 3, 5 that *all those Bibles [in 11 languages, point 3], in any language, based on the Masoretic and Received Texts, are perfect Bibles [that] can be trusted* and where he emphasizes that, page 2, *ALL BIBLES based on the Masoretic and Received Texts are the WORD OF GOD*. See pp 6, 7, 64, 69 of the earlier work.

If he really believes that this is the case – the 1611 Authorized Holy Bible excepted – then Mr Amué has disproved his point III himself, insofar as if such *perfect Bibles [that] can be trusted [as]...the WORD OF GOD* are available, then it matters not in what languages the autographs were written or that they were actually written by hand rather than reproduced by means of printing, i.e. his point III becomes irrelevant.

See the comments of the King James translators³², with respect to *the King's speech*, p 63 of the earlier work.

The question remains, to what could Chrysostom have been referring with respect to “*THE BOOK*”? Wilkinson³³ provides an answer. He states concerning the bible of the Waldenses that *The Latin Bible, the Italic, was translated from the Greek not later than 157 AD*. That was clearly a book, whether derived from Greek manuscripts or codices (early bound volumes) or both is unclear but nevertheless, the reference is to a *book*.

Wilkinson states further *the Italic [Waldensian] Church handed [the scriptures] down in their apostolic purity, Allix, the renowned scholar, testifies. He reports the following as apostolic articles of faith: “They receive only, saith he, what is written in the Old and New Testament. They say, that the Popes of Rome, and other priests, have depraved the Scriptures by their doctrines and glosses.”*

Following compilation of their New Testament, it appears that Latin-speaking believers possessed a complete bible by the end of the 2nd century – and it did not contain the Apocrypha. Dr Ruckman³⁴ writes *Tertullian speaks of a complete Latin Bible which was circulating all over North Africa as far back as 190...This “Old Latin” was constantly being brought back into European Bibles and used instead of Jerome...*

Dr Ruckman³⁵ states that although no single codex, i.e. book, of the entire Old Latin Bible has survived, the documents that remain are listed as codices, i.e. *books*, indicating that they were once complete bibles, or at least New Testaments, or at the very least, parts thereof, e.g. the Gospels, bound into single *volumes*. That is, they were *written* bibles and they sustained faithful bible believers during much of the Dark Ages, contrary to Mr Amué’s opinion that the only written ‘bible’ was a never-extant one that, if not a collation of the actual autographs, nevertheless consisted of a Hebrew Old Testament and a Greek New Testament that apparently pre-dated all else that could be called ‘the Holy Bible.’

In addition, Dr Ruckman refers to the Gothic Version, *produced by the “little wolf” (Ulfilas)³⁶, a missionary bishop to the Goths. This Bible was in circulation before Vaticanus was written (350 AD), and according to Kenyon, the text in it is for the most part that which is found in the Textus Receptus of the A.V. 1611.*

Note that the Gothic Version was in circulation during the lifetime of Chrysostom. It is called a *Bible* i.e. a *book*. Dr Ruckman³⁷ reveals further that *Ulfilas was born in 311 and was in Constantinople in 321. He studied Latin, Greek, and Hebrew...A survivor of Ulfilas’ work is Codex Argenteus (the Silver Codex) now found in Upsala, Sweden.*

As a student of *Latin, Greek, and Hebrew* Ulfilas would have been sufficiently equipped linguistically to compile a complete Gothic Bible. Remembering the remarks of the King’s men about *the King’s speech*, it is surely the height of presumption on the part of Mr Amué to imply that the Bible of the missionary to the Goths was less than God’s writing.

And, as indicated in the earlier work, page 36, Charles Haddon Spurgeon clearly disagreed with Mr Amué, even *after* the invention of printing. Note my underlinings.

The Bible is God’s word, and when I see it, I seem to hear a voice saying, ‘I am the Book of God, man, read me; I am God’s writing: open my leaves, for I was penned by God’...I plead with you, I beg of you, respect your Bibles, and search them out. Go home and read your Bibles...O Book of books! And wast

thou written by my God? Then I will bow before thee, thou Book of vast authority! For He has written this Book Himself...let us love it, let us count it more precious than fine gold!

IV. ...the majority of people do not speak English...**CHECK THIS OUT.**

See remarks^{38, 39} following with respect to the pre-eminence of English as the *lingua franca* of the End Times and with it, the pre-eminence of the 1611 Holy Bible **“for obedience to the faith among all nations, for his name”** Romans 1:5 and with respect to *Missionary Effectiveness* pp 8-9 of the earlier work of the 1611 Holy Bible *in English, not Hebrew or Greek*. That segment is included in what follows.

These sites put the world’s languages in correct perspective^{40, 41}. See these extracts, emphases and underlinings in sources. Note that while the language rankings listed as follows differ according to the manner of evaluation, English still comes out on top in both sets of rankings way ahead of its nearest rival The first ranking is as follows:

...the linguist George Weber in his article⁴²...has managed to develop a formula for assessing the world’s top languages. This formula took into account six factors. These were:

1. Number of primary speakers: **max. 4 points**
2. Number of secondary speakers: **max. 6 points**
3. Economic power of countries using the language: **max. 8 points**
4. Number of major areas of human activity in which the language is important: **max. 8 points**
5. Number and population of countries using the language: **max. 7 points**
6. Socio-literary prestige of the language: **max. 4 points** (plus an additional point for being an official UN language)

Based on his formula, the 10 most influential languages in the world are in rank order:

1. English. Scoring 37 points...

2. French. Scoring 23 points...

3. Spanish. Scoring 20 points...

4. Russian. Scoring 16 points...

6. Chinese. Scoring 13 points...

7. German. Scoring 12 points...

8. Japanese. Scoring 10 points...

9. Portuguese (Brazilian) Scoring 10 points...

10. Hindi/Urdu. Scoring 9 points...

The second ranking is as follows:

To understand the efficacy of language (and by extension culture), consider the doors (“opportunities”) opened by it. Broadly speaking, there are five opportunities provided by language:

1. Geography: The ability to travel
2. Economy: The ability to participate in an economy
3. Communication: The ability to engage in dialogue
4. Knowledge and media: The ability to consume knowledge and media
5. Diplomacy: The ability to engage in international relations

So which languages are the most powerful?

Based on the opportunities above an index can be constructed to compare/rank languages on their efficacy in the various domains. The Power Language Index (PLI) uses 20 indicators to measure the influence on language (see Table 1).

Table 1: Structure of Power Language Index

COUNT	GEOGRAPHY (22.5%)	ECONOMY (22.5%)	COMMUNICATION (22.5%)	KNOWLEDGE & MEDIA (22.5%)	DIPLOMACY (10.0%)
1	Countries spoken*	GDP (PPP)	Native speakers	Internet content	IMF
2	Land area	GDP/capita (PPP)*	L2 speakers*	Feature films	UN
3	Tourists (inbound)*	Exports	Family size*	Top-500 universities	WB
4		FX market*	Tourists (outbound)	Academic journals	Index of 10 supranational organizations
5		SDR composition*			

* Half weight within its opportunity; indicator weights are otherwise distributed evenly within each opportunity.

** Indicator variables that take on the value 1 if an official/working language of the institution and 0 otherwise.

Table 2 lists the 10 most powerful languages according to the PLI. English is by far the most powerful language. It is the dominant language of three G7 nations (USA, UK and Canada), and British legacy has given it a global footprint. It is the world's *lingua franca*. Mandarin, which ranks second, is only half as potent. French comes in at third, thanks to its prestige standing in international diplomacy. Rounding out the top five are Spanish and Arabic.

Table 2: Power Language Index ranking (top 10)

RANK	SCORE	LANGUAGE	NATIVE (MM)	GEOGRAPHY	ECONOMY	COMMUNICATION	KNOWLEDGE & MEDIA	DIPLOMACY
1	0.889	English	446.0	1	1	1	1	1
2	0.411	Mandarin*	960.0	6	2	2	3	6
3	0.337	French	80.0	2	6	5	5	1
4	0.329	Spanish	470.0	3	5	3	7	3
5	0.273	Arabic	295.0	4	9	6	18	4
6	0.244	Russian	150.0	5	12	10	9	5
7	0.191	German	92.5	8	3	7	4	8
8	0.133	Japanese	125.0	27	4	22	6	7
9	0.119	Portuguese	215.0	7	19	13	12	9
10	0.117	Hindi*	310.0	13	16	8	2	10

* If all Chinese dialects/languages (Mandarin being the largest) are considered as one it would not change the rank ordering. However, if Urdu and Hindi – and all the Hindi dialects – are taken as one it would vault it past Portuguese and Japanese.

This study has shown that English is arguably the world's most significant language, even if it may not have the greatest number of speakers but the estimates given above may be conservative for English. Although *Wikipedia* is not always deemed the most authoritative source, its article⁴³ is very detailed with extensive referencing and yields some striking results.

For a world population⁴⁴ of 7.3 billion, 2015 estimate, English is estimated to have over 2 billion speakers, 2005 estimate, as a first or second or foreign language or 27% of the world's population. The *Wikipedia* article suggests that English may therefore have more speakers worldwide than even Mandarin Chinese, making it indeed the most widely spoken language on earth. That article, like the source given above, is unequivocal about the global dominance of the English language.

Modern English, sometimes described as the first global [lingua franca](#), is also regarded as the first [world language](#). English is the world's most widely used language in newspaper publishing, book publishing, international telecommunications, scientific publishing, international trade, mass entertainment, and diplomacy. English is, by international treaty, the basis for the required [controlled natural languages](#) [Sea-speak](#) and [Airspeak](#), used as [international languages](#) of seafaring and aviation. English used to have parity with French and German in scientific research, but now it dominates that field. It achieved parity with [French](#) as a language of diplomacy at the [Treaty of Versailles](#) negotiations in 1919. By the time of the foundation of the [United Nations](#) at the end of [World War II](#), English had become pre-eminent and is

now the main worldwide language of diplomacy and international relations. It is one of six official languages of the United Nations. Many other worldwide international organisations, including the [International Olympic Committee](#), specify English as a working language or official language of the organisation.

Although Mr Amu  despises both Dr Mrs Riplinger and her work, she nevertheless has valuable insights, her emphases, into English⁴⁵ as the premier missionary language, citing the work of language historian David Crystal, whom the *Wikipedia* article also references. Note that Dr Mrs Riplinger's data on the percentage of English speakers in the world's population approximately matches that of the *Wikipedia* article. Numerical differences in the sources notwithstanding, English still stands out as the world's dominant language.

In 1611 the KJV served only 5 million English-speaking people. Today the KJV could be used to bring this century's nearly 2 billion English speakers to a saving knowledge of Jesus Christ (49% of these are native speakers of English; 51% of these can speak some English as their second language). This is nearly 33% of the world's population [year 2000 total world population 6 billion]...The teaching of English is now required in most nations of the world. [Stanford University] English Professor, Seth Lerer, feels that 'in many ways, the central feature of 20th century English is its status as a global language.'

Noting Dr Mrs Riplinger's comments above about the KJB as the world Bible, the following statements are important with respect to world vision, a vital subject in the light of the Great Commission, Matthew 28:18-20, Mark 16:15, Acts 1:8 that the critics of the 1611 Holy Bible rarely discuss, in their obsession with devising 'improvements' to the KJB.

Dr Mrs Gail Riplinger⁴⁶ states:

It is scandalous for rich Americans to have ten versions of the bible, instead of just one. Four million dollars was invested in the New King James Version; subsequent to that; several million dollars was spent on advertising campaigns. Many tribes and peoples around the world have no King James Bible type bibles at all; the Albanian bible was destroyed during the communist regime. Many of the tribes in New Guinea do not have a bible in their language. But, these countries have no money to pay the publishers. The publishers are not interested in giving these people bibles; they are just interested in making bibles that can produce a profit for their operation.

It is the same in this country with respect to other rich Westerners with their multiple bible 'authorities' including 'the Greek,' so-called.

Dr Peter S. Ruckman⁴⁷ states, his emphases.

*If God wanted to reach the **whole** world in the Tribulation, through Jewish evangelists (Rev. 7: Paul, Jonah and Jeremiah were types) He would use the English-speaking Jews. He wouldn't touch "the original Greek" with a ten-foot bamboo pole. The "second language" that ninety percent of the countries on this globe choose, if they can choose one, is ENGLISH, as the AV (1611).*

On the mission field - ! *What do we find on the mission field? I will tell you. I am not an expert. I have only been on eight foreign mission fields, but I do have forty-one young men that I personally trained, who are on seventeen different fields, and they preach regularly on the street in eight different languages. That will be Russian, Spanish, Greek, French, German, Italian, Chinese and Ilongo (a Filipino dialect)...*

In India, *a converted Hindu or Moslem cannot join Jacob Chelli's church (he has established more than forty Baptist churches in India) until he agrees to the position taken by Dr Edward F. Hills on the King James Bible as stated in The King James Version Defended.*

When I taught 950 Indian pastors (six hours a day for five days), I used nothing but a King James Bible. I never made reference to one Greek word in ANY Greek manuscript, although I have always had access to all of the information found in the textual studies of Kenyon, Miller, Hoskier, Scrivener, Wilkinson, Pickering, Hills, Burgon, and Robertson. That would be about 300,000 notes on Greek words and letters, for it would include all of the critical apparatus in Nestle's Greek Testament published between 1898 and 1998.

In Romania, the Romanians told Brother Landolt (one of our missionaries), "Your Bible is better than our Bible." They volunteered this after studying under him three months. In that time he made NO attempt to convert them from their translations to his.

In the Ukraine, my interpreter (Major Taras – a PhD formerly in the Russian Army) said, "Your Bible is better than ours." He said this after translating fifteen services for me on the street, in church buildings, and in KGB prisons.

In the Philippines, the native pastors criticized me for even suggesting that the AV be translated into the eighty-plus dialects of the Philippine Islands. "Why divide the Body of Christ when ENGLISH will be the language we will have to learn to get along with the Chinese and Japanese businessmen who are taking over our country? And it is the language THEY will have to learn, rather than learn eighty-plus dialects!"

Rudiger Hemmer, a native German, pasturing a German-speaking church tells me that Luther needs revising over and over again in the Old Testament where his translation fails to match up to King James' readings. That is a native German who was raised on the SECOND BEST translation the world has ever read: Luther's Heilige Schrift [the Holy Scripture].

Where are the comments from the critics of the 1611 Holy Bible proving that their supposedly new improved versions yield anything like the same results on the mission field as those cited above? The critics don't appear to have a coherent answer to that question.

So Mr Amué's petulance to the effect that *the majority of people do not speak English* is beside the point. The point is that God has chosen English as the missionary language of the end times – via the 1611 Authorized Holy Bible..

*V. You are afraid, like all KJV only advocates, of the truth...the AV is based on the Masoretic and Received Texts and the Latin Vulgate... **DENY THIS CLAIM.***

By inspection of Mr Amué's earlier correspondence, he objects to two so-called insertions into the 1611 Authorized Holy Bible from Jerome's Vulgate; "**only begotten**" in John 1:18, first letter, page 1, paragraph 3 and "**raise the dead**" in Matthew 10:8, first letter, page 2, paragraph 3. Both his objections are false. See pp 31-34, 56-58 of the earlier work.

Moreover, it is highly likely that the King James translators⁴⁸ would themselves deny Mr Amué's claim. *[The translators] had the Latin Vulgate, though that was suspect because it was popish.*

*VI. The AV is not the only Bible that is perfect without error...All Bibles...that are based on these two text (sic) (Masoretic and Received) are perfect Bibles. **DISPROVE THIS.***

Mr Amué has contradicted himself again. He has here stated that the 1611 Authorized Holy Bible *is perfect without error* and merely added the proviso that it is not the only such bible. Yet he has denied this statement in point V immediately above and in point I, which see.

Denial of the 1611 Authorized Holy Bible has of course been the substance of his earlier correspondence throughout. See his first letter, page 1, paragraph 3, page 2, paragraphs 1 and 3. See also his second letter, page 1, last paragraph with respect to the word "**hell**" as found in the 1611 Authorized Holy Bible. See the responses to his objections against the 1611 Authorized Holy Bible in the earlier work, pp

9-20 on “*hell*” and the study entitled **NKJV Changes, “Easter,” “Son” versus “Servant” and other Supposed KJV ‘Errors’** pp 20-51.

Mr Amué reiterates the statement from his second letter, page 1, point 3, that *All Bibles...that are based on these two text* (sic) (*Masoretic and Received*) are perfect Bibles.

See his first letter, page 2, paragraphs 2, 3 where he contradicts that statement and the remarks in the earlier work under the headings “*Perfect Bibles*” – *except for the 1611 Authorized Holy Bible* pp 6-8, **Revision of the Textus Receptus** pp 56-58, **Changes in the Masoretic Text and Sources for the Textus Receptus** pp 58-62 and **Some Questions and Answers** pp 62-64.

All of which highlight Mr Amué’s poor research and repeated inconsistency.

VII. ...you will see that *γεεννα* [*geena, Gehenna*] is in the preserved and inspired Greek Received Text. **STUDY THE ORIGINAL BIBLE.**

What Mr Amué terms **THE ORIGINAL BIBLE** has never existed. See foregoing remarks under *The Masoretic Hebrew and Receptus Greek “Holy Bible”* pp 2-3 of this work. The issue is not where the Greek word *gehenna* is to be found but how it is to be rendered in English. See remarks under “*hell*,” **gehenna, hades, tartarus** in the earlier work pp 9-20.

VIII. *I am referring to the Received Text on which the AV is based. That is the right Received Text. DO NOT BEHAVE FOOLISH* (sic).

Strictly speaking, no such single Received Text that predates the 1611 Authorized Holy Bible exists or has ever existed, that anyone specifically knows of. The association between the 1611 Authorized Holy Bible and the Greek Received Text may be outlined as follows, first by Dr Hills.

Dr Hills⁴⁹ writes.

The King James Version a Variety of the Textus Receptus

The translators that produced the King James Version relied mainly, it seems, on the later editions of Beza’s Greek New Testament, especially his 4th edition (1588-9). But also they frequently consulted the editions of Erasmus and Stephanus and the Complutensian Polyglot. According to Scrivener (1884), out of the 252 passages in which these sources differ sufficiently to affect the English rendering, the King James Version agrees with Beza against Stephanus 113 times, with Stephanus against Beza 59 times, and 80 times with Erasmus, or the Complutensian, or the Latin Vulgate against Beza and Stephanus. Hence the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus.

The Complutensian Polyglot⁵⁰, or parallel bible, was the first printed bible. It was compiled under the auspices of Cardinal Ximenes and published in Alcalá, Spain in 1520. The work occupied 6 volumes and consisted of parallel versions of both Testaments, the Old Testament, in Masoretic Hebrew (Ben Chayyim’s text), Jerome’s Latin Vulgate and the Greek Septuagint, LXX, the New in Greek and in the Latin of Jerome’s Vulgate. The polyglot cannot, of course, be thought of as *the original bible* – see Mr Amué’s terminology under point VII – because it consists of a collation of sources of scripture already in existence at the time of its compilation.

The Complutensian Greek New Testament was completed in 1514 and matches that of Erasmus’s Greek New Testament, first published in 1516⁵¹. Dean Burgon⁵² remarks that *the ‘Complutensian,’ which was printed in 1514, exhibits the ‘Traditional Text’ with the same general fidelity as the ‘Erasmian,’ which did not see the light till two years later.*

Although Rome was therefore the first to publish the Received Greek Text, circulation of the polyglot's parallel New Testament seems to have been providentially outstripped by that of Erasmus's New Testament.

In spite of the Dean's reservations about some readings in the Received Text, e.g. "**raise the dead**" in Matthew 10:8, see pp 56-58 of the earlier work, he makes some insightful comments about the overall integrity of this text, in whatever form it has appeared. These comments should be kept in mind even though it is incumbent upon the bible believer to recognize, as Dr Hills so aptly states, *the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus*.

Taken together, Dean Burgon's and Dr Hills's evaluations provide a much more balanced view of the Greek Received Text(s) than can be gleaned from Mr Amué's inconsistent assertions, i.e. to the effect that the Textus Receptus yields *perfect Bibles* that are *the WORD OF GOD* second letter, page 1, point 3, page 2 paragraph 1 even though *the Textus Receptus needs revising* and has supposedly been contaminated by Jerome's Vulgate, first letter, page 2, paragraphs 2, 3. See pp 6-8, 56-58 of the earlier work.

Dean Burgon's⁵³ comments are as follows, his emphases. Note again the reference to the Complutensian New Testament.

*The one great fact...is **The Traditional Greek Text** of the New Testament Scriptures. Call this Erasmian or Complutensian, - the Text of Stephens, or of Beza, or of the Elzevirs, - call it the 'Received,' or the **Traditional Greek Text**, or whatever other name you please; - the fact remains, that a Text **has** come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions...*

*Obtained from a variety of sources, this Text proves to be essentially **the same** in all. That it requires Revision in respect of many of its lesser details, is undeniable: but it is at least as certain that it is an excellent Text as it stands, and that the use of it will never lead critical students of Scripture seriously astray...*

Such revisions as may have been necessary had, in fact, already been effected by the time of the Dean's writing – in the *English* of the 1611 Authorized Holy Bible, according to the providence of God for a universal language for the end-times. See foregoing remarks on the global nature of English, the remarks on *Missionary Effectiveness* pp 8-9 in the earlier work and also **Appendix 3** in this work, with respect to the essentially *biblical* English of the 1611 Holy Bible, which is therefore God's masterpiece in all these respects.

For as the Dean⁵⁴ himself states, his emphases, *Whatever may be urged in favour of Biblical Revision, it is at least undeniable that the undertaking involves a tremendous risk. Our Authorized Version is the one religious link which at present binds together ninety millions of English-speaking men scattered over the earth's surface. Is it reasonable that so unutterably precious, so sacred a bond should be endangered, for the sake of representing certain words more accurately, - here and there translating a tense with greater precision, - getting rid of a few archaisms? It may be confidently assumed that no 'Revision' of our Authorized Version, however judiciously executed, will ever occupy the place in public esteem which is actually enjoyed by the work of the Translators of 1611, - the noblest literary work in the Anglo-Saxon language. We shall in fact never have **another** 'Authorized Version.' And this single consideration may be thought absolutely fatal to the project, except in a greatly modified form. To be brief, - As a companion in the study and for private edification: as a Book of Reference for critical purposes, especially in respect of difficult and controverted passages: - we hold that a revised edition of the Authorized Version of our English Bible, (if executed with consummate ability and learning) would at any time be a work of inestimable value. The method of such a performance, whether by marginal Notes or in some other way, we forbear to determine. But certainly only as a handmaid is it to be desired. As*

something *intended to supersede* our present English Bible, we are thoroughly convinced that the project of a rival Translation is not to be entertained for a moment. For ourselves, we deprecate it entirely.

Observe that although Dean Burgon believed that the Textus Receptus was in need of revision as Mr Amu   was ever so keen to point out, pp 56-58 of the earlier work, Burgon was nevertheless totally opposed to any attempt to *replace* the 1611 Authorized Holy Bible, a fact that Mr Amu   was clearly not so keen to point out. As for the accuracy etc., the words of Alexander Geddes⁵⁵, a *Catholic priest*, circa 1792 apply.

If accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. No ‘improvements’ have seriously stood the test of time over the last 200+ years.

Indeed, Dr Mrs Riplinger’s work⁵⁶ has shown that nothing can replace the 1611 Authorized Holy Bible for any purpose whatsoever, including private study. Certainly no other version has, in the 140 years since Burgon wrote *The Revision Revised*. And the only practical suggestion that even he could make was with respect to marginal notes.

In case it is thought, mistakenly, as Mr Amu   does, first letter, page 2, paragraph 3, with respect to Matthew 10:8 and the words *“raise the dead,”* that the Textus Receptus may have been ‘contaminated’ by readings from Latin Vulgate, Dr Hills⁵⁷ dispels any such false notions. When he discusses Latin Vulgate readings in the Textus Receptus, with respect to Matthew 10:8, 27:35, John 3:25, Acts 8:37, 9:5, 6, 20:28, Romans 16:25-27, Revelation 22:19, he affirms that *The reader will note that these Latin Vulgate readings are also found in other ancient witnesses, namely, old Greek manuscripts, versions, and Fathers.*

Dr Moorman⁵⁸ addresses the manuscript, patristic and versional support for each of those 11 verses that Dr Hills cites and shows clearly that they each have much more support than the Latin Vulgate only, notably from the Old Latin, to which the King James translators likewise had access, p 2 of this work. That is, I believe, most likely true, therefore, with respect to any other passages where the 1611 Authorized Holy Bible appears to have followed Jerome’s Vulgate against editions of the Greek Received Text, i.e. the Vulgate has not ‘contaminated’ them.

Dr Mrs Riplinger⁵⁹ has provided detailed information that further refutes the belief, apparently espoused by Mr Amu  , that a single version only of the Textus Receptus, i.e. *the right Received Text* underlies the 1611 Authorized Holy Bible.

A.V. Publications does not offer the currently printed paperback or hardback George Ricker Berry edition of Stephanus (Interlinear Greek English New Testament) for the following reasons:

1. *It includes a lexicon which was drawn from the Christ-hating and blood and Trinity-denying Unitarian, J. H. Thayer (Thayer’s Lexicon)! He was on the vile RV/ASV committee.*
2. *Berry’s interlinear English-Greek is actually a reprint of the Bagster edition prepared by bible critic Thomas Newberry, who spent “twenty five years” studying his own copy of the corrupt “Sinaiticus” manuscripts, which he naively referred to as the “originals.” The body of the book is not Berry’s work!*
3. *A comparison of the authentic Stephanus edition has unearthed some errors in Berry’s notes.*
4. *The KJV translators had superior Greek & vernacular evidence to that had by Stephanus’ (or Berry’s) one-man text. See the following examples:*
 - *Luke 17:36 (Berry & Stephanus omit the verse!)*
 - *Rev. 3:1 (Berry and Stephanus omit “seven.”)*

- *Mark 2:15 (Berry and Stephanus omit “Jesus” in its [first] occurrence.)*
- *Acts 19:20 (Berry and Stephanus have “Lord,” not “God.”)*
- *Berry and Stephanus mis-spell Beelzebub seven times in the New Testament (e.g. Matt. 10:25). (See the correct spelling in the KJV New Testament and any Hebrew Bible in 2 Kings 1:2, 3, and 6.)*

Many of the above errors are also found in the other one-man Greek New Testament edition by Scrivener (TBS, DBS [Dean Burgon Society] etc.) and Jay P. Green’s Interlinear Bible; See In Awe of Thy Word, pp. 947-956 etc. for exhaustive details about this subject.

Sadly, Berry’s Greek-English Interlinear is used in some good Textus Receptus Bible schools to ‘correct’ the KJV. The only use for Berry’s or Stephanus’ text is to prove errors in the corrupt Greek text underlying new versions...

A.V. PUBLICATIONS offers the Beza 1598 Greek New Testament on CD-ROM. This is a good exemplar of the Greek Textus Receptus, useful in proving errors in corrupt Greek texts underlying new versions. This one-man edition, culled from both Greek and vernacular sources (Syriac and Aramaic), is not a tool to ‘correct’ the Holy Bible (KJV). Imagine using a Greek text (Beza’s) to ‘correct’ a pure vernacular Bible, when Beza’s text was created using both Greek and vernacular Bibles. (See In Awe of Thy Word, p. 947.)

A.V. PUBLICATIONS offers Scrivener’s Greek New Testament by F. H. A. Scrivener (1908) in hard-back and on CD-ROM. Scrivener’s edition of the Greek New Testament ‘Textus Receptus’ is published by the Trinitarian Bible Society and the Dean Burgon Society. It is a representative of the Greek New Testament Textus Receptus and is therefore very useful in proving errors in the new versions and their underlying Greek texts. To present this, or any other ‘one-man’ printed Greek text, as the inspired ‘originals,’ in the minutia, one must bury his head in the sand about their letter-by-letter details and their one-man origin [like Mr Amué does]. This Greek text was edited by F. H. A. Scrivener, member of the Westcott and Hort Revised Version committee! If that doesn’t make you a little nervous, then read for yourself what Scrivener concedes in his original preface, not included in most printed editions:

- *Scrivener created his Greek text by back-translating almost all of the KJV into Greek. He did this to see where the KJV’s ‘Greek’ basis varied from the Greek adopted in his Revised Version. This includes, as Scrivener admits, 190 or so alterations from Beza’s Greek text. A list of those changes is noted in his original appendix (pp. iii-xi et al.).*
- *Scrivener’s Greek text also is marred by Scrivener’s admitted “uncertainties” and his “presumed” ideas about just what the KJV translators “likely” had before them and what “appears” to be their source. It is also marred by the limitations of Scrivener’s own Greek library and notes, which he admits are “probably quite incomplete” (pp. v, vii, viii, xi, 655, 656). If he personally was not aware of the KJV translators’ Greek source, he “presumed” it came from the Latin, rather than the “the Originall” noted on a title page of the 1611 KJV New Testament. In these cases he followed Beza’s one-man edition (a translation into Greek done in part from vernacular New Testaments in Syriac and Aramaic). The “punctuation” and “paragraphs” in Scrivener’s Greek are those of the corrupt Revised Version of 1881 (p. x).*

Therefore, Scrivener’s Greek New Testament, although generally representative of the Received Text, is, in the minutia, a mutated and hybrid product of Scrivener’s own mind. Unless you believe that this Westcott and Hort committee member was ‘inspired,’ this Greek New Testament has no more ‘authority’ to ‘correct’ the Holy Bible than any other one-man edition and ‘private interpretation.’ It has many of the errors cited earlier for Stephanus’ text.

Since Scrivener's Greek New Testament was generally back-translated from the King James English Bible into Greek [as well as from Beza's sometimes vernacular-based (Syriac and Aramaic) Greek], it makes no sense to send missionaries and translators to Scrivener to create or check foreign language editions. "Professing themselves to be wise, they became fools..." (Rom. 1:22).

Dr Ruckman⁶⁰ has these additional comments about *the right Received Text*, his emphases.

*When it comes to the issue of **Final Authority**, the latest gimmick used by the apostate Laodiceans is this: "We believe the **King James Bible** is the best translation, but we believe the **Textus Receptus** (the correct Greek text) is **the final authority**." That means they have taken away your Bible from you so that **you have no final authority**. All **Textus Receptus** manuscripts are written in **Greek**, and Greek makes up less than 1% of the common languages of today: **LESS than 1%**. These egotistical reprobates are telling you that your **final authority** is a pile of manuscripts you can't understand unless you study **Greek**.*

Which understanding would most likely require fee-paying full or part-time attendance at a theological college for up to 3 years, hardly a practical proposition for the vast majority of saved individuals. Note that Mr Amué's professed 'final authority' differs from the one that Dr Ruckman outlines only in that Mr Amué 'prefers' the NKJV to the 'old' KJV. Dr Ruckman continues.

*When they told you the final authority was the **Textus Receptus**, they lied about the **Textus Receptus**. As we've said many times...you are dealing with the biggest pack of **pathological, professional liars** that ever hit the skids. The Mafia couldn't hold a candle to them. They will lie just about every time they open their mouths. When you hear them say "**THE Textus Receptus is the final authority**," they are just lying like a dog.*

*The **Textus Receptus** comes in five different major editions⁶¹ that **contradict each other** from time to time. There is a **Textus Receptus** published by Erasmus, there is a **Textus Receptus** published by Colinaeus, there is a **Textus Receptus** published by Stephanus, there is a **Textus Receptus** published by Beza, and there is a **Textus Receptus** published by the Elzevir brothers. The "TRs" put out by Erasmus, Colinaeus, Stephanus, Beza, and the Elzevirs don't always agree.*

*Question for the stupid idiots who head up the "Bible" schools. When the editions of the TR conflict, what is your **final authority**?...*

Listen, the "Majority Text" doesn't always match Erasmus. Erasmus doesn't always agree with Stephanus. There are times when Beza differs with Stephanus. And Elzevir isn't the same as Colinaeus.

What is your final authority when they disagree?

*For 110 Christian institutions of higher education...In such a case the final authority is still **their own preferences and opinions** about the **preferences and opinions** of **some scholar**. Can't you figure that out? They don't have any "Bible" that is their final authority. (I've got the documented evidence right here, signed by the presidents of the institutions or the heads of their Bible departments or their teachers. That would be the administrators or teachers of 110 Conservative, "orthodox" schools.)*

Mr Amué is therefore making quite bold statement when he speaks explicitly of *the Received Text on which the AV is based*. That is the right Received Text...

Dean Burgon is right to conclude – p 12 of this work - that bible believers do have **The Traditional Greek Text of the New Testament Scriptures...that [has] come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions** but it is not a single-volume text as such, which is what Mr Amué wrongly insists it is (and still in need of correction, according to him, as are therefore all bibles stemming from it, even though, also according to Mr Amué, they are *perfect Bibles*

and *the WORD OF GOD* second letter, page 1, point 3, page 2, paragraph 1. See pp 5-6 of this work and pp 6, 7, 64, 69 of the earlier work).

The only single volume embodying this Traditional Text in its ultimate refined form in English is the 1611 Authorized Holy Bible⁶². The work of collating the closely related but nevertheless slightly disparate sources of ‘the Traditional Text’ is finished. As Dr Miles Smith⁶³ makes clear.

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections, that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines, neither prefer broken pits before them with the wicked Jews. [Gen 26:15. Jer 2:13.]

Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation! Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the Gergesites, Depart out of our coast [Matt 8:34]; neither yet with Esau sell your birthright for a mess of pottage [Heb 12:16]. If light be come into the world, love not darkness more than light; if food, if clothing be offered, go not naked, starve not yourselves.

Good advice for bible believers – and Mr Amué.

IX. ...ALL students of the Authorised Version are shallow students. They cannot see beyond their nose. THIS IS A FACT.

Mr Amué’s statement consists of yet another contradiction. He himself is one of the *students of the Authorised Version*. He must be, in order to advance all the so-called errors in it that he has described at some length in his earlier correspondence. Does he therefore consider himself one of *shallow students*?

More importantly, does he include the King James translators in his sweeping condemnation? Has he studied the scholarship of Dr Richard Kilbye⁶⁴?

Regius Professor of Hebrew at Oxford, 1610 and an excellent Hebrew scholar, he was also expert in Greek. He once heard a young preacher give three reasons why a particular word in the AV1611 should have been translated differently. He explained to the young preacher how he and others had considered all three reasons “and found thirteen more considerable reasons why it was translated as now printed.”

Dr Richard Kilbye and his colleagues could see a lot further than Mr Amué.

X. ...when somebody starts to talk to you in Greek you get confused...You cannot reason from either the Hebrew or Greek.

Neither can Mr Amué, to judge by his earlier correspondence, where upon inspection, all the criticisms he has leveled at the 1611 Authorized Holy Bible *from either the Hebrew or Greek* have been found to be wrong. See pp 21-51 of the earlier work for details.

XI. You ask what language do they speak in Heaven...They speak a heavenly language in Heaven...

This is like saying *Why is it dark in here? Answer, because the lights aren’t on.*

Since Mr Amué cannot answer this question *from either the Hebrew or Greek* an answer may be provided using the English of the 1611 Authorized Holy Bible.

“And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks” Acts 26:14.

Dr Ruckman⁶⁵ writes.

*The “**Hebrew tongue**” (vs. 14) is Hebrew and this is the language of heaven according to Revelation 19:3, 4 [according to the three-fold use of the word “**Alleluia**”]. Why wouldn’t it be when the creation (Genesis) is described in this language and the “new names” in the Book of Life take up more space (I and II Chronicles) than the creation itself?*

However, for further insights, see the attached study **King James English Originals**.

*XII. You are too proud and arrogant just like all the AV advocates I have come across. **YOU NEED TO CHANGE.***

The expression ‘pots and kettles’ comes to mind although bible believers are not *proud and arrogant* enough to correct the Holy Bible. See also Paul’s rebuke in Romans 2:1.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

*XIII. You are an AV Bible believer, and you have a final authority. I say well done. But you only believe a version that contains some of the original books. You reject the Apocrypha that was in the AV of 1611. **THIS IS A FACT, DENY IT.***

See remarks under Mr Amué’s point II above.

*XIV. The booklet you enclosed...[has] nothing in [it] that can disprove the New King James as being the Word of God. **TRY PROVING IT WRONG.***

Mr Amué appears unable to advance any reasons why the content of the said booklet is wrong. However, the earlier work, pp 9-56, has shown that the NKJV is wrong in 20+ passages of scripture where it departs from the 1611 Authorized Holy Bible. That work has also shown that the NKJV uses a corrupt Old Testament Hebrew text, departs repeatedly from established Textus Receptus readings and sports a Satanic-Masonic logo on its cover.

Those are compelling reasons *that can disprove the New King James as being the Word of God*.

And do.

Mr Amué’s point XV has been skipped because, as indicated earlier, because it deals only with recipients for correspondence.

*XVI. ...You...need to grow up. Then you will be able to understand the Bible better. **FEED ON SOLID FOOD AND NOT MILK.***

Mr Amué here resorts to personal attack, as he has done in points VIII-XII, which see. He is employing one of the strategies that unsaved evolutionists use in order to avoid addressing biblical creation and the overwhelming support it enjoys from genuine science. Creation scientist Malcolm Bowden⁶⁶ has this pertinent evaluation.

16) ‘AD HOMINEM.’ (Against the man)

The attention is distracted from the weak case by attacking the credibility of the opposition.

This is an approach often resorted to by evolutionists who have labeled creationists with such descriptions as ‘narrow-minded Bible-thumping fundamentalists who have got to get their blinkered view of

science from the Bible.’ This draws attention away from any factual material evidence that may be presented.

For evolutionists read ‘bible critics, for creationists read ‘bible believers’ and for ‘narrow-minded etc.’ read all KJV only advocates...afraid of the truth. Mr Bowden’s evaluation then matches Mr Amu ’s strategy exactly.

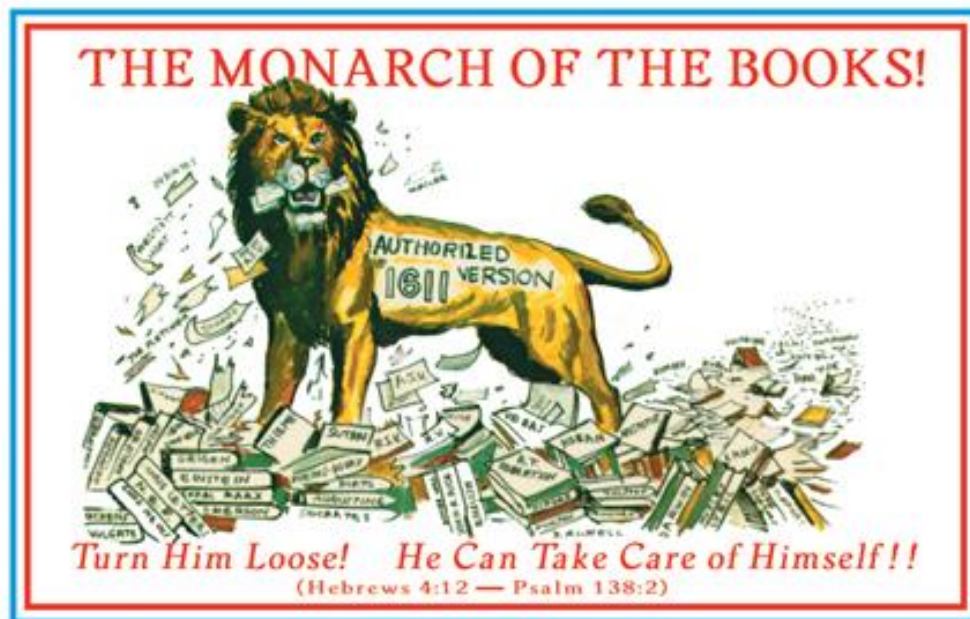
XVII. Your book list is a laugh. Why are there so many books needed to defend the AV? I have never come across any other version that needs constant defending. If the AV is the perfect word of God it can surely defend itself. **QUIT DEFENDING IT.**

Quit attacking it.

In fact, the 1611 Authorized Holy Bible can defend itself. As indicated in pp 61-62 of the earlier work.

The capacity of the 1611 Authorized Holy Bible to defend itself is evident in the comparison of the 20 verses listed earlier, p 55 of this work, with respect to the readings of the 1611 Authorized Holy Bible and the NKJV, although some additional comment has been necessary for any prospective bible critic, to highlight the significance of the differences between the equivalent readings. See pp 21-51 of this work. The 1611 Authorized Holy Bible is clearly **“the form of sound words”** [2 Timothy 1:13] that has been vindicated by the testimony of church history, missionary effectiveness and the Lord Jesus Christ Himself.

“Heaven and earth shall pass away, but my words shall not pass away” Matthew 24:35, Mark 13:31, Luke 21:33.



The Monarch of the Books⁶⁷

The following comment is apposite⁶⁸.

FLASHES OF TRUTH

Defending the Bible. Dr Joseph Parker once said from the pulpit that he had been asked to preach a sermon “defending the Bible.” “Defending the Bible,” he cried, in his most ringing tones. “You don’t speak of defending a lion. Let it loose and it will defend itself.” That is certainly true of the Bible. It needs no defence. Men may criticize it and tear it to pieces in their unbelief and ignorance but the fact of the matter is, it criticizes us. “The Word of God is quick and powerful...and is a discerner of the thoughts and intents of the heart.”

Note that the citation of Hebrews 4:12 is from a 1611 Authorized Holy Bible, *not* an NKJV. It is instructive that nowhere in his correspondence does Mr Amu  produce an equivalent quotation for the NKJV. That version evidently *does* need defenders, like him.

However, one reason why newer versions have less published support than the 1611 Authorized Holy Bible is that they generally don’t last long enough to attract such support. Dr Vance⁶⁹ reports that since the publication of the Revised Version New Testament in 1881, approximately 200 bible versions have come and mostly gone. Others⁷⁰ have appeared since the publication of Dr Vance’s book in 1993 including the TNIV, Today’s New International Version, the HCSB, Holman Christian Standard Bible, the CEV, Contemporary English Version, The ESV, English Standard Version and the ER-KJV, (un)Easy Reading King James Version.

An estimated 253 bible versions have been published from 1881 to 2010⁷¹. The English language supposedly changes so rapidly that a new bible version is needed approximately every 6 months.

I heard a missionary say, in 1972, that *“the RSV Revised Standard Version will probably have a life of about forty years.”* He was correct. The RSV New Testament was published in 1946 and the complete RSV in 1952. The *New RSV* came out in 1989 – almost exactly 40 years later – and experiences some limited popularity amongst ecumenicals⁷². While perhaps not at the end of its ‘shelf life,’ the NKJV, having first appeared in 1982⁷³, is likewise definitely ‘over the hill,’ largely ignored by most of the Body of Christ (even though many are still hooked on the NIV) apart from ‘educated’ Christians.

Malcolm Bowden⁷⁴ also has a relevant comment about Mr Amu ’s point XVII.

17 NAME CALLING

This is to apply a dismissive or derogatory label to any of the ideas of the opposition in order to discredit them. Phrases used would be ‘pure imagination,’ ‘a flight of fancy,’ ‘laughable’...

Or a *laugh* as in Mr Amu ’s point XVII. He may find at **“the judgment seat of Christ”** Romans 14:10 that he is the object of scorn.

“But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh” Proverbs 1:25, 26.

If he is saved, he won’t suffer the **“destruction”** of Proverbs 1:27 but **“If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire”** 1 Corinthians 3:15.

On that day when any remaining NKJVs are burned.

XVIII. *It is sad that the AV advocates are blinded, and will not admit that there are versions, out there, that are far superior to their Authorized Version. They get uptight as soon as they are told the truth. VERY, VERY SAD INDEED.*

Mr Amu  has yet to identify any *versions...that are far superior to [the] Authorized Version*. As the earlier work shows, the NKJV does not qualify. The only one *uptight* so far is Mr Amu . See points V, VII-XII above and his obsession with bold capitalization throughout his third missive.

With reference to p 17 of this work, the earlier work, pp 9-56, has shown that the NKJV is wrong in 20+ passages of scripture where it departs from the 1611 Authorized Holy Bible.

XIX. Gayle (Gail) Riplinger's book is the most inaccurate book on the market filled with lies and false information. She misquotes people and takes them out of context to prove a point. Check out the reviews about her book. A BOOK FULL OF FALSE INFORMATION.

None of which Mr Amué appears able to disclose so this point can be bypassed, although reference to the earlier work, work, pp 26-27, is appropriate.

XX. I advise you get yourself an Interlinear Bible. I recommend Jay Green's Hebrew-Greek English Interlinear. I also recommend you get yourself other study material, like Brown-Driver-Briggs Hebrew-English Lexicon, and Thayer's Greek-English Lexicon and Strong's Concordance. These will help you get a better understanding of the Scriptures, and you will not be so narrow-minded. YOUR EYES WILL BE OPENED TO THE TRUTH.

Note Malcolm Bowden's remarks on the *ad hominem* attack above, with respect to Mr Amué's charge of narrow-mindedness. Concerning sight of the truth, John 9:41 immediately comes to mind.

"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

See the earlier work, under the heading **Good Lexicons (?)** pp 52-55 and this work under the discussion of Mr Amué's point VIII with respect to Dr Mrs Riplinger's disclosures about J. H. Thayer for a correct evaluation of the 4 multiple authorities that Mr Amué lists for the purpose of overthrowing the 1611 Holy Bible.

Again, it has to be remembered that Mr Amué despises Dr Mrs Riplinger and her work – see his point XIX - and nothing is likely to change his attitude this side of ***"the judgment seat of Christ"*** Romans 14:10, if he's saved. However, as Paul states in 1 Corinthians 14:38.

"But if any man be ignorant, let him be ignorant."

Concluding Paragraph

In addition to some parting *ad hominem* shots, e.g. *you do not know half the time what you are talking about, and the other half you are echoing the rubbish what [sic] others before you have said...Change your one-track stance*, by which Mr Amué continues to display his limited command of English, suggesting it would be in his best interests to avoid 'the Hebrew and the Greek' altogether, he makes only a couple of points of substance.

I do not recommend [the AV] as first choice any more. The New King James Version gets first choice in English. The Masoretic and Received Text that is published by the Trinitarian Bible Society is recommended to advanced scholars.

Mr Amué's correspondence shows unequivocally that he is not one of those. He seems unaware that the NKJV does not follow the Masoretic Text published by the Trinitarian Bible Society and the TBS itself has revealed the repeated departures of the NKJV from the Received Text that it publishes.

See the earlier work, pp 58-60, under the heading ***Different Masoretic Texts*** and the statement from the NKJV preface, p 37 of the earlier work, that Mr Amué appears not to have read. See again Dr Mrs Riplinger's remarks under point VIII, concerning Scrivener's 'one man' Received Text and the revelation by the TBS about the NKJV's unwarranted omissions in its New Testament, page 56 of the earlier work.

As for Mr Amué's willingness to assume the mantle of responsibility for designating the *first choice* of bible, he evidently sees no irony with respect to this statement, in the light of his point XII.

It would be interesting to know how many of the Lord's people he has recommended the NKJV to in the last 6 months and how many takers he has had but in the meantime, he should take note of Solomon's warning.

“The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate” Proverbs 8:13.

Dr Hills⁷⁵ puts Solomon's warning in context. The title of Dr Hills's thoroughgoing work might draw yet another laugh from the likes of Mr Amué but as a Christian gentleman, Dr Hills was simply speaking rationally in response to academic infidels who were far more practiced as destructive critics of the Holy Bible than Mr Amué has shown himself to be – though no more successful.

It should be noted that Dr Hills makes a summary statement at the end of his remarks about the *true* Masoretic Text, the Greek Textus Receptus editions that converged in the New Testament Text of the 1611 Authorized Holy Bible and *The Forerunners of the King James Version*⁷⁶ that he refers to as *other faithful translations*. He is not referring to the NKJV, or any equivalent monstrosity, either in the English language or any other. Since Dr Hills's remarks that follow also sum up not only this third letter of Mr Amué's but also his entire correspondence, ***“Let us hear the conclusion of the whole matter”*** Ecclesiastes 12:13a, courtesy of Dr Hills. Dr Hills's remarks on *the Masoretic Hebrew text, the Greek Textus Receptus* reveal that they underlie *the King James Version* but are *not* in authority over it.

“The Conclusion of the Whole Matter” – Courtesy of Dr Edward F. Hills

Why Believing Bible Students Must Use the King James Version — A Recapitulation

In regard to Bible versions many contemporary Christians are behaving like spoiled and rebellious children. They want a Bible version that pleases them no matter whether it pleases God or not...

But God is bigger than you are, dear friend, and the Bible version which you must use is not a matter for you to decide according to your whims and prejudices. It has already been decided for you by the workings of God's special providence. If you ignore this providence and choose to adopt one of the modern versions, you will be taking the first step in the logic of unbelief. For the arguments which you must use to justify your choice are the same arguments which unbelievers use to justify theirs, the same method. If you adopt one of these modern versions, you must adopt the naturalistic New Testament textual criticism upon which it rests. This naturalistic textual criticism requires us to study the New Testament text in the same way in which we study the texts of secular books which have not been preserved by God's special providence. In other words, naturalistic textual criticism regards the special, providential preservation of the Scriptures as of no importance for the study of the New Testament text. But if we concede this, then it follows that the infallible inspiration of the Scriptures is likewise unimportant. For why is it important that God should infallibly inspire the Scriptures, if it is not important that He should preserve them by His special providence?

Where, oh where, dear brother or sister, did you ever get the idea that it is up to you to decide which Bible version you will receive as God's holy Word? As long as you harbor this false notion, you are little better than an unbeliever. As long as you cherish this erroneous opinion, you are entirely on your own. For you the Bible has no real authority, only that which your rebellious reason deigns to give it. For you there is no comfort no assurance of faith. Cast off, therefore, this carnal mind that leads to death! Put on the spiritual mind that leads to life and peace! Receive by faith the True Text of God's holy Word, which has been preserved down through the ages by His special providence and now is found in the Masoretic Hebrew text, the Greek Textus Receptus, and the King James Version and other faithful translations!

“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.

Appendix 1

Roy Livesey and the Bury House Christian Books⁷⁷

You asked about Roy Livesey, John. I don't know a lot about him but I have his book *Understanding the New World Order*, first published in 1986. It was updated as *More Understanding the New Age* published in 1990.

The book I have is both readable and informative and it would probably be useful to have the updated version and any further updates that appear. All scripture quotations are from the 1611 Authorized Holy Bible in the book I have but I don't know about the update. Livesey may since have been 'converted' to the NKJV.

I would suspect that Livesey's approach to the Holy Bible is similar to that of Michael Penfold in his leaflet *Is The King James Version Perfect?* (answer: no, according to Penfold), to judge by the title of Livesey's 2005 publication *The "King James Only" Deception from America*⁷⁸ currently unavailable.

It is worth noting that Colin Tyler, of Bethany Evangelical Church, Birmingham* answered Penfold's criticisms in a booklet entitled *The King James Version Is Perfect*⁷⁹. I addressed that issue in the earlier work. See p 21 and this reference⁸⁰. It is most likely that Colin Tyler's response to Penfold would also answer Livesey's criticisms of the 1611 Holy Bible, at least in principle, given that Livesey's publication is much longer than Penfold's, evidently occupying 80 pages. I think that information came from the Bury House Christian Bookshop catalogue but since the shop apparently no longer exists I can't check that information. *Google indicates that the church exists but it doesn't appear to have a specific website.

Note that the Vital Titles Christian Bookshop lists Colin Tyler's books but not *The King James Version Is Perfect* booklet.

Roy Livesey's main pre-occupation over the last 10 years, to 2008 approximately, seems to have been to produce a 700+ page tome in order to discredit the late Alberto Rivera⁸¹.

I learned of the length of that work from an associate of Livesey's down in Dorset, with whom I no longer have contact, so unfortunately I can't confirm this information although I believe it to be correct. I think that the Bury House Christian Bookshop catalogue listed a much-abridged version of this volume, of 52 pages in length, just above Livesey's book on *The King James Only Deception from America* and Livesey insisted that the *full story...is still not published*. Livesey and/or the catalogue did not disclose the length of the *full story* as I recall but it is clear that Livesey was forced to lower his sights considerably in order to get something in print.

All of that of course, in 2022, is now history. As indicated the shop no longer exists and Amazon does not even list Livesey's anti-Alberto treatise as currently unavailable.

Rome published her own apparent rebuttal of Chick and Alberto⁸². It was a special report found at the time i.e. 2008 on the *Catholic Answers* site entitled *Chick Tracts – Their Origin and Refutation*. As you see from the reference, the page no longer exists.

In the meantime, as noted, the Lord continues to sustain Chick Publications and Alberto's testimony.

In sum, as the Lord said:

Matthew 7:17 ***“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.”***

Matthew 7:19 ***“Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”***

Matthew 7:20 ***“Wherefore by their fruits ye shall know them.”***

Appendix 2

Additional Changes in the NKJV

The following readings have been brought to my attention as ‘errors’ in the 1611 Authorized Holy Bible that have supposedly been ‘corrected’ by the NKJV.

These readings are “Joshua” Acts 7:45, Hebrews 4:8 versus **“Jesus,”** “righteous act” Romans 5:18, “righteous acts” Revelation 19:8 versus **“righteousness.”**

Concerning **“Jesus”** versus “Joshua” in Acts 7:45, Hebrews 4:8, see the following evaluation, including Dr Ruckman’s^{83, 84, 85} comments. Note that the correct page number for his Acts Commentary is 255, not 225 as in earlier editions of ‘O Biblios.’ My apologies for the oversight.

The Greek text (any Greek text anywhere) says Iesou (Greek for “Jesus”), and if your “Bible” says “Joshua”, you have an inferior translation produced by inconsistent critics who cared nothing about ANY Greek text in a showdown. God the Holy Spirit wrote “Jesus”...to remind you that when Jesus returns He enters the land of Canaan by the same route Joshua entered, attacking a cursed city (Revelation 17, 18) after a seven year period (Joshua 6:15). His rule will be a military dictatorship (Psalm 110, Revelation 20), as Joshua’s was, and the celestial phenomena of Joshua 10:12 will accompany His Advent (Matthew 24:29, Luke 21:25). Furthermore, the Jews will divide the land (Ezekiel 40-48) and repossess it at this time.

*Moral: where scholars find “mistakes” in the King James Bible, the HOLY SPIRIT has often given an ADVANCED REVELATION expressly for the purpose of confounding the “leading authorities who agree.” Moreover, Joshua 5:13-15 and Exodus 23:21 reveal that **“the captain of the Lord’s host”** is **“the captain of their salvation”** Hebrews 2:10, JESUS, to Whom Joshua was subordinate for the entire campaign, Joshua 4:14, 6:27, 7:6-13, 10:25, 42.*

The word⁸⁶ in question with respect to Romans 5:18 and Revelation 19:8 is *dikaioma*, for which “righteous act(s)” is reckoned to be a superior translation than **“righteousness,”** for which the usual word is *dikaioisune*. However, *dikaioma* is also found in Romans 2:26, 8:4. The 1611 Authorized Holy Bible has **“righteousness”** in each of these verses, as in Romans 5:18 and Revelation 19:8 but the NKJV has “righteous requirements” and “righteous requirement” respectively.

The NKJV translation of *dikaioma* is therefore inconsistent, i.e. incorrect, in at least 2 of these 4 verses because by inspection, an “act” is essentially different from a “requirement.” Again, by inspection, the consistent use of **“righteousness”** in all 4 verses by the 1611 Authorized Holy Bible covers all the possibilities raised by the underlying word *dikaioma*.

It should be remembered that differences in Greek words that occur in the New Testament do not always have to be maintained in English. The earlier work pp 9-20 has illustrated that principle with respect to the various words for **“hell,”** i.e. *gehenna, hades, tartarus*. Other examples include *agapao* and *phileo* for **“love”** as in John 21:15-17 and *gramma* and *graphe* for **“scripture(s)”** in 2 Timothy 3:15, 16.

The King’s men clearly understood this principle better than any group of modern translators.

Comparison of the English bibles that preceded the 1611 Authorized Holy Bible and the 1611 Authorized Holy Bible versus the NIV, NKJV with respect to those 4 four verses; Acts 7:45, Hebrews 4:8, together with Romans 2:26, 8:4 yields interesting results. See **Table A1**.

Table A1
Pre-1611 English Bibles and the AV1611 versus the NIV, NKJV, Contemporary Spelling

Verse	Wycliffe	Tyndale	Coverdale	Great	Matthew
Acts 7:45	<i>Jesus</i>	<i>Joshua</i>	<i>Joshua</i>	<i>Joshua</i>	<i>Joshua</i>
Heb. 4:8	<i>Jesus</i>	<i>Joshua</i>	<i>Joshua</i>	<i>Joshua</i>	<i>Joshua</i>
Rom. 2:26	<i>righteousness</i>	<i>right things</i>	<i>right things</i>	<i>right things</i>	<i>right things</i>
Rom. 5:18	<i>righteousness</i>	<i>justifying</i>	<i>righteousness</i>	<i>righteousness</i>	<i>justifying</i>
Rom. 8:4	<i>justifying</i>	<i>righteousness required</i>	<i>righteousness required</i>	<i>righteousness</i>	<i>righteousness required</i>
Rev. 19:8	<i>justifyings</i>	<i>righteousness</i>	<i>righteousness</i>	<i>righteousness</i>	<i>righteousness</i>

Table A1 Continued
Pre-1611 English Bibles and the AV1611 versus the NIV, NKJV, Contemporary Spelling

Verse	Geneva	Bishops'	AV1611	NIV	NKJV
Acts 7:45	<i>Jesus</i>	<i>Jesus</i>	<i>Jesus</i>	<i>Joshua</i>	<i>Joshua</i>
Heb. 4:8	<i>Jesus</i>	<i>Jesus</i>	<i>Jesus</i>	<i>Joshua</i>	<i>Joshua</i>
Rom. 2:26	<i>ordinances</i>	<i>ordinances</i>	<i>righteousness</i>	<i>law's requirements</i>	<i>righteous requirements</i>
Rom. 5:18	<i>justifying</i>	<i>righteousness</i>	<i>righteousness</i>	<i>righteous act</i>	<i>righteous act</i>
Rom. 8:4	<i>righteousness</i>	<i>righteousness</i>	<i>righteousness</i>	<i>righteous requirement</i>	<i>righteous requirement</i>
Rev. 19:8	<i>righteousness</i>	<i>righteousness</i>	<i>righteousness</i>	<i>righteous acts</i>	<i>righteous acts</i>

Notes

1. Bold type has been used where the bible agrees directly with the 1611 Authorized Holy Bible.
2. Wycliffe consists of the parallel online 1385, 1395 Editions.
3. Geneva is the 1587 online Edition. The 1599 Edition⁸⁷ reads with the 1587 Edition in all 6 verses.

Table A1 shows that of 42 readings from 6 verses compared across 7 pre-1611 bibles, 20 out of 42 agree directly with the 1611 Authorized Holy Bible. The proportion rises to 9 out of 12 readings when the last of the pre-1611 bibles, Geneva and Bishops', are considered separately.

8 out of 42 pre-1611 readings agree directly with the NIV, NKJV i.e. "*Joshua*" in Acts 7:45, Hebrews 4:8 in the Tyndale, Coverdale, Great, Matthew bibles. The proportion drops to zero when the last of the pre-1611 bibles, Geneva and Bishops', are considered separately.

The NIV, NKJV readings agree against the 1611 Authorized Holy Bible in 5 of the 6 verses listed; Acts 7:45, Hebrews 4:8, Romans 5:18, Revelation 19:8 and neither the NIV nor the NKJV matches the 1611 Authorized Holy Bible in Romans 2:26.

The NKJV is of course one of Mr Amué's multiple authorities. See Mr Amué's point XIV, his comment *I do not recommend [the AV] as first choice any more. The New King James Version gets first choice in English*, pp 17, 20 of this work and p 5 of the earlier work.

It is instructive therefore to see Mr Amué's *first choice in English* agreeing so closely with *the Alexandrian Versions* that Mr Amué declares to be *corrupt*, first letter, page 3, last paragraph.

In sum, the **Table A1** results match those of a more extensive study **English Reformation to Last Days Apostasy** which is attached.

English Reformation to Last Days Apostasy – To and From the AV1611⁸⁸

Verse	WY	TY/C	BIS	GEN	AV	DR/ CR	RV	JB/N	NWT	NAS	NIV	NKJ
Gen. 50:20									2013			
1 Sa. 10:24												
2 Sa. 8:18												
1 Ki. 10:28												
1 Chr. 5:26								NJB				
Is. 65:11												
Am. 4:4												
Mat. 19:18												
Mat. 27:44												
Mark 6:20												
Mark 9:18												
Luke 18:12												
Acts 5:30												
Acts 7:45												
Acts 12:4												
Acts 19:2						DR						
Acts 22:9a												f.n.
Acts 22:9b												
Ro. 3:4, 6												
Ro. 3:31												
Ro. 6:2, 15												
Ro. 7:7, 13												
Ro. 8:16												
Ro. 8:26												
Ro. 9:14												
Ro. 11:1												
Ro. 11:11												
Ro. 13:9a												
Ro. 13:9b												f.n.
1 Cor. 4:4												
Heb. 4:8												
Heb. 9:7												
Heb. 10:23												
James 3:2						CR						
Departures	16	12	6	6	0	14/14	21	33/34	32/33	36	35	32/34
% Depart.	43	32	16	16	0	38/38	57	89/92	86	97	95	86/92

Notes:

1. The table lists 37 passages of scripture that James White designates as *Problems in the KJV*⁸⁹.
2. James White insists that the modern versions, NIV, NASV, NKJV, largely correct these “*problems*” and that these 37 passages are typical of modern ‘improvements’ over the AV1611. This writer’s review of White’s book shows that they are not⁹⁰.
3. These 37 passages have therefore been used for comparison with the AV1611 for pre-1611 and post-1611 bibles to show that White’s ‘improvements’ are apostasy.
4. The table lists the results for comparison of these 37 passages with the AV1611 for 17 bibles in total. Readings are omitted but may be checked via the sources listed.
5. A clear cell denotes agreement between the specified bible and the AV1611 with respect to the sense of the reading, although the wording may differ.
6. A shaded cell denotes departure of a bible from the AV1611. Marked cells denote:
 2013 – the 2013 NWT departs from the AV1611, the 1984 NWT does not.
 CR - the Challoner’s Revision departs from the AV1611, the 1610 DR does not.
 DR - the 1610 DR departs from the AV1611, the Challoner’s Revision does not.
 f.n. – the NKJV f.n. footnote departs from the AV1611, the NKJV text does not.
 NJB - the NJB departs from the AV1611, the JB does not.
7. 5 pre-1611 bibles have been used with the 1611 and current i.e. 2011+ AV1611s; WY, Wycliffe, TY/C, Tyndale/Coverdale in the Old Testament, BIS, Bishops’, GEN, Geneva. No changes exist for the 37 passages for the 1611, 2011+ AV1611 Texts. See **References** for sources.
 WY, TY/C, BIS, GEN, 1611, 2011+ AV1611s.
8. 12 post-1611 bibles have been used; DR/CR, Douay-Rheims 1610 and Challoner’s Revision 1749-1752, RV, Revised Version, JB/N, Jerusalem and New Jerusalem Bibles, NWT, 1984, 2013 New World Translations, NASV, 1977, 1995 New American Standard Versions, NIV, 1984, 2011 New International Versions, NKJ, New King James Version. No changes exist for the 37 passages for the 1977, 1995 NASVs, 1984, 2011 NIVs. See **References** for sources.
 DR/CR, RV, NIVs, NASVs, NKJV, NWTs, JB, NJB.
9. The table shows that divergence of the pre-1611 bibles from the AV1611 Text for the 37 passages decreases markedly as successive translations appear. The corresponding increasing convergence of the pre-1611 bibles with the AV1611 parallels the advance of the English Reformation from its inception in the 14th century to its maturity in the 16th century, followed by its crowning achievement early in the 17th century - the AV1611 Holy Bible.
10. The table shows further that the post-1611 bibles not only diverge increasingly from the AV1611 Text, with Rome and Watchtower but the ‘fundamentalist’ versions, NIV, NASV, diverge from the AV1611 even more than today’s Papist and JW versions, changing well over 90% of the test passages. Even the ‘conservative’ NKJV is the same, with over 85% departures, typical for AV1611 versus NKJV comparisons if NKJV f.n.s. are included – 30%+ is typical for NKJV text-only departures from the AV1611, considerably less but still appreciable. In sum, the accelerating departure of the post-1611 bibles from the AV1611 corresponds to the deepening apostasy of the church in these last days. *All* modern bibles are germane to this apostasy.

Appendix 3

The 1611 Authorized Holy Bible – to be Superseded by the RAV/NKJV?

Norwich Reformed Church makes these statement on the scriptures⁹¹ emphases and italics in source.

...Within the English heritage of the Authorised Version (1611), we recommend the New King James Bible (1982) for modern use...

(3) WHICH BIBLE?

...Since so many translations and versions are available, does it matter which one we choose? If so, how do we decide?

1. Choosing a Bible

1. Covering a period of about 1600 years, God's Word was revealed in the Hebrew Old Testament and the Greek New Testament. Latin was also the language of the Roman Empire during the time of Christ.

See Luke 23: 38; Acts 21:37; 26:14-15

2. Unless we all learn Hebrew and Greek, we are dependent on the skills of translators. Even when the scholars differ, there is widespread agreement that the vast majority of ancient manuscripts are faithful copies of God's Word 'as originally given'. God has 'providentially preserved' His Word for all generations.

See 2 Kings 22: 8-13; 2 Timothy 3: 16; 4:13; Revelation 1: 11; Psalm 100: 5

3. While the vast majority of translations provide accurate and faithful versions of God's inspired, inerrant Word, no single translation is totally perfect. Despite its overall excellence and accuracy, even the *Authorised King James Version* (AV, 1611) has some inaccuracies. For instance, in Acts 12:4, 'Easter' (a rather pagan idea) should be 'passover' since the Greek is pascha. In Hebrews 4:8, 'Jesus' should be 'Joshua'. In Hebrews 10:23, 'faith' should be 'hope'.

See Acts 12:4; Hebrews 4:8; 10:23 (in the New King James Version)

4. Many alternative modern versions are available. These include the now widely-used New International Version (NIV, 1978), the Revised Authorised/New King James Version (RAV/NKJV 1982) and the recently published English Standard Version (ESV 2001).

5. We recommend the RAV/NKJV. Why? To cut a very long story very short indeed, its Greek textual basis is sounder than the other versions. Dating from the 19th century, dubious manuscript discoveries led to serious translation errors. The otherwise sound basis of the AV was set aside in favour of new editions of the Greek which undermined basic truth about our Lord Jesus Christ. The Word of God was corrupted, aided by commercially-attractive motives.

See 2 Corinthians 2:17; 2 Peter 3:15-16

6. What impact has all this had? While 99% agreement exists in all Bibles, significant text variants have produced doubt-inducing marginal and main text changes in most modern versions. Most serious are those that undermine the deity of Christ, e.g. Mark 1:1 ('the Son of God' is deleted); Acts 20:28 ('Lord' should be 'God'); Romans 14:10 ('God' should be 'Christ'); 1 Timothy 3:16 ('He' should be 'God'). The last twelve verses of Mark's into question (see usual footnotes). Acts 8:37 has been deleted, along with 1 John 5:7. These last two texts, while absent from some Greek manuscripts, are present in others. As for the other correct text readings, they are confirmed by quotations from the early church Fathers whose writings predate the dubious texts appealed to by advocates of several modern Bible versions.

See all the texts referred to in the NKJV...

End of citations

Concerning NRC's recommendation of the NKJV for modern use, Dr Edward F. Hills⁹² has this response. Although written before the publication of the NKJV, Dr Hills's words are timely, nevertheless, his passing reference to the Septuagint notwithstanding. Note that Dr Hills's statement and that of Dr Ruckman which follows it, are not aimed at the textual basis of the scriptures as such but at the suitability of the *language*, in this case English, that conveys the scriptures. It follows that their criticisms of modern speech bibles are just as applicable to the NKJV as they are to the various modern versions mentioned, e.g. Goodspeed, RSV, NEB.

Dr Hills writes.

Obsolete Words in the King James Version —How to Deal with Them

But are there still obsolete words in the King James Version or words that have changed their meaning? Such words do indeed occur, but their number is relatively small. The following are some of these archaic renderings with their modern equivalents:

<i>by and by, Mark 6:25</i>	<i>at once</i>
<i>carriages, Acts 21:15</i>	<i>baggage</i>
<i>charger, Mark 6:25</i>	<i>platter</i>
<i>charity, 1 Cor. 13:1</i>	<i>love</i>
<i>chief estates, Mark 6:21</i>	<i>chief men</i>
<i>coasts, Matt. 2:16</i>	<i>borders</i>
<i>conversation, Gal. 1:13</i>	<i>conduct</i>
<i>devotions, Acts 17:23</i>	<i>objects of worship</i>
<i>do you to wit, 2 Cor. 8:1</i>	<i>make known to you</i>
<i>fetch a compass, Acts 28:13</i>	<i>circled</i>
<i>leasing, Psalm 4:2, 5:6</i>	<i>lying</i>
<i>let, 2 Thess. 2:7</i>	<i>restrain</i>
<i>lively, 1 Peter 2:5</i>	<i>living</i>
<i>meat, Matt. 3:4</i>	<i>food</i>
<i>nephews, 1 Tim. 5:4</i>	<i>grandchildren*</i>
*The wider meaning includes both grandchildren and the modern usage as descendants ⁹³ .	
<i>prevent, 1 Thess. 4:15</i>	<i>precede</i>
<i>room, Luke 14:7-10</i>	<i>seat, place</i>
<i>scrip, Matt. 10:10</i>	<i>bag</i>
<i>take no thought, Matt. 6:25</i>	<i>be not anxious</i>

There are several ways in which to handle this matter of obsolete words and meanings in the King James Version. Perhaps the best way is to place the modern equivalent in the margin [as Dean Burgon suggested, p 12 of this work]. This will serve to increase the vocabulary of the reader and avoid disturbance of the text. Another way would be to place the more modern word in brackets beside the older word. This would be particularly appropriate in Bibles designed for private study.

Why the King James Version Should be Retained

But, someone may reply, even if the King James Version needs only a few corrections, why take the trouble to make them? Why keep on with the old King James and its 17th-century language, its 'thee' and 'thou' and all the rest? Granted that the Textus Receptus is the best text, but why not make a new translation of it in the language of today? In answer to these objections there are several facts which must be pointed out.

In the first place, the English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style. And the observations of W. A. Irwin (1952) are to the same purport. The King James Version, he reminds us, owes its merit, not to 17th-century English — which was very different — but to its faithful translation of the original. Its style is that of the Hebrew and of the New Testament Greek. Even in their use of 'thee' and 'thou' the translators were not following 17th-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural 'you' in polite conversation.

In the second place, those who talk about translating the Bible into the language of today never define what they mean by this expression. What is the language of today? The language of 1881 is not the language of today, nor the language of 1901, nor even the language of 1921. In none of these languages, we are told, can we communicate with today's youth. There are even some who feel that the best way to translate the Bible into the language of today is to convert it into folk songs. Accordingly, in many contemporary youth conferences and even worship services there is little or no Bible reading but only crude kinds of vocal music accompanied by vigorous piano and strumming guitars. But in contrast to these absurdities the language of the King James Version is enduring diction which will remain as long as the English language remains, in other words, throughout the foreseeable future.

In the third place, the current attack on the King James Version and the promotion of modern-speech versions is discouraging the memorization of the Scriptures, especially by children. Why memorize or require your children to memorize something that is out of date and about to be replaced by something new and better? And why memorize a modern version when there are so many to choose from? Hence even in conservative churches children are growing up densely ignorant of the holy Bible because they are not encouraged to hide its life-giving words in their hearts.

In the fourth place, modern-speech Bibles are unhistorical and irreverent. The Bible is not a modern, human book. It is not as new as the morning newspaper, and no translation should suggest this. If the Bible were this new, it would not be the Bible. On the contrary, the Bible is an ancient, divine Book, which nevertheless is always new because in it God reveals Himself. Hence the language of the Bible should be venerable as well as intelligible, and the King James Version fulfills these two requirements better than any other Bible in English. Hence it is the King James Version which converts sinners soundly and makes of them diligent Bible students.

In the fifth place, modern-speech Bibles are unscholarly. The language of the Bible has always savored of the things of heaven rather than the things of earth. It has always been biblical rather than contemporary and colloquial. Fifty years ago this fact was denied by E. J. Goodspeed and others who were pushing their modern versions. On the basis of the papyrus discoveries which had recently been made in Egypt it was said that the New Testament authors wrote in the everyday Greek of their own times. This claim, however, is now acknowledged to have been an exaggeration. As R. M. Grant (1963) admits the New Testament writers were saturated with the Septuagint and most of them were familiar with the Hebrew Scriptures. Hence their language was not actually that of the secular papyri of Egypt but bibli-*

cal. Hence New Testament versions must be biblical and not contemporary and colloquial like Good-speed's version.

Finally, in the sixth place, the King James Version is the historic Bible of English-speaking Protestants. Upon it God, working providentially, has placed the stamp of His approval through the usage of many generations of Bible-believing Christians. Hence, if we believe in God's providential preservation of the Scriptures, we will retain the King James Version, for in so doing we will be following the clear leading of the Almighty.

*Not so⁹⁴

See these references for additional insight into definitions of the meanings of words in the 1611 Authorized Holy Bible⁹⁵.

With reference to HRH Charles, Prince of Wales, Dr Ruckman⁹⁶ writes, his emphases.

*According to the Prince of Wales, who is destined to be the next **head** of the Church of England, Modern English is a wasteland of clichés, obscenity, and banality. The English Prince, who comes from the land of the **Authorized Version**, that produced the English Protestant Reformation, declares that the English language has become impoverished, sloppy, and limited, a dismal wasteland (the Daily Telegraph, Dec. 20, 1989, no. 41,832). The Prince accused the editors of the **New English Bible** and the **Revised Standard Version** of making changes in the **Authorized Version**, just to lower the tone, and believing that the rest of us wouldn't get the point if the word of God was a bit over our heads. The Prince went on, the word of God is **supposed to be a bit over our heads**, elevated as God is. Never heard it put better anywhere. It will never be said to anybody over here any better...This is the King with the King's English, and **where the word of a King is, there is power** [Ecclesiastes 8:4a].*

"God save the King" 1 Samuel 10:24, 2 Samuel 16:16, 2 Kings 11:12, 2 Chronicles 23:11.

Don't look for that expression in the NKJV. It isn't there. How the NKJV alternative qualifies as an updated 'improvement' is unclear.

Concerning NRC's recommendation of the **RAV/NKJV** see p 3 of the earlier work, the attached study **English Reformation to Last Days Apostasy – To and From the AV1611** and these references.

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store.kjv1611.org/ *About The "New" King James Bible* by Dr Peter S. Ruckman

Concerning NRC's errors with respect to Acts 12:4, Hebrews 4:8 see pp 21-25 of the earlier work and pp 23-24 of this work. For Hebrews 10:23 see this extract⁹⁷.

Hebrews 10:23⁹⁸

Dr Ruckman proceeds with his answer to White's objection to Hebrews 10:23⁹⁹ as found in the AV1611, his emphases.

The word "faith" here should have been "hope" (Greek eipidos, from eipis)...

White's typical comments are that the AV reading "is difficult to understand" and "leaves most people wondering as well"...I never met any Christian who was "left wondering" at the "faith" of Hebrews 10:23, especially since the immediate context (vs. 22) and the nearest context are dealing with FAITH (Heb. 11:1-30, 10:22, and 10:38)...

Hebrews 10:23 is a simple case where a word that normally has been translated one way is now translated another way. Instances in the corrupt Bibles that White recommends are so numerous, no one could list them on five pages. For example, in the NIV, the Greek for "fornication" (Greek pornei) is translated as "marital unfaithfulness" in Matthew 5:32, "sexual immorality" in Matthew 19:9, "illegitimate children" in John 8:41, "evil" in Romans 1:29, and "sexual sin" in 2 Corinthians 12:21.

This was the NIV: six different ways to translate one word, and White says TWO different ways of translating "eipidos" is an ERROR. The NIV, that White recommends to high heaven, says that porneias is "sexual immorality" twelve times and then says it's "adultery" in Revelation 2:22...

*The word "hope" in the New Testament, for the child of God, is a word used many times for the Rapture of the Body of Christ, where the Christian will receive a new body...Titus 2:13, 1 John 3:1-3. Our HOPE is a **person**...The passage in Hebrews 10:16-25 is NOT Christ coming for any Christian on this earth. The "day" spoken of in 10:25 is a day where **Israel** is judged (vs. 30), and the Lord's coming is in **judgement** (vs. 37) as found in Malachi 4:1-4. Hebrews is aimed at **Hebrews**. (White could never figure that one out, either)...*

*Nobody ever held fast to a "profession of hope." Timothy's "good profession" (1 Tim. 6:12) before "many witnesses" was his profession of FAITH in Jesus Christ. Notice the identical profession in Hebrews 4:14. Our FAITH in Someone is our profession which we must "hold fast." You don't go round declaring "I hope I'm saved, I hope I'm saved, I hope I'm saved." **That** profession is worthless. The faith in Christ that the Hebrew is exhorted to "hold fast" in Hebrews 10:23 ("our faith") is defined in verses 16-22: it is immediate access to Jesus Christ in the third heaven because of His blood atonement...*

*Perhaps Gerhard Kittel, Theological Dictionary of the New Testament, p 531-2, can help White out..."The definition of PISTIS (Faith, more than ninety times in the New Testament) as...in Hebrews 11:1 is quite in keeping with the Old Testament inter-relating of PISTUEIN (to **believe**) and ELPIZEIN...as well as ELPIS ("hope")...With PISTIS (faith), ELPIS (hope), this constitutes Christian experience...what is denoted by ELPIS (hope) can be included in PISTIS (faith)."*

So the AV had the correct word since it included BOTH words, and White's doll babies (NIV and NASV) were just sorry displays of Beginner's Greek Grammar...Correct White's Greek (eipidos) with the English ("faith") in Hebrews 10:23.

Note that though not a Bible believer¹⁰⁰, even Kittel acknowledges the AV1611 reading as accurate.

Concerning White's opinion that *Literally, the first term should be translated "confession,"* the word "**confession**" is used in the scriptures with respect to confession of sin; Joshua 7:19, 2 Chronicles 30:22, Ezra 10:11, Daniel 9:4 and as "**confess**" in 1 John 1:9 and elsewhere in both Testaments, e.g. Leviticus 5:5, Nehemiah 1:6, Matthew 3:6, Acts 19:18, as "**confessing**" and "**confessed**" respectively. Where it is used in Romans 10:10, and as "**confess**" in verse 9, the context includes the saved sinner acknowledging that the Lord Jesus Christ died for his sins. The word "**confess**" is used several times in the New Testament to denote that the Lord Jesus Christ is the true Messiah, Matthew 10:32, Luke 12:8, John 9:22, 12:42 and by implication He Who would "**save his people from their sins**" Matthew 1:21 in contrast to "**the law of the fathers**" Acts 22:3, thus incurring 'excommunication,' or expulsion from the synagogue.

The Lord Jesus Christ "**before Pontius Pilate witnessed a good confession**" 1 Timothy 6:13, when Pilate asked Him a specific question "**Art thou the King of the Jews...Art thou a king then?**" John 18:33-

37. Like John the Baptist, who was also asked specific questions, Jesus **“confessed, and denied not: but confessed”** John 1:20.

“Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.”

Pilate was convinced. See John 18:39.

“Will ye therefore that I release unto you the King of the Jews?”

The term **“confession,”** therefore, has particular connotations that differentiate it from the term **“profession,”** even if the distinction may be fine.

For example, Timothy **“professed a good profession before many witnesses”** 1 Timothy 6:13. His profession was like the Lord’s confession, verse 13 but instead of an answer to a specific question, such as that posed by Pilate, Timothy’s **“profession”** would have been that of what Paul described as **“the unfeigned faith that is in thee”** 2 Timothy 1:5. Timothy’s profession was therefore like that of Hebrews 10:23. The AV1611 is correct in both passages and White is wrong.

Dr Holland^{101, 102} has these informative comments on Hebrews 10:23.

“Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)” (Hebrews 10:23).

The common word for “faith” is the Greek word “pistis.” However, the word used here is “elpidos” which is translated as “hope.”

“The KJV translation of Hebrews 10:23 leaves most people wondering as well. The KJV has the phrase ‘the profession of our faith.’ Literally the first term should be translated ‘confession,’ but it is the KJV’s very unusual translation of the Greek term ‘hope’ as ‘faith’ that is difficult to understand. The Greek term appears thirteen times in the TR, and each time it is translated ‘hope’ with this one exception.” (The King James Only Controversy, p. 226).

This does not mean that it is a mistranslation. In fact, the KJV translators stated that they were not bound by strict word counts and that sometimes the context demands that the same Greek word be translated differently. The English words “faith” and “hope” carry the idea of trust, assurance that what has been told will occur. The Thesaurus for my Microsoft Works has for the word “hope,” “confidence: faith, reliance, trust, belief, assurance.” Further, there is within Scripture a clear connection between faith and hope. “Faith is the substance of things hoped for” (Hebrews 11:1). Notice the clear Biblical connection of faith with hope. The Scripture states, “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” (Romans 5:2). And in reference to Abraham, the word of God says,

“Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara’s womb” (Romans 4:18-19).

We are saved by hope (Romans 8:24) and yet we are saved by grace through faith (Ephesians 2:8). We are told to place our faith and hope in God (1 Peter 1:21). The context of Hebrews chapter ten informs us that we are to have full assurance of faith (vs.22) and the One we are trusting is “faithful” (vs. 23). The context of the Greek word “elpis” in this verse can be expressed by the English words faith, hope, or trust. The Wycliffe Bible Commentary, even though it cites the American Standard Version, says of this verse:

“Confession of our hope (ASV). And unwavering confession of faith in the living Christ. God undergirds our hope by his own promises, for he is faithful who promised. This then speaks of further affirmation based upon faith in the faithfulness of God” (Nashville: The Southwestern Company, 1962, p. 1420).

Kittel notes the comparison of faith and hope when defining the Greek word “elpis” (hope). He even notes that in the Greek LXX there is an “interrelating” of the two Greek words for faith and hope.

“If hope is fixed on God, it embraces at once the three elements of expectation of the future, trust, and the patience of waiting. Any one of these aspects may be emphasized. The definition of pistis as elpizomenon upostasis in H[e]b[rews] 11:1 is quite in keeping with the OT interrelating of pisteuein and elpizein and the usage of the LXX, which has upostasis as well as elpis” (Theological Dictionary Of The New Testament, Vol. II. p. 531).

Faith, trust, and hope are used interchangeably. A related word of elpis (hope) is elpizo. It is translated as “hope” in places such as Luke 6:34 and Romans 8:25. However, it is mostly translated as “trust” in places such as Matthew 12:21 and Romans 15:24. A related word of pistis (faith) is pistuo. It is translated as “believe” in places such as Matthew 8:13 and John 3:16. However, it is also translated as “trust” in 1 Timothy 1:11 (as is another form of it in 1 Thessalonians 2:4 which is translated as “trust”).

The context of Hebrews chapters ten and eleven, demands that this type of trust be translated as “faith” instead of its normal translation of “hope.” Also, since we are told to “hold fast the profession” we must compare the Scriptures to know that our profession deals with “faith” (1 Timothy 6:12).

White has clearly not examined Hebrews 10:23 in anything like the depth that Drs Ruckman and Holland have.

End of extract

In sum, the Lord’s one Book **“the book of the LORD”** is as Jonathan Richmond¹⁰³ shows.

*The espousal of a particular translation being equal to or superior to the **King James** leaves one in a precarious position in relation to Bible believers versus the Alexandrian Cult. Bible believers believe that the **King James (Authorized Version)** is the perfect, inerrant words of God and is the final authority...*

The Greek Textus Receptus (any edition) is not superior to English. It was an interim, early New Testament, a stepping stone to the purification of the words of God in English. The world does not speak Greek and never will again...

Jonathan Richmond concludes with a rebuke to ‘originals-onlyists’ and ‘Greekiolators’:

*So then **your** brain determines which is correct; **your** brain is the final authority; **you** have made **yourself** equal to God i.e. **“I will be like the most High”** Isaiah 14:14.*

Concerning therefore Mr Amué’s fixation, pp 2, 20 of this work, that *God wrote one book and called it the Holy Bible...the Old Testament in Hebrew known as the Masoretic Text and the New Testament in Greek known as the Received text (aka Textus Receptus)...*The New King James Version gets first choice in English. The Masoretic and Received Text that is published by the Trinitarian Bible Society is recommended to advanced scholars and NRC’s recommendation of the **RAV/NKJV**, as Jeremiah lamented:

“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein” Jeremiah 6:16.

King James English Originals¹⁰⁴

Introduction

“the new testament” 2 Corinthians 3:6 reveals *translations “given by inspiration of God”* 2 Timothy 3:16 as *spoken originals*. See Revelation 5:13, 14:6-7 and context *noting that the fulfilment of those scriptures is still future*. Note further that the speech of Revelation 5:13, 14:6-7 and context cannot be Hebrew, said to be the language of heaven on the basis of Acts 26:14, because, as indeed Acts 26:14 itself bears witness, the expression *“in the Hebrew tongue”* Acts 21:40, 22:2, 26:14 identifies Hebrew speech in *“the new testament”* 2 Corinthians 3:6. Moreover, Acts 21:40, 22:2 were spoken on *earth, not in heaven*. No such identification is applied to Revelation 5:13, 14:6-7 and context.

Revelation 5:13

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Revelation 5:13 is interpreted by Philipians 2:10-11 **“That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”** and Revelation 18:17, 19 **“For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off...And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.”** Note that Revelation 18:17, 19 are not consecutive with Revelation 5:13.

Because Revelation 5:13 is yet future, **“every creature”** will not speak Koine Greek, even though John wrote down the speech **“Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever”** in Koine Greek. Koine Greek is a *dead language*¹⁰⁵ as even Dr DiVietro admits¹⁰⁶ **“But the word of the Lord endureth for ever”** 1 Peter 1:25.

The speech of Revelation 5:13 must therefore, like *“the speech of Lycaonia”* Acts 14:11, consist of *spoken originals “given by inspiration of God”* 2 Timothy 3:16 that were translated in *“the third heaven”* 2 Corinthians 12:2 into Koine Greek so that John could receive, understand and record what the voices will say in unison. *Those spoken originals later become written translations or indeed back translations “given by inspiration of God”* 2 Timothy 3:16 - with 1 Peter 1:25 - *from Koine Greek*.

Revelation 5:13 is therefore more evidence that gives the lie to Dr DiVietro’s notion¹⁰⁷ that inspiration of translations is found nowhere in the New Testament. Consider now Revelation 14:6-7, in context.

Revelation 14:6-7

“And I saw another angel fly 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.”

Like Revelation 5:13, fulfilment of Revelation 14:6-7 and context is future and, according to 1 Peter 1:25, the speech of Revelation 14:6-7 and context *cannot* be Koine Greek. The implications of Revelation 5:13, 14:6-7 and context with respect to *spoken originals “given by inspiration of God”* 2 Timothy 3:16 *later becoming translations or back translations from Koine Greek* are therefore striking.

Striking Implications

The speakers in Revelation 5:13, 14:6-7 and context *speaking scripture* and must therefore *speaking King James English* as the pre-eminent *Biblical* language of ***“the time of the end”*** Daniel 8:17, 11:35, 40, 12:4, 9 or the *scriptural Lingua franca*^{108, 109}, other genuine Biblical texts being translations of King James English. With ***“his mouth as the mouth of a lion”*** Revelation 13:2, even ***“the beast”*** has to *speaking English*¹¹⁰. What follows is most compelling for anyone who believes what God said in Isaiah 46:9-10.

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:”

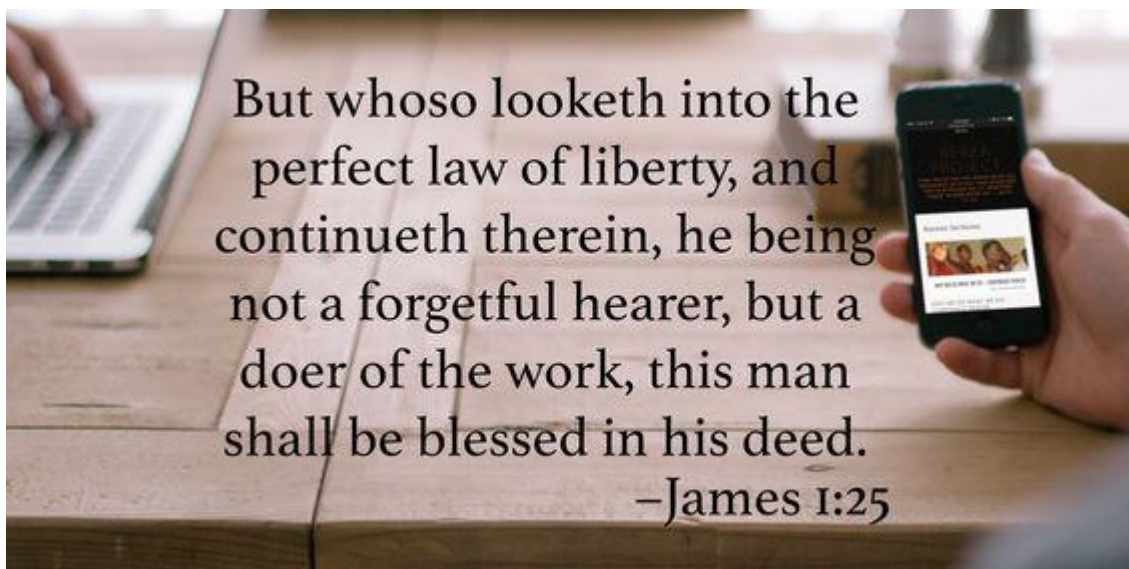
If John wrote down Revelation 5:13, 14:6-7 and context in Koine Greek as scripture ***“given by inspiration of God”*** 2 Timothy 3:16 (and the DBS Executive Committee would insist that he did), *then John’s Koine Greek ‘original’ must have been an inspired translation of an inspired spoken original in King James English because, as indicated, the spoken words of scripture in Revelation 5:13, 14:6-7 and context are future. The scripture speakers in Revelation 5:13, 14:6-7 and context, will not speak Koine Greek, a dead language, but will be able to speak King James English, as the Biblical lingua franca of the End Times, 1 Peter 1:25! King James English must be pre-eminent.*

In God’s timing, wisdom and power, the spoken inspired King James English original that John received prophetically almost 2,000 years ago, translated into Koine Greek, becomes the written inspired 1611 Authorized King James English Holy Bible translation historically and to the present day.

That is more proof that a translation can be inspired, since John’s Koine Greek original was a translation of the original inspired King James English in Revelation 5:3, 14:6-7 and context, now from Koine Greek written as a back translation “given by inspiration of God” 2 Timothy 3:16, 1 Peter 1:25.

Conclusion

The implications for translations as *spoken* originals ***“given by inspiration of God”*** 2 Timothy 3:16 *now the written King James English back translation from Koine Greek* merit prayerful reflection¹¹¹:



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