

# ***“O Biblios” – The Book - Overview***

(John Chrysostom AD 345-407)

Testimony to *“the scripture of Truth”* Daniel 10:21

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# 1

## What is the Bible?

“*O Biblios*” - The Book, John Chrysostom, AD 345-407<sup>1</sup>

This work is drawn from the author’s book

“*O Biblios*” – The Book Chapters 1-7<sup>2</sup>.

Further studies with a table are inserted. See these sites<sup>3</sup> for cover images.

Note that the term “*O Biblios*” – The Book really refers to *the Books*<sup>4</sup>.

### 1.1 Introduction

The question “***W(w)hence comest thou?***” Job 1:7, 2:2 could well be asked of the Bible. That question demands a right answer. The need for the right answer has never been more pressing than it is today. A famous preacher once said to his congregation – speaking of the 1611 Authorized King James Holy Bible:

*This Bible is God’s Bible; and when I see it, I seem to hear a voice springing up from it, saying, “I am the book of God: man, read me. I am God’s writing: open my leaf, for I was penned by God...” Wise and foolish, babes and men, grey-headed sires, youths and maidens, — I speak to you, I plead with you, I beg of you respect your Bibles and search them out...go home and read your Bibles...Oh, book of books! And wast thou written by my God? Then will I bow before thee. Thou book of vast authority, thou art a proclamation from the Emperor of Heaven...for he has written this book himself...let us love it; let us count it more precious than much fine gold - Charles Haddon Spurgeon<sup>5</sup>*

In spite of this exhortation, many Christians now believe that the popular, modern bible translations are superior to the Authorized Holy Bible, known simply as the Authorized Version or ‘King James’ Version, because they are based on a superior Greek text. This belief no doubt stems in large part from the views expressed in the Prefaces of the modern translations, where sweeping allusions to *the best Greek text* or *the best available Greek text* or *the earliest and best manuscripts* may be found. In fact, the Greek text upon which most of the modern New Testaments are based is actually a corrupt text devised by the Gnostic philosophers of Alexandria, Egypt, chief of whom was Origen (184-254 AD). See these works<sup>6</sup> for much of the Biblical textual information that follows.

Less than 10 percent of extant Greek manuscripts of the New Testament conforms to this corrupt text. Historically, the true text emanates from Antioch of Syria (Acts 11:26, 13:1, 2) and has been preserved not only in the vast majority of Greek manuscripts but also in various faithful early translations, such as the Old Latin, Old (Peshitta) Syriac and Gothic. These translations, together with

the Syrian manuscripts, constitute the Bibles of the true believers during the Dark Ages and on into the Reformation. Other valuable witnesses to the Syrian text as the true text type are early Christian writers, known as church ‘fathers.’ Even the Alexandrian manuscripts contain much of the Antiochan text.

This text eventually emerges in the 16<sup>th</sup> century as an edited Greek New Testament, later called the *Received Text* or *Textus Receptus*. Following numerous editions involving only minor modifications, the Textus Receptus re-appears in pure form in the 17<sup>th</sup> century as the Authorized Version of 1611, AV1611; in English, the language of the end times. Subsequent editions of the AV1611 differ from the 1611 Edition mainly\* in matters of spelling, punctuation and Italics, where obviously variation is possible without discrepancy. Allowing for correction of typographical errors by later editions, the actual TEXT of any AV1611 available today is the same as that of 1611. \*Minor word changes exist between the early AV1611 editions and the standard text published by Dr Blayney in 1769. See Chapter 5 of this work. These changes are listed in this source<sup>7</sup>.

The significance of the Received Greek Text should not, of course, be overestimated. It served mainly as an important *anti-Catholic* witness to the true text of scripture found in the vernacular Bibles of the time<sup>8</sup>. However, it has served that purpose satisfactorily over the centuries.

Throughout history, the Syrian text type, especially in its pure form as the AV1611, is invariably associated with great movements of the Spirit of God in revival, missionary outreach, social and material progress and with the lives and ministries of great men and women of God. The Alexandrian text type, by contrast, forms the basis for the ‘bibles’ of the Roman Catholic ‘Church’ via the Latin Vulgate of Jerome. It is thus always associated with spiritual deadness, social and moral degeneration, abominable idolatries and savage persecutions against true Bible believers, even to this day, as in Ulster\*, the Republic of Ireland, Latin America, Spain and the Philippines<sup>9</sup>.

\*Up until recently though it should always be remembered that Rome is never so dangerous as when appearing benign.

Persecution of Christians<sup>10</sup> worldwide is unrelenting and so is Catholic subversion that continues in its efforts to set up the Devil’s one-world government under the papal antichrist or the Beast of Revelation 13<sup>11</sup>.

Sadly, it is this Alexandrian text type which the Body of Christ in this last century has been deceived into accepting as *the oldest and best*. This deception stems from the conniving of Westcott and Hort, two Cambridge theologians who masterminded the 1881 Revision Committee which produced the Revised

Version, RV, progenitor of most of the modern translations. The success of the deception may be attributed mainly to the attitudes of born-again, fundamental, conservative, evangelical Christians who have shown more regard for naturalistic scholarship than for the living words of the living God.

Nevertheless, there remains a formidable body of witnesses for the AV1611, provided by the works of Burgon, Burton, Fuller, Gipp, Grady, Hills, Ray, Riplinger, Ruckman, Ward, the Trinitarian Bible Society and others.

John Burgon was a true Christian scholar and contemporary of Westcott and Hort, champions of the corrupt Catholic Codex B or Vaticanus manuscript<sup>12</sup>.

Dr David Otis Fuller was a pastor and Bible teacher for over fifty years and Chairman of the *Which Bible?* Society.

Drs Samuel Gipp and William Grady are seasoned Bible-believing Baptist pastors.

Dr Edward F. Hills was a graduate of Yale and Harvard Universities and another true Christian scholar<sup>13</sup>.

Jasper J. Ray was a business manager, missionary and Bible teacher. Brother Ray's work has been progressed by Dr Paul Heaton<sup>14</sup>. Dr Heaton is pastor of the Bible Baptist Church, Lupton, Michigan.

Norman Ward and Barry Burton are informed laymen whose books are invaluable primers<sup>15</sup>.

Dr Mrs Gail Riplinger devoted several years of full-time research in order to produce the definitive book<sup>16</sup> showing the occult roots of the modern bibles.

Dr Peter S. Ruckman<sup>17</sup> was President of the Pensacola Bible Institute and a most forthright advocate of the AV1611.

The TBS<sup>18</sup> is the only Bible society loyal to the AV1611 in this country.

This work has been undertaken to show that the AV1611 King James Bible is the pure word of God and expose the modern translations for what they are - Satanic counterfeits which either omit or distort genuine scriptures or impugn them by means of equivocal footnotes or marginal notes. It may come as a surprise to some readers to discover how the text of a popular, supposedly 'evangelical' translation such as the NIV repeatedly matches that of the Roman Catholic Jesuit Douay-Rheims, Jerusalem and New Jerusalem bibles and the New World Translation of the Jehovah's Witnesses. However, this is to be expected, given that the basic Greek text of these four 'bibles' is largely that of the Alexandrian manuscripts, particularly B or Vaticanus and Aleph or

Sinaiticus, which are in turn the basis for Jerome's Roman Catholic Latin Vulgate.

It is common for fundamental, evangelical Christians to defend discrepancies between the AV1611 and the modern versions. They insist that "*not one fundamental of the faith is affected.*" Inspection of the evidence will reveal that such statements are at best half-truths. It is true that ANY translation (including the NWT!) contains 'the fundamentals of the faith' such as the Trinity, virgin birth, blood atonement, resurrection, ascension, Second Advent. However, it is also true that the modern versions often weaken the testimony of scripture to these fundamentals by omission or distortion of words preserved in the AV1611. However, the main issue is not 'the fundamentals.' The main issue is that of FINAL AUTHORITY in ALL MATTERS of faith and practice - not merely those which are deemed 'fundamental' by saved, conservative, evangelical apostates.

It is hoped therefore, that as he reads the following pages, the sincere Bible believer will see that FINAL AUTHORITY rests with the BOOK and not with the 'preferences' of born-again, Bible-rejecting fundamentalists. See these extracts.

## **1.2 The Sources of the Holy Bible, AV1611<sup>19, 20, 21</sup>**

Vindication of the AV1611 as the pure word of God rightly begins with a study of its roots. Examination of the sources of the AV1611 shows how the Lord preserved His pure word down through the centuries in order to bring it forth during the English Protestant Reformation in pure form.

Much more detailed manuscript evidence on the sources of the AV1611 and comparison of its readings with those of the modern bibles will be found in the works of Dr J. A. Moorman<sup>22</sup>. His works are highly recommended.

### **1.2.1 Sources of the AV1611 New Testament**

In brief, these are as follows.

1. The Greek manuscripts, uncial or upper case, cursive or lower case, lectionary and papyrus. Collators have designated uncial manuscripts by capitals, e.g. Aleph Α, A, B, C, D, Delta Δ, Theta Θ, Psi Ψ, etc. A 'zero' designation is also used, e.g. 046, 047, 048 etc., which sometimes overlaps with the capitals designation, e.g. E-07, F-09, G-011 etc. Cursives, lectionaries and papyri have mainly been catalogued numerically, e.g. Cursive 28, Lectionary 547, Papyrus or P66 etc.
2. The ancient versions, e.g. Old Latin, Old Syriac, of which there are several variants, the most important being the Peshitta, or 'simple' version of the

2<sup>nd</sup> century, Coptic, Gothic etc., whose texts date from the 2<sup>nd</sup> to the 6<sup>th</sup> centuries. The Old Latin manuscripts are catalogued alphabetically, e.g. a, aur, d, f etc. or alphanumerically, e.g. ff2, r1 etc.

### 3. Quotations from early ‘church fathers.’

This triad overwhelmingly vindicates the AV1611 Text according to Scriptural principle: Deuteronomy 19:15, Matthew 18:16, 2 Corinthians 13:1. A more detailed listing of the AV1611 New Testament sources follows.

#### 1.2.2 New Testament Greek Manuscripts

...Watts<sup>23</sup> gives the following totals for 1989.

Type of Manuscript	Century When Written	Number of Copies
Uncials, upper case	4 <sup>th</sup> -9 <sup>th</sup>	299
Cursives, lower case	9 <sup>th</sup> -16 <sup>th</sup>	2812
Lectionaries, responsive readings	9 <sup>th</sup> -16 <sup>th</sup>	2281
Papyri, fragments	3 <sup>rd</sup>	96
Total		5488

The majority of the Greek manuscripts conform to the ‘Syrian’ or ‘Byzantine’ Text type, also known as the ‘Traditional Text.’ This is essentially the text of the AV1611. The remainder of the manuscripts are largely of the so-called ‘Alexandrian’ Text type. Codex B, Vaticanus and Codex Aleph, Sinaiticus are the most famous - or infamous - of the Alexandrian manuscripts<sup>24</sup>.

#### 1.2.3 New Testament Ancient Versions

Version	Date of Text	Copies, Approx.
Old Latin	2 <sup>nd</sup> -4 <sup>th</sup>	50
Old Syriac	2 <sup>nd</sup> -4 <sup>th</sup>	350
Gothic of Ulfilas, <i>the Little Wolf</i>	4 <sup>th</sup>	6 <sup>25</sup>
Armenian	5 <sup>th</sup>	1244
Other, e.g. Coptic, Georgian etc. <sup>26</sup>		

A complete Latin Bible, the Italic version, was circulating in northern Italy by 157 AD and contained the Johannine Comma<sup>27</sup>. The Johannine Comma is 1 John 5:7, 8 as it reads in an Authorized Version:

***“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”***

The same passage in an NIV reads as follows:

*“For there are three that testify: the Spirit, the water and the blood; and the three are in agreement.”*

The 19 words that have been underlined in the reading from the Authorized Version are either omitted from modern bibles, or disputed in the footnotes. The omission is a direct attack on vital Christian doctrines, including the Trinity, or Godhead and the strength of witness to the First Coming in the flesh of the Lord Jesus Christ. There was a trio of witnesses *in heaven* and a trio *on earth* and both sets agreed amongst themselves and with each other *as one*.

Overall, the texts of the ancient versions agree with the Syrian type text\* of the majority of the Greek manuscripts except where known corruptions have been introduced by Alexandrian scribes<sup>28</sup>. \*In ratio at least 3:1 and 2:1 Syrian versus Alexandrian for the extant Peshitta and Old Latin respectively, according to Dr Moorman’s analyses<sup>29</sup>.

#### 1.2.4 Quotations of Early Church ‘Fathers’

##### 1. Western

Irenaeus	130-202 AD
Tertullian	150-220 AD
Cyprian	200-258 AD
Augustine	354-430 AD

With the exception of Tertullian, these men were the ‘founding fathers’ of the Roman Catholic Church<sup>30</sup>.

##### 2. Alexandrian

Clement	150-215 AD
Origen	182-254 AD

Both Clement and Origen were Gnostics. Although Origen professed Christian belief, he rejected the Deity and High Priesthood of Christ, the physical resurrection and the Second Advent. He believed in infant baptism, universal salvation and forgiveness of sin through communion<sup>31, 32</sup>. He repeatedly corrupted Bible manuscripts to conform to his beliefs<sup>33</sup>. Origen is also most closely associated with the LXX or ‘Septuagint’<sup>34</sup>.



### 3. Antiochan

Polycarp	69-155 AD
Tatian	120-200 AD
John Chrysostom	345-407 AD

Tatian's *Diatessaron* or Harmony of the Gospels bears witness to AV1611 readings in Luke 2:33, John 5:3b-4, 9:35 and elsewhere<sup>35</sup>. John Chrysostom was known as the *golden mouthed* preacher.

These men and others quote the New Testament more than 35000 times<sup>36</sup>. Most of the New Testament can be reconstructed from their writings<sup>37</sup>. Despite the heretical beliefs of the Western and Alexandrian Fathers, the fathers' quotations support the Syrian text in ratio 3:2 against the Alexandrian text and in ratio 3:1 in 30 important doctrinal passages<sup>38</sup>.

#### 1.2.5 Old Testament Sources<sup>39</sup>

The following should be noted:

1. The Old Testament was in a *settled condition* by the time of Christ.
2. Hebrew scriptures were preserved intact by Masoretic Scribes until the advent of printing, 1450 AD<sup>40</sup>.
3. Many scholars insist that an allegedly BC Greek translation of the Old Testament, the LXX or Septuagint, was used by the Lord and His Apostles. The facts<sup>41</sup> are:
4. The only evidence for a BC LXX is the spurious writing *Letter of Aristeas*.
5. All LXX manuscripts are extant from 200 AD or later.
6. The original LXX is the 5<sup>th</sup> column of Origen's 6-column parallel Old Testament *Hexapala* and contains the Apocrypha.
7. Brenton's LXX Edition<sup>42</sup>, uses the texts of Codex B Vaticanus, 4<sup>th</sup> century AD and Codex A Alexandrinus, 5<sup>th</sup> century and declares the Apocrypha to be *a portion of the Bible of Christendom*.

The LXX is highly regarded by Greek scholars. If they can convince the Body of Christ that the LXX was the Lord's 'bible', they could easily and significantly extend their influence over that Body<sup>43</sup>. Dr Ruckman's work<sup>44</sup> provides a detailed study of the dubious nature of the LXX.

### 1.3 Two Sets of Greek Manuscripts

#### 1.3.1 The Antiochan Manuscripts

1. 95 % of all Greek manuscripts belong to this group<sup>45, 46, 47</sup>.
2. They were faithfully preserved by the Bible believers of Antioch of Syria<sup>48, 49, 50</sup>.
3. They agree closely with each other<sup>51</sup>.
4. At least 90 % support the AV1611 Text<sup>52</sup>.
5. They are the basis for the Received Text or Textus Receptus, the Greek Text underlying the AV1611 and other Protestant Bibles. The Antiochan manuscripts are important witnesses to the texts of vernacular Bibles *but are not in authority over them*<sup>53</sup>.
6. At least 80-90 % of ALL manuscripts support the AV1611 Text<sup>54, 55</sup>.

#### 1.3.2 The Alexandrian Manuscripts

1. Only 5 % of all Greek manuscripts belong to this group.
2. They are either originally Antiochan manuscripts, corrupted by Gnostics of Alexandria, especially Origen<sup>56, 57, 58</sup>, or corrupt copies of Antiochan manuscripts.
3. They disagree significantly from Antiochan manuscripts and even with each other<sup>59, 60, 61</sup>.
4. 80 heretical sects existed in the 4<sup>th</sup> century<sup>62</sup>, 2 Corinthians 2:17 *“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ,”* aggravating the problem of manuscripts corruption.
5. They form the basis for all ‘bibles’ of the Roman Catholic Church<sup>63, 64</sup>.
6. They form the basis for most modern versions. Most of the differences from the AV1611 arise from these manuscripts, for all modern versions including the NKJV<sup>65, 66, 67, 68, 69</sup>.

#### 1.3.3 Manuscript Offshoots

They stem from both sets of manuscripts.

1. Some Antiochan type manuscripts are called ‘Caesarean.’ They were probably corrupted by Origen<sup>70</sup>.
2. A few manuscripts are called ‘Western.’ They exhibit additions - and subtractions - probably introduced in Rome<sup>71</sup>.

### 1.3.4 ‘Older’ but not ‘Better’

Although Alexandrian manuscripts are OLDER than Antiochan, it will be shown later that they are not BETTER<sup>72, 73</sup>. There are several reasons why extant Alexandrian manuscripts have survived longer than their Antiochan counterparts.

1. The Egyptian climate was more conducive to manuscripts preservation than the Syrian.
2. Persecution of Antiochan Christians was more protracted and intense.
3. The Antiochan manuscripts material was papyri or parchment. These manuscripts were therefore more fragile than the Alexandrian, which consisted of best quality vellum or antelope skin.
4. The Antiochan manuscripts were more used than the Alexandrian.
5. The Antiochan manuscripts were often destroyed after recopying.
6. Some scholars allege that the Antiochan manuscripts stem from the so-called *Lucian Recension*, an alleged 4<sup>th</sup> century standardisation of the Antiochan text type. It is then further alleged that this standard text then supplanted the older Alexandrian type, supposedly closer to the original manuscripts. There is no historical evidence to support these allegations, which were utterly refuted by Dean Burgon<sup>74</sup>.

## 1.4 Antioch vs. Alexandria in the Bible<sup>75, 76</sup>

The scriptures themselves testify to the location of the centre for manuscripts compilation and distribution which the Lord ordained.

### 1.4.1 Antioch, Syria

1. The church in Antioch sent out the first Bible teachers, Acts 13:1.
2. The first missionary trip went from Antioch, Acts 13:1-6.
3. The word “*Christian*” originated in Antioch, Acts 11:26.

### 1.4.2 Alexandria, Egypt

1. God called His Son out of Egypt, Matthew 2.
2. God called Jacob out of Egypt, Genesis 49.
3. God called Israel out of Egypt, Exodus 15.
4. God called Joseph’s bones out of Egypt, Exodus 13.
5. God never wanted His people to return to Egypt, Deuteronomy 17:16.

Which city would GOD choose to compile a New Testament 1 Corinthians 14:33?

*Which city would YOU choose? Do you suppose that GOD has as much sense as YOU Isaiah 55:8, 9?*

## **1.5 Two Lines of Bibles**<sup>77, 78, 79, 80, 81</sup>

### **1.5.1 The Antiochan Stream**

1. This stream stems from the Antiochan manuscripts.
2. This stream appears with very little change in many Protestant Bibles and culminates in the AV1611.
3. The Waldenses, or Vaudois, were Bible-believing Christians of northern Italy. Their Italic Bible dates from the 2<sup>nd</sup> century AD and essentially matches the Text of the AV1611.
4. Wycliffe appears to have used both the Old Latin and the Vulgate for his Bible, 1382. Wycliffe's Bible did NOT contain the Apocrypha<sup>82</sup>. Wycliffe's Bible was revised i.e. corrupted after his death to match the Vulgate of Jerome<sup>83</sup>.

### **1.5.2 The Alexandrian Stream**

1. This stream stems from the Alexandrian manuscripts, corrupted by Origen.
2. Constantine, 331 AD, ordered the historian Eusebius to produce 50 bibles from Origen's mutilated manuscripts<sup>84</sup>. They were the first 'Catholic' bibles.
3. Codex B Vaticanus and Codex Aleph Sinaiticus are probably of this group.
4. The Latin Vulgate of Jerome became the official 'bible' of the Roman Catholic Church for 1000 years<sup>85, 86</sup>. It derives largely from the Alexandrian manuscripts.
5. The NKJV, 'Jerry Falwell Version' JFV<sup>87</sup>, is based on the Textus Receptus\*, but contains many Alexandrian readings and is therefore a hybrid. See Chapter 7 and Table 1. Jerry Falwell, leader of 'The Moral Majority' in the USA in the 1980s, was the leading promoter of this version. \*The basic NKJV New Testament text is actually the Farstad Hodges so-called 'Majority' Text<sup>88</sup>.
6. Westcott and Hort were the two Cambridge academics who masterminded the Revision Committee which produced the Revised Version in 1881.

The RV departs repeatedly from the AV1611 by means of Codices Aleph and B.

Rome tried to flood England with the Jesuit Rheims New Testament of 1582 but the English people rejected it<sup>89</sup>. She sent the Spanish Armada of 1588 to Catholicise England by force but in answer to prayer “*God blew and they were scattered*”<sup>90</sup>.” See this note to martyrologist, John Foxe<sup>91</sup>.

*To my very loving friend John Foxe...continue a faithful remembrance of us in your prayers that our present service may take that good effect as God may be glorified, His Church, our Queen and country preserved and the enemy of truth [“**thy word is truth**” John 17:17] utterly vanquished, that we may have continued peace in Israel\* - our enemies are many, but our Protector commandeth the whole world, let us pray continually, and our Lord Jesus will help in good time mercifully - Francis Drake. \*England. See next page for a scan of the letter to Foxe<sup>92</sup>.*



## 1.6 Codex B and Codex Aleph, the “Sin-Vat”<sup>93, 94</sup>

The two most prominent Alexandrian manuscripts are Codex B Vaticanus and Codex ℵ, Aleph, Sinaiticus. A summary of their history and contents reveals their corrupt nature.

### 1.6.1 Codex B Vaticanus

1. It was found in excellent condition in the Vatican library in 1481 and never influenced the Protestant Reformation.
2. It omits Genesis 1:1-46:28, parts of 1 Samuel, 1 Kings, Nehemiah, Psalm 105:26-137:6, Matthew 16:2, 3, Mark 16:9-20, John 7:53-8:11, the Pauline Pastoral Epistles, Hebrews 9:14-13:25, Revelation.
3. It leaves blank columns for Mark 16:9-20<sup>95</sup>. This is a most serious omission, although paradoxically, the blank columns provide additional testimony for the existence of this passage.
4. It includes the Apocrypha as part of the Old Testament Text. Protestant Bibles do NOT<sup>96, 97</sup>.

### 1.6.2 Codex ℵ, Aleph, Sinaiticus

1. It was found in a trash pile in St. Catherine’s Monastery near Mt. Sinai in 1844 by Count Tischendorf, who finally obtained the entire manuscript in 1859.
2. It omits Genesis 23:19-24:46, Numbers 5:27-7:20, 1 Chronicles 9:27-19:17, Exodus, Joshua, 1 and 2 Samuel, 1 and 2 Kings, Judges, Hosea, Amos, Micah, Ezekiel, Daniel, Mark 16:9-20, John 7:53-8:11.
3. It adds *Shepherd of Hermes* and *Epistle of Barnabas* to the New Testament Text. These books command readers to take the name of the world ruler, give up to this world ruler and form a one-world (papal) government. This ‘world ruler’ is the beast of Revelation 13, 17<sup>98</sup>.

Codices Aleph and B disagree with each other over 3000 times in the Gospels alone<sup>99</sup>. Nevertheless, they have been designated as *The most reliable early manuscripts* and *The earliest and most reliable manuscripts* by the 1978 NIV New Testament, pp 70, 127 in omitting Mark 16:9-20, John 7:53-11\*. Note Burgon’s verdict<sup>100</sup>.

\*The 1984, 2011 Editions read *The earliest manuscripts and some other ancient witness do not have Mark 16:verses 9-20* and *The earliest manuscripts and other ancient witnesses/The earliest manuscripts and many other ancient witnesses do not have John 7:53—8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke*

24:53. The milder tone of the updated annotations very likely reflects the influence of King James Bible believers on the NIV editors during the intervening decade.

*The impurity of the Texts exhibited by Codices B and Aleph is not a matter of opinion but a matter of fact. These are two of the least trustworthy documents in existence. So far from allowing Dr. Hort's position that 'A Text formed by taking Codex B as the sole authority would be incomparably nearer the truth than a Text similarly taken from any other Greek or single document' we venture to assert that it would be on the contrary, by far the foulest Text that had ever seen the light: worse, that is to say, even than the Text of Drs. Westcott and Hort. And that is saying a great deal.*

## **1.7 Two Lines of Church History**<sup>101, 102, 103</sup>

### **1.7.1 The Bible-Believing Line**

1. The Bible of Antioch goes to the ends of the earth via the Waldenses and other Protestant or Bible-believing groups, including English Methodists and Anabaptists. See Section 1.8 for an overview of the pioneering work of the early missionaries that took the Bible of Antioch into Europe and the cost.
2. This Bible was translated into Indian and Chinese dialects long before 1890.
3. Every major language had access to the AV1611 Text before 1901.
4. All revivals, reformation, soul-winning and interest in Bible study follow this Text.
5. The acknowledged great men of God, Bunyan, Wesley, Carey, Moody, Finney, Spurgeon and others follow this Text, for all or most of their public ministries.
6. Material prosperity, political stability, humanitarian effort, progress in art, literature, music, science and technology and the emergence of a stable, productive, law abiding, morally upright, educated 'middle class' follow the dissemination of this Text.

### **1.7.2 The Bible-Rejecting Line**

1. The 'bible' of Alexandria was used by Jerome to translate the so-called 'Vulgate.'
2. This text predominated in Europe throughout the Dark Ages.



3. This was or is the text of the popes, the Jesuits, the Inquisition, and by association Catholic dictators such as Charlemagne, Bloody Mary, Philip II, the Hapsburgs, Mussolini, Hitler and Catholic terrorist groups such as the IRA and those like them such as the ANC.
4. This is the text that produced Italy, Latin and South America, Spain, Portugal, South Ireland, the Philippines and - indirectly - Russia, both Czarist and Marxist. The history of these nations is one of widespread poverty, political instability, corruption and repression, terrorist movements, lack of true missionary zeal, lack of true Christian conduct and - until recently - absence of religious freedom<sup>104</sup>.
5. No Scriptural work for God ever stems from this text but every major war since 400 AD DOES<sup>105</sup>.
6. This text was resurrected in 1881 by Westcott and Hort in place of the Reformation Textus Receptus as the 'Revised Version.' The latter part of the 19<sup>th</sup> century marks the beginning of Britain's decline as a world power.

### 1.8 The Work of the Missionaries<sup>106</sup>

*In the silent watches of the night, along the lonely paths of Asia Minor where robbers and wild beasts lurked, might have been seen the noble missionaries carrying manuscripts, and verifying documents from the churches of Judea to encourage their struggling brethren under the iron heel of the Papacy.*

The Vaudois, or Waldenses of northern Italy took a solemn oath to maintain the purity of the scriptures, 1561<sup>107</sup>, for the sake of future generations.

*"We promise to maintain the Bible, whole and without admixture, according to the usage of the true Apostolic Church, persevering in this holy religion, though it be at the peril of our life, in order that we may transmit it to our children, intact and pure, as we received it from our fathers."*

These early and devoted believers maintained a faithful witness to the Gospel of Christ throughout Medieval times and laid a sure foundation for the Reformation which came about in the 16<sup>th</sup> century through the ministry of Martin Luther.

*There was no kingdom of Southern and Central Europe to which these missionaries did not find their way, and where they did not leave traces of their visit in the disciples whom they made...their track being marked with the edifices for worship and the stakes of martyrdom that arose around their steps<sup>108</sup>.*

*The fog was rolling away from the plains and hills of Europe. The pure Bible which long had sustained the faith of the Vaudois, was soon to be adopted by others so mighty that they would shake Europe from the Alps to the North Sea.*

*The light had begun spreading unobserved, and the Reformation was on the point of being anticipated. The demon Innocent III was the first to descry the streaks of day on the crest of the Alps. Horror-stricken, he started up, and began to thunder for his pandemonium against a faith which...was threatening to dissolve the power of Rome*<sup>109</sup>.

The retaliation of Rome was characteristically savage. John Milton gave testimony to her brutality in his poem *On The Late Massacre at Piedmont, 1655*<sup>110</sup>.

*“Avenge, O Lord, Thy slaughtered saints, whose bones  
“Lie scattered on the Alpine mountains cold;  
“Even them who kept Thy truth so pure of old,  
“When all our fathers worship stocks and stones...”*

An eyewitness account of the massacre had this to say.

*“My hand trembles so that I scarce can hold the pen, and my tears mingle in torrents with my ink, while I write the deeds of these children of darkness - blacker even than the Prince of Darkness himself”* Jean Leger, Waldensian pastor 1655<sup>111</sup>.

*Alexandria* replacing *Antioch*...

For more details, see Forbush<sup>112</sup>.

## 2

**The Restoration of the Received Text**<sup>113, 114</sup>

With the dawning of the Reformation, God used a number of distinguished scholars to produce editions of the New Testament in Greek, from the faithfully preserved manuscripts of Antioch. These Greek editions culminated in the publication of the AV1611 a century later.

Again it must be stressed, see Section 1.1, that the publication of the Received Greek Text served mainly as an important additional witness, 2 Corinthians 13:1, to *“the scripture of truth”* Daniel 10:21 *already in circulation* as the faithful vernacular Bibles<sup>115</sup>.

**2.1 Erasmus of Rotterdam**

1. Refugees from the fall of Constantinople, 1453 AD, brought thousands of Greek manuscripts to Europe.
2. Desiderius Erasmus was the intellectual giant of Europe, an outstanding scholar who travelled widely in pursuit of his researches. Although a Catholic, he publicly denounced the Roman Catholic Church in many books. He classified Greek manuscripts and studied the church fathers extensively.
3. Between 1516 and 1535, Erasmus published 5 editions of the Greek New Testament Received Text. The 3<sup>rd</sup>, 1522, includes the Johannine Comma, 1 John 5:7. He mainly used 5 Antiochan manuscripts to compile his New Testaments but had access to many more. He rejected the Vulgate of Jerome and knew of almost all the important variant readings in the Greek New Testament manuscripts. Erasmus understood that his Received Text was that of the apostolic church, as later writers affirm<sup>116</sup>.

*“The pedigree (of the Received Text) stretches back to remote antiquity. The first ancestor of the Received Text was, as Dr. Hort is careful to remind us, at least contemporary with the oldest of our extant manuscripts, if not older than any of them.”*

*“I would have the weakest woman read the Gospels and the Epistles of St. Paul...I would have those words translated into all languages, so that not only Scots and Irishmen, but Turks and Saracens might read them. I long for the plowboy to sing them to himself as he follows the plow, the weaver to hum them to the tune of his shuttle, the traveller to beguile with them the dullness of his journey...Other studies we may regret having undertaken, but happy is the man upon whom death comes when he is engaged in these. These sacred words give you the very image of Christ speaking, healing, dying, rising again, and*

*make Him so present that were He before your very eyes you would not more truly see Him” - Desiderius Erasmus<sup>117</sup>.*

## 2.2 Robert Stephanus

1. Stephanus was a French printer and scholar.
2. He produced a Latin New Testament in 1523 and two editions of the Hebrew Old Testament. The first nominally Christian publication in Europe of the Hebrew Old Testament appeared in 1522. It used the Rabbinic Text of Daniel Bomberg, published in 1516-17 and was mainly the work of Cardinal Ximenes<sup>118</sup>.
3. Stephanus produced 4 editions of the Greek New Testament Received Text. The Interlinear Greek English New Testament first published by George Ricker Berry in 1897 is the 3<sup>rd</sup> Edition of Stephanus, 1550.

It should be stressed that although the 1550 Edition of Stephanus is an important witness to the text of the 1611 Holy Bible, it differs from the AV1611 in various readings and must never be used in authority over the 1611 Holy Bible. No Greek New Testament edition is *“all scripture...given by inspiration of God”* 2 Timothy 3:16 but simply a witness to it, good or bad depending on the level of agreement with the King James New Testament<sup>119</sup>.

4. Stephanus was forced by Roman Catholics to leave Paris in 1550 because of his work on the New Testament. He settled in Geneva and became a Protestant.
5. With Beza, he was largely responsible for the verse divisions of the AV1611 and ALL subsequent versions<sup>120</sup>.

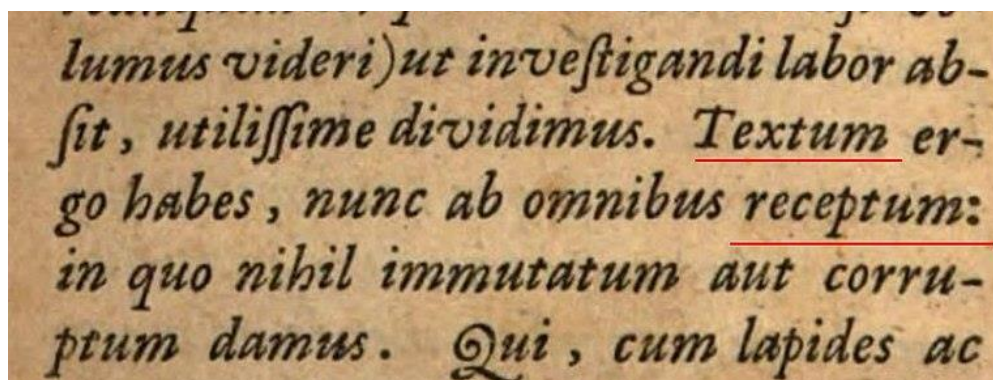
## 2.3 Theodore Beza

1. Beza was Calvin’s disciple and successor at Geneva.
2. He produced 10 editions of the Greek New Testament Received Text.
3. The AV1611 Text is based largely on his 4<sup>th</sup> and 5<sup>th</sup> Editions, 1588-1589, 1598. Dr F. H. A. Scrivener took Beza’s 1598 Edition as the one closest to the underlying Greek Text of the AV1611 New Testament. It should be noted, however, that Beza’s Greek text was not a pure Greek text as such but made use of vernacular Bibles such as the Old Latin and the Peshitta Syriac. Beza’s and other editions of the Greek Received Text are, as indicated earlier, important witnesses to *“the scripture of truth”* Daniel 10:21, the AV1611, but not perfect witnesses<sup>121</sup>.

4. His editions upheld AV1611 readings for Matthew 6:13, Mark 16:9-20, Luke 2:14, John 7:53-8:11, 1 Timothy 3:16 and 1 John 5:7, which are omitted, altered or disputed by all modern versions.
5. Beza “*astonished and confounded the world*” with the Greek manuscripts *he unearthed*<sup>122</sup>.

## 2.4 The Elzevir Brothers

1. They were Dutch printers of Leiden, in the Netherlands.
2. They produced two editions of Greek New Testament Received Text, in 1624 and 1633. A further 5 editions were published between 1633 and 1678<sup>123</sup>.
3. The phrase *Textus Receptus*<sup>124</sup> (or a close approximation) first appears in the preface to the 1633 edition. *You have therefore the text now received by all (textum ab omnibus receptum) in which we give nothing changed or corrupt.*



“the *text* we have, now *received* by all”:  
the words from the Elzevier 1633 edition, in Latin,  
from which the term “Textus Receptus” was derived

Note that the Received Text had therefore made its appearance over 20 years BEFORE the Piedmont massacre of 1655. The damage was done but Rome is *Semper Eadem*, always the same<sup>125</sup>, certainly according to Revelation 17:5 “*And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*” SHE DOES NOT FORGIVE OR FORGET.

Note now “*the work of the LORD our God*” Jeremiah 51:10 for the 1611 Holy Bible<sup>126</sup>.

## 3

## The Men Behind The English Bible

*“Go now ye that are men and serve the Lord; for that ye did desire”*

Exodus 10:11

As the Greek New Testaments were being published on the Continent, God was at work preparing the English Bible, before and during the Reformation. These were the Englishmen whom He used for this purpose.

### 3.1 John Wycliffe, 1320-1384

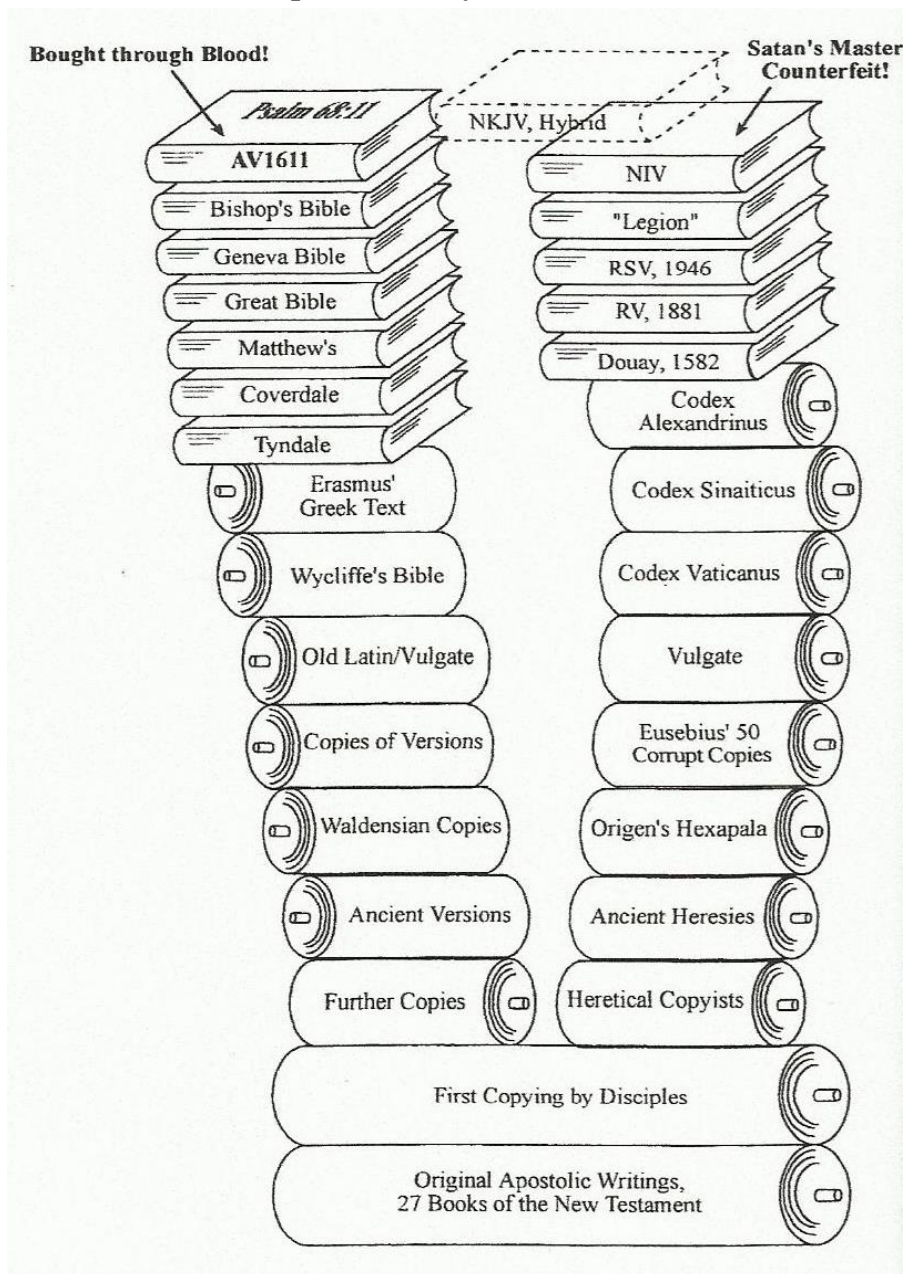
1. John Wycliffe has been called *the Morning Star of the Reformation*, Revelation 2:28 *“And I will give him the morning star,”* “the father of the English Reformation” and the founder of English Non-conformity<sup>127</sup>.
2. He was also called “*The flower of Oxford*”<sup>128</sup>. He was converted about the time of the Black Death, 1348, to become *the ‘Evangelical Doctor.’*
3. Of the Pope, he said “*Anti-Christ, the proud, worldly priest of Rome and the most cursed of clippers and purse-kervers (bag snatchers).*”
4. He compiled the first complete Bible in English, 1382\*. See **Figure 2a Manuscript Dichotomy...** Wycliffe’s Bible was later revised by Nicholas of Hereford and John Purvey, in order to match the Vulgate of Jerome more closely<sup>129\*</sup>. \*Wycliffe’s is the best known of the early, pre-16<sup>th</sup> century Reformation bibles. Almost all of the scriptures had been translated into English before the middle of the 14<sup>th</sup> century. Wycliffe’s Bible served as a bridge for these early English translations to the 16<sup>th</sup> century English Protestant Reformation. See Gail Riplinger’s<sup>130</sup> works with respect to pre-Wycliffe English scriptures and Purvey and Hereford. Of the Bible Wycliffe<sup>131</sup> said:

*“As the doctrines of our faith are in the Scriptures, believers should have the Scriptures in a language familiar to the people...It is impossible for any part of the Holy Scriptures to be wrong. In Holy Scripture is all the truth; one part of Scripture explains another.”*

5. In 1415, his body was exhumed and burnt and the ashes cast into the River Swift<sup>132</sup>:

*The little river conveyed Wycliffe’s remains into the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispensed all the world over.*

## The Manuscript Dichotomy – Two Lines of Bibles<sup>133</sup>



**Figure 2a Manuscript Dichotomy in Outline**

***TWO DISTINCT LINES OF BIBLES from TWO DISTINCT SOURCES,  
God's and the Devil's!***

### 3.2 William Tyndale, 1495 (1484?)-1536<sup>134</sup>

1. He was a student of Erasmus's Greek teaching, at Cambridge. He was probably converted there under the ministry of Latimer, Bilney and Cranmer.
2. He was "*so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that whatever he spoke you would suppose it his native tongue*" citing Herman Buschius.
3. He is said to have *stamped his genius upon English thought and English language*.
4. He produced two editions of the New Testament, in 1526 and 1534. This was the first English New Testament translated from the Greek Received Text. He was actively engaged in translating the Old Testament certainly up until the time of his arrest in 1534.

To the mitred Abbots of Winchcombe and Tewkesbury he said<sup>135</sup>:

*"I defy the pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest."*

5. He was betrayed, strangled and burnt at the stake at Vilvorde on October 6<sup>th</sup> 1536<sup>136</sup>. His last words were: "*Lord, open the eyes of the King of England.*"

In 1539 King Henry VIII decreed that Rogers' Bible based on Tyndale's work and called Matthew's Bible be set up in every parish church, in answer to Tyndale's prayer.

6. The AV1611 New Testament is 90% that of Tyndale<sup>137</sup>.

*"I perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother-tongue, that they might see the process, order, and meaning of the text"* Tyndale's Preface to the Pentateuch.

### 3.3 Miles Coverdale, 1488-1569<sup>138</sup>

1. He graduated as a Bachelor in Canon Law at Cambridge in 1531 and later received a Doctorate from Tübingen and Cambridge.
2. He was an Augustinian friar but when drawn to the Protestant faith, he had to flee to the Continent, where, with John Rogers, he became a disciple of Tyndale's.



3. He published the first complete printed English Bible in 1535, mainly from Luther's German and dedicated it to King Henry VIII and Queen Anne Boleyn.
4. Coverdale's dedicatory epistle *denounces the errors of "the blind bishop of Rome."*

### 3.4 John Rogers, 1500-1555<sup>139</sup>

1. He was educated at Cambridge and went to Antwerp in 1534 as a Catholic chaplain where he was converted by the scriptures and the witness of Tyn-dale.
2. He was responsible for the printing of the Matthew's Bible, in which Tyn-dale's work is reproduced as far as possible, supplemented where necessary by that of Miles Coverdale.
3. Coverdale's and Matthew's Bibles are the English foundation of the Great Bible 1539, the Geneva Bible 1560, the Bishop's Bible 1568 and the Authorized King James Bible of 1611, the AV1611.
4. John Rogers was burnt at the stake, February 4<sup>th</sup>, 1555, the first to suffer thus during the short and tyrannical reign of Mary Tudor.

### Geneva and Bishops' Bibles - Summary<sup>140</sup>

The **Geneva Bible** is one of the most historically significant translations of the Bible into English, preceding the King James Version by 51 years...It was the primary Bible of 16th-century English Protestantism...The Geneva Bible was used by many English Dissenters, and it was still respected by Oliver Cromwell's soldiers at the time of the English Civil War, in the booklet "Cromwell's Soldiers' Pocket Bible"...The Geneva Bible was the first English Bible to use verse numbers based on the work of Stephanus (Robert Estienne of Paris)...

During the reign of Queen Mary I of England (1553–58), a number of Protestant scholars fled from England to Geneva, Switzerland...Among these scholars was William Whittingham, who supervised the translation now known as the Geneva Bible...

The **Bishops' Bible** is an English translation of the Bible which was produced under the authority of the established Church of England in 1568. It was substantially revised in 1572, and the 1602 edition was prescribed as the base text for the King James Bible that was completed in 1611...

It failed to displace the Geneva Bible as a domestic Bible to be read at home, but that was not its intended purpose. The intention was for it to be used in church as what would today be termed a "pulpit Bible"...

**Writer's Note:** The widespread use of the Geneva Bible notwithstanding the last edition was published in 1644<sup>141</sup>. The 1602 Edition of the Bishops' Bible was its last edition. Both bibles had been eclipsed before the end of the 17<sup>th</sup> century by the AV1611, 1611 Holy Bible. That said, both bibles like the AV1611 were compiled by ***"a band of men, whose hearts God had touched"*** 1 Samuel 10:26 and embodied the true text of scripture that the AV1611 has carried forward to the present day.

### **3.5 God's Englishmen**

The men who produced the early English Bibles had these things in common:

1. They were genuine scholars who approached the scriptures believing them to be the true words of God.
2. They had a God-given desire to impart the pure words of God to the ordinary people, NOT keep it locked up in the original languages.
3. They rejected the Roman Catholic Church and suffered as a result. It follows that Bible believers are anti-Catholic and Bible-reading countries are NOT Catholic countries.

See also this wonderful sister's testimony. This writer can't wait to meet her<sup>142</sup>:



**Joan Bocher of Kent, Martyred May 2 1550**

*"You lie like a rogue. Go read the scriptures"*  
– last words of Sister Joan, to a Catholic bishop

## Heroic Reformation Achievements<sup>143</sup>

3. List some of the amazing things done by faithful people in past ages (Hebrews 11:33-35a).

These things may be summed up in one word – *victory*:

- *Victory over mortal foes, whether royal or rank-and-file; “subdued kingdoms”* Hebrews 11:33, *“waxed valiant in fight, turned to flight the armies of the aliens”* Hebrews 11:34
- *Victory over sinful ways; “wrought righteousness”* Hebrews 11:33
- *Victory over fainting hearts; “obtained promises”* Hebrews 11:33
- *Victory over ravenous beasts; “stopped the mouths of lions”* Hebrews 11:33
- *Victory over fiery trials; “Quenched the violence of fire”* Hebrews 11:34
- *Victory over “unreasonable and wicked men”* 2 Thessalonians 3:2; *“escaped the edge of the sword”* Hebrews 11:34
- *Victory over physical weakness; “out of weakness were made strong”* Hebrews 11:34
- *Victory over death itself; “Women received their dead raised to life again”* Hebrews 11:35



### *“Quenched the violence of fire”*

Hebrews 11:34, being undaunted in devotion to *“the Lord of glory”* 1 Corinthians 2:8, James 2:1 despite the flames *‘Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God’s grace in England, as I trust shall never be put out’* –

Hugh Latimer to his fellow martyr  
Nicholas Ridley, October 16<sup>th</sup> 1555.

Their faith was vindicated,  
especially in the year 1611

Today's believer can have victory in that "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" Galatians 2:20. As Paul states for today's believers: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" 1 Corinthians 15:57. See the example of arguably England's best-known martyrs, Latimer and Ridley<sup>144</sup>, murdered by Rome but certain to be manifest in glory.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" Colossians 3:4.

Luther, Tyndale, Coverdale, Rogers, Latimer, Ridley and Cranmer – see **Fol-low-Up Comment** over-page – were front-runners in the Philadelphian Church Age 1500-1900+ A.D. Revelation 3:7-13<sup>145</sup>. It is the Philadelphian Church *not* the Apostolic Church 33-200 A.D. Revelation 2:1-7 with the original writings of scripture that the Lord Jesus Christ commends for keeping His word as in Revelation 3:8 "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

**Follow-Up Comment**<sup>146</sup>

See graphic with respect to the Oxford martyrs Hugh Latimer, Nicholas Ridley and Thomas Cranmer burnt at the stake near the spot of the memorial on October 16<sup>th</sup> 1555, Latimer and Ridley, and March 21<sup>st</sup> 1556, Cranmer.

The first photo shows the statue of Thomas Cranmer holding the Holy Bible. The inscription on the plaque underneath his statue refers to the errors of the Church of Rome. Statues of Hugh Latimer and Nicholas Ridley occupy two other sides of the memorial. On the Memorial<sup>147</sup>, Cranmer faces north holding a Bible; Ridley faces east; and Latimer looks to the west, with his arms folded across his chest. Latimer is the figure on Cranmer's left.

A closer view<sup>148</sup> shows the inscription on the plaque underneath Cranmer's statue. The words the errors of the Church of Rome can be discerned about two-thirds of the way down on the plaque. The inscription reads in full:



To the Glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who near this spot yielded their bodies to be burned, bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome, and rejoicing that to them it was given not only to believe in Christ, but also to suffer for His sake; this monument was erected by public subscription in the year of our Lord God, MDCCCXLI\*.  
\*1841, the memorial was actually completed in 1843.

A strange incident occurred near the memorial on June 14<sup>th</sup> 2014. This writer and his family were in Oxford on that date. On the morning of June 14<sup>th</sup> this writer went to view the memorial. While this writer waited at the stoplights just across the street from the memorial, an individual quickly walked past behind. The individual was alone, not speaking into a mobile phone, male, bald, Caucasian, of average build and height and in a dark coat. No-one else was in the vicinity. As this individual went past, he spoke an obscenity quite distinctly but which only he and this writer could have heard. The obscenity was a demand to *Go away, now, and never come back*. It may well be that the enemy was so incensed to see someone else close by the place where he had brought about the deaths of those martyrs and who held to their Bible belief almost 500 years on that he prompted one of his minions to cast a fiery dart, Ephesians 6:16, even if of small calibre.

Psalm 27:1 therefore comes to mind. ***“The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?”***

This work continues with the Great Company of 1611 English Reformation Heroes.



## 4

**The Company of 1611<sup>149</sup>***“The Lord gave the word:**great was the company of those that published it” Psalm 68:11*

To complete the work of Tyndale and the other pioneers of the 16<sup>th</sup> century, the Lord raised up *“a band of men, whose hearts God had touched”* 1 Samuel 10:26, *“valiant for the truth upon the earth”* Jeremiah 9:3. See **References** for these detailed works<sup>150</sup>:

**4.1 King James 1, The British Solomon<sup>151</sup>**

1. James was the first man to unite the feuding tribes of Scotland into one nation.
2. James united Scotland and England, laying the groundwork for the British Empire, birthplace of the greatest missionary movement of the modern age.
3. James founded of the Province of Ulster, by far the most Bible-believing, prosperous and Christian sector of Ireland.
4. James was the first earthly monarch on record to encourage the propagation of God’s word in the language of the people.
5. James believed in salvation by grace and in the word of God, never wavering from his personal adherence to Protestant belief.
6. James broke the back of witchcraft in Scotland.
7. James was an accomplished scholar. He knew Latin, Greek and French perfectly, Italian and Spanish adequately and wrote poetry, theology and a tract against the use of tobacco!
8. He has been called *The most hated character in English history for Greek and Hebrew scholars in the Protestant church, especially the modern fundamentalist branch*. This distinction appears to have been bestowed by fundamental scholars for the reason given in point 4.
9. James gave Royal Assent to the Puritan proposal for a new Bible translation, 1604.

*To fulfil Acts 1:8...All the Lord needed was a Bible in line with what He had already written and preserved; since He had already decreed (in 1000 BC) that there had to be present “the word of a King” Ecclesiastes 8:4 before there could be any spiritual “power” in that word (Romans 13:1-4), and since His king was a JEW (John 18:34)...God needed a king with*



*a Jewish name; He got one...this time it was JAMES. James is the English word for JACOB.*

## 4.2 Scholars of 1611

See additional **References**<sup>152</sup>.

### 1. Dr John Reynolds

He was the Regius Professor of Divinity at Oxford, 1585. Reynolds was the leading Puritan who petitioned the king for a new translation of the Bible. Noted as a distinguished Greek and Hebrew scholar, *his memory and reading were near to a miracle.*

### 2. Dr Miles Smith

He was Bishop of Gloucester, 1612 and writer of the Preface to the AV1611, *The Translators to the Reader. He had Hebrew at his fingers' ends; and he was so conversant with Chaldee, Syriac, and Arabic, that he made them as familiar to him as his native tongue.*

### 3. Dr Laurence Chaderton

He was Fellow of Christ's College and a noted Puritan. Distinguished as a Latin, Greek and Hebrew Scholar, he was still actively preaching at age 85. His sermons won about 40 of the clergy to Christ.

### 4. Dr John Boys

Fellow of St. John's, Cambridge, to which he was admitted at age 14, he was able to read Hebrew at the age of 5. As a distinguished Greek scholar, he sometimes devoted himself to his studies of Greek in the university library from 4 a.m. to 8 p.m.

### 5. Dr Lancelot Andrewes

He was Bishop of Winchester and Chaplain to Queen Elizabeth 1. *His knowledge in Latin, Greek, Hebrew, Chaldee, Syriac and Arabic...was so advanced that he may be ranked as one of the rarest linguists in Christendom...in his last illness he spent all his time in prayer - and when both voice and hands failed in their office, his countenance showed that he still prayed and praised God in his heart, until it pleased God to receive his blessed soul to Himself.*

### 6. Dr Richard Kilbye

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.*

Many have followed, however, in that young preacher's train.

Not only were the translators of 1611 exceptional scholars *but also Bible believers to whom the Scriptures were "God's sacred truth."* *With the bloody Reformation still afresh in their mind's eye, the translators of the Authorized Version were fully cognizant of the inestimable value of the word of God*<sup>153</sup>.

### **4.3 Materials used for the AV1611**<sup>154</sup>

The following list shows that the translators of 1611 had more than sufficient material for their vital task.

1. All preceding printed English Bibles, including the Jesuit Rheims Version and all available foreign language Bibles.
2. The printed Greek texts of Erasmus, Stephanus and Beza.
3. The Complutensian Polyglot with the Masoretic Text of the Hebrew Old Testament. The translators also had the Antwerp Polyglot of 1569-1572.
4. Several important uncial manuscripts and a great mass of cursive manuscripts.
5. The Old Latin.
6. The Italic, Gallic and Celtic versions and the Syrian New Testament and the Gothic Bible of Bishop Ulfilas.
7. Jerome's Vulgate.
8. Variant readings from Codices A and B.
9. Many quotations from the early church 'Fathers,' according to *The Translators To The Readers*, including Eusebius, Augustine, Jerome, Cyril of Jerusalem, Justin Martyr, Basil, Theodotian, Theodorit, Tertullian, Origen etc. One of the King's men, Dr John Overall, *was celebrated for the appropriateness of his quotations from the Fathers.*

As Norman Ward states *The translators of 1611 had substantially the same selection of readings from which to choose as did the revisers of 1881, 1952, 1973 and 1979.*

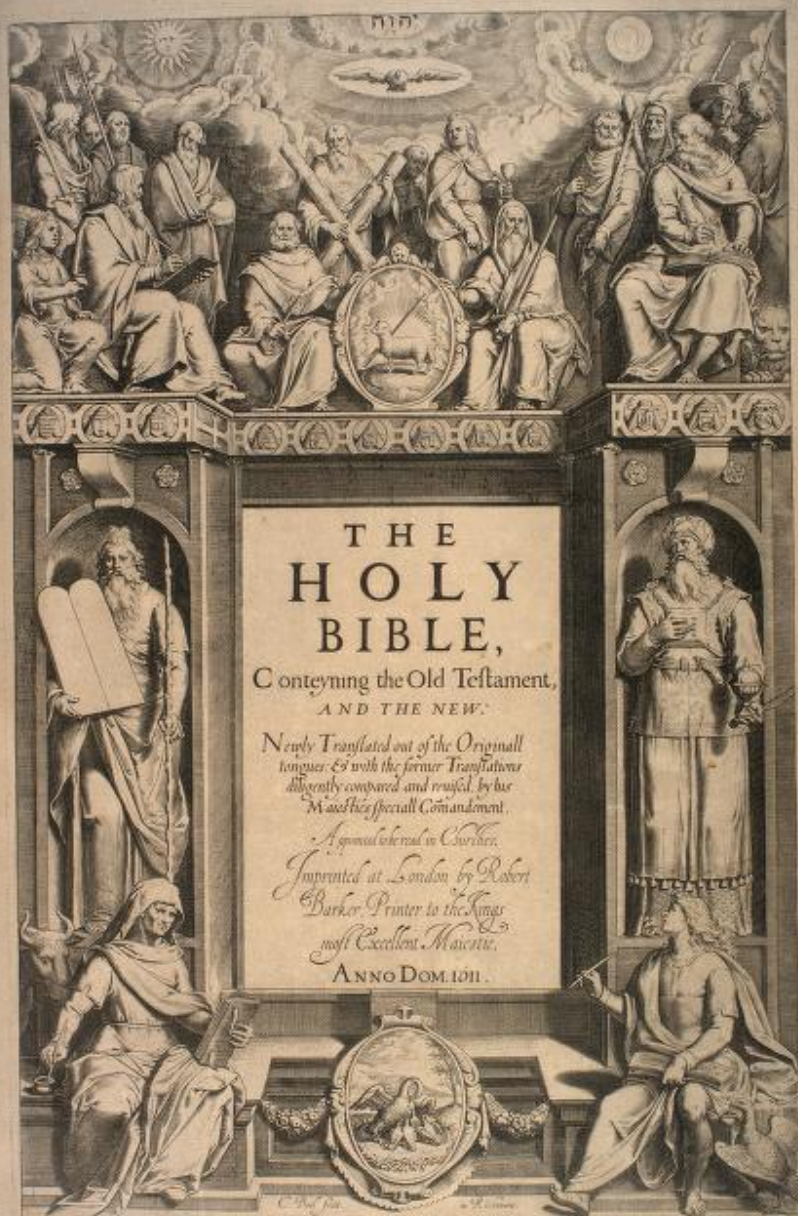
#### 4.4 The Original Title Page for the AV1611<sup>155</sup>

A reprint\* of the 1611 Authorized Version is available from the Oxford University Press. Inspection of the title page dispels some of the myths about the AV1611, which have often been propagated by apostate fundamentalists. \*For ease of reading, the text is in Roman, not Black Letter Gothic like the first printings of the 1611 Holy Bible.

1. The title is THE HOLY BIBLE.
2. The title is NOT ‘The Authorized Version.’ Its ‘authorisation’ came from its AUTHOR<sup>156</sup>.
3. The title is NOT ‘The King James Version,’ although this term is commonly used even by Bible believers. The term was first applied long after the publication of the AV1611, originally to avoid the word ‘authority’<sup>157</sup>.

Nevertheless **“Where the word of a king is, there is power: and who may say unto him, What doest thou?”** Ecclesiastes 8:4.

4. The title does NOT include the Apocrypha as part of the scriptures. Note the following description from this site<sup>158</sup>.



## Summary

<b>Description</b>	<p><b>English:</b> Frontispiece to the King James' Bible, 1611, shows the Twelve Apostles at the top. Moses and Aaron flank the central text. In the four corners sit Matthew, Mark, Luke, and John, authors of the four gospels, with their symbolic animals. At the top, over the Holy Spirit in a form of a <u>dove</u>, is the <u>Tetragrammaton</u> "יהוה" ("YHWH"). The actual term is JHVH<sup>159</sup>.</p> <p>The title page text reads: The title page text reads:          THE HOLY BIBLE,          Conteyning the Old Teftament,          AND THE NEW:  <i>Newly Tranflated out of the Originall tongues: &amp; with the former Tranflations diligently compared and reuifed, by his Maiesties speciall Comandement. Appointed to be read in Churches.</i>  <i>Imprinted at London by Robert Barker, Printer to the Kings molt Excellent Maiestie.</i>          ANNO DOM. 1611.</p> <p>At bottom is "C. Boel fecit in Richmont."</p>
<b>Date</b>	1611
<b>Source</b>	<a href="http://sceti.library.upenn.edu/sceti/printedbooksNew/index.cfm?TextID=kjbible">sceti.library.upenn.edu/sceti/printedbooksNew/index.cfm?TextID=kjbible</a>
<b>Author</b>	Church of England

## 5

**The AV1611 - The Pure Word of God**

*No book ever published has had a greater influence on civilization than has the AV1611. It is the pure, perfect, inerrant and infallible word of God*<sup>160</sup>.

*We Anglo-Saxons have a better Bible than the French or the Germans or the Italians or the Spanish. Our English translation is even better than the original Hebrew and Greek. There is only one way to explain this: I have no theory to account for the so-called inspiration of the Bible, but I am confident that the Authorized Version was inspired - William Lyon Phelps, Lampson Professor of English Literature at Yale University, 1923*<sup>161</sup>.

*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 - Alexander Geddes, Roman Catholic priest, circa 1792*<sup>162</sup>.

*We are poor instruments to make God's holy Truth to be yet more and more known unto the people*<sup>163</sup>.

Why is the AV1611 the perfect word of God? The reasons are given as follows. The titles for the sections that follow have been taken from the references listed, in particular those of Dr Ruckman<sup>164, 165, 166</sup> whose work supplies much of the material therein. See also Dr Hills<sup>167</sup> for a detailed consideration of some of the Bible critics mentioned in Section 5.2 and others.

**5.1 The Absence of The AV1611's Copyright**<sup>168, 169, 170</sup>

The AV1611 in all its editions carries no copyright. All modern versions are copyrighted by their respective publishing companies. *By taking out a copyright on a so-called "Bible", the copyright owner ADMITS that this is not God's word but THEIR OWN WORDS.*

*Copyright: Exclusive right given by law for term of years to author, designer, etc., or his assignee to print, publish, or sell, copies of his original work*<sup>171</sup>.

Eyre & Spottiswoode editions, a 1970 Thomas Nelson edition and a 1988 Collins edition contain copyright notifications. It is interesting to see what happened with these publishers.

Eyre & Spottiswoode had been the King's (Queen's) Printer after Robert Barker, who published the 1611 AV1611 as the King's Printer.

It is therefore VERY interesting that the Queen's Printer is now Cambridge University Press, who inherited the right when they took over the firm of Eyre

& Spottiswoode in 1990<sup>172</sup>. Cambridge, of course, does not impose a modern copyright on the AV1611 and on the whole, the Cambridge Cameo and Concord AV1611 Editions are the best available AV1611s.

***“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men”*** Proverbs 22:29.

*The New York Times*<sup>173</sup> reported in October 1997 that Thomas Nelson Publishers had agreed to return approximately \$400,000 to shareholders in the fallout from a Securities and Exchange Commission case involving allegations of stock price manipulation.

*The Wall Street Journal*<sup>174</sup> reported in November 2011 that Thomas Nelson had been taken over by HarperCollins, Collins having been taken over by Rupert Murdoch in 1989 and is now HarperCollins<sup>175</sup>.

Ironically, HarperCollins publishes *The Satanic Bible* by Anton LaVey<sup>176</sup>, 1930-1997 i.e. 67 years,  $6+7 = 13$ .

HarperCollins also publishes the NIV in the USA\* under its division Zondervan<sup>177</sup>. \*The NIV is published in the UK by Hodder & Stoughton, now an imprint of Hachette<sup>178</sup>, which seems fitting<sup>179</sup>. See the attached study **Long John and the Black Spot**.



It is not surprising, of course, that the satanic NIV should have its apologists on social media<sup>180</sup> after the manner of Mark 5:9 ***“My name is Legion: for we are many.”*** The apologists insist that the NIVs don’t omit words or verses because they retain them as footnotes. That means of course that the NIV editors don’t perceive those words or verses as scripture, having cut them from the NIVs texts, although inconsistently retaining the same verse numbering sequence as the AV1611 in spite of verses having been removed. However, the Gideons reinserted certain words e.g. *“begotten”* John 1:14, 18, 3:16, 18, 1 John 4:9 and whole verses into their 1986, 2007 Editions NIVs that had been relegated to footnotes in the 1984, 2011 Hodder & Stoughton NIVs. The Gideons marked the reinserted verses with corner brackets as in Matthew 17:21 ***“But this kind does not go out except by prayer and fasting.”***<sub>1</sub>

It is not clear of course whether the Gideons perceive the reinserted words and verses as scripture, whereas the editors of the Hodder & Stoughton/Hachette NIVs do not, or if the reinsertions merely replace footnotes without being bona

fide scriptures. The result is of course confusion and ***“God is not the author of confusion”*** 1 Corinthians 14:33.

See Chapters 6, 7, **Table 1, Pre-1611, Post-1611 Bibles and the AV1611** for further details of the modern version corruptions including those of the NIVs.

It appears that the Lord eventually loses patience with the ‘correctors,’ corrupters, ‘clarifiers’ and wannabe copyrightists of His Book such that He eventually does ***“deliver them into the hand of their enemies”*** 2 Kings 21:14, 2 Chronicles 25:20.

## 5.2 The Time of the AV1611’s Publication

The AV1611 was published before the advent of French atheism\*, German rationalism and English deism, \*in the sense of the denial of the God of the Bible:

*French atheists:*

Jean-Paul Sartre<sup>181</sup>, 1905-1980, was a 20<sup>th</sup> century existentialist philosopher. He believed man was alone in a hostile universe.

This notion leads to hedonism, as stated in Isaiah 22:13, concerning rebellious Israel:

***“Let us eat and drink; for tomorrow we shall die.”***

Hedonism characterised much of the 1960s *atheistic* radical student movements, the so-called ‘swinging sixties’ lifestyles<sup>182</sup> and is still popular, still bringing forth its ***“evil fruit”*** as the Lord warned in Matthew 7:17, 18.

As one researcher<sup>183</sup> noted *Jean-Paul Sartre may be the most famous atheist of the 20th century...His thesis was that...Since there is no God to design man, then man has no blueprint, no essence. His essence or nature comes not from God as Creator but from his own free choice.*

King Solomon said of Sartre and his ilk ***“Seest thou a man wise in his own conceit? there is more hope of a fool than of him”*** Proverbs 26:12.

We meet individuals of that mindset on the streets of our towns today, unknowingly modern-day ‘Sartre-ites.’

As King Solomon said further ***“...one sinner destroyeth much good”*** Ecclesiastes 9:18.



### *German rationalists:*

Johann Semler, 1725-1791, claimed Jesus' teachings only applied to the time when written. That teaching also leads to hedonism, via the notion that the Bible is no longer 'relevant' and in any case is just the work of men.

Dr Hills<sup>184</sup> states *Johann Semler (1725-91), professor at Halle, was the first textual critic to suggest that the New Testament manuscripts had been edited, not merely copied, by the ancient scribes...*

See also this work<sup>185</sup> and this extract.

***Johann Semler...developed...the recension theory, which assumed that the Received Text (the Textus Receptus) was an editorial recension created several centuries after the Apostles. Therefore, he believed that all orthodox doctrines were late additions. Fundamentalists<sup>186</sup> use Semler's Recension Theory today to by-pass the majority of manuscripts that bear witness to the AV1611 Text.***

### *English deists:*

Thomas Hobbes, 1588-1679, was a pantheistic\* materialist who also believed that man was free to do as he pleased (i.e. more hedonism), within the limits of his physical prowess and that the law of self-preservation should reign supreme, ideas encapsulated in his book *Leviathan*, the title being an unwitting accolade to *Satan*, Job 41. \*Hobbes believed in ***"gods many,"*** not ***"but one God, the Father, of whom are all things"*** 1 Corinthians 8:5, 6.

John Locke<sup>187</sup> championed human reason over God's revelation in scripture. Note these extracts:

*Locke's Essay Concerning Human Understanding, first published in 1689...was an effort to make religion practical, to give it a basis in reality, and to establish it as acceptable to the sound judgment and common sense of all men.*

Aside from the observation that sense is not common, in that as King Solomon says ***"yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live"*** Ecclesiastes 9:3, it is only a short step then to resuscitate the old lie of random evolution against God's special creation.

### *Ungodly Notions:*

The ungodly notions of Hobbes, Locke and others like them clearly reinforce the old lie of random evolution against God's special creation, which Hegel<sup>188</sup>, 1770-1831, another German, therefore taught should be controlled by force, giving rise to Communism and Nazism. The ***"evil fruit"*** of ***"the understanding darkened"*** of these men, walking ***"in the vanity of their mind"*** Ephesians

4:17, 18 is described in Genesis 6:11, ***“The earth also was corrupt before God, and the earth was filled with violence.”*** See Luke 17:26 ***“And as it was in the days of Noe, so shall it be also in the days of the Son of man.”***

#### *Uncorrupted Minds:*

Before these intellectual deceivers came to prominence, God in 1604-1611 could work through men whose minds had not been corrupted by ***“philosophy and vain deceit”*** Colossians 2:8 and ***“the oppositions of science falsely so called”*** 1 Timothy 6:20. Questionable texts and words in the Bible do not become questionable until AFTER 1611. The first ‘textual critic’ of the AV1611 in the modern sense is Richard Simon, a ROMAN CATHOLIC priest<sup>189</sup>.

The translators also lived when the reign of Bloody Mary was still in living memory and therefore they did not honour the man-made traditions of Rome. Compare Matthew 1:25, 23:14, Acts 8:37, Colossians 1:14, James 5:16, 2 Peter 1:20 in the AV1611 with the equivalent readings in the New International Version, NIVs or Jerusalem and New Jerusalem Bibles, JB, NJB.

#### *Pure Language*

Finally, the English language in the 16<sup>th</sup> and 17<sup>th</sup> centuries was perfectly suited to expressing the thoughts and concepts of Hebrew and Greek. English words were *simple, broad and generic*<sup>190</sup>. Examples are ***conversation, bowel, frame, instant, discover, savour, meat, corn*** and ***church***. Note that ***“conversation”*** in Galatians 1:13 equates to ***“manner of life”*** in Acts 26:4, cross-referencing Paul’s testimony but in Philippians 3:20 the word equates to ***“glory”*** in Philippians 3:19. 1 Peter 1:15, 17 show that the word can refer to ***“man’s work”*** and 2 Peter 2:7, 8 show that ***“conversation”*** also means ***“deeds”*** and what is observed by means of ***“seeing and hearing.”*** ***“Comparing spiritual things with spiritual”*** 1 Corinthians 2:13b will explain the other words in the above list and any more like them.

For comprehensive information on the AV1611’s built-in dictionary, see Gail Riplinger’s works<sup>191</sup>.

However, the language of the AV1611 is not 16<sup>th</sup> or 17<sup>th</sup> century English style, which was very different. It is not a type of English that was ever spoken anywhere. It is Biblical English, which was not everyday speech in the 17<sup>th</sup> century, as even the AV1611 Preface shows. Even the singular ***“thee,” “thou”*** etc. had been replaced by the plural ***“you”*** in ordinary conversation<sup>192</sup>.

### 5.3 The Honesty of the AV1611's Preservation

#### *Use of Italics*

No translation from one language into another can be verbatim, or word-for-word. The AV1611 translators inserted words in Italics which had no direct equivalents in the Hebrew or Greek texts but which were necessary for clarity, good English style and grammatical sense. The translators also rendered the second part of 1 John 2:23 “*(but) he that acknowledgeth the Son hath the Father also*” in Italics because it was absent from the Received Text, although attested by other ancient witnesses<sup>193</sup>.

Note that the TBS Westminster Reference Bible includes the second part of 1 John 2:23 in normal text, according as Adam Clarke<sup>194</sup> states, alluding to some surprising support, *He that acknowledgeth the Son hath the Father also - This clause is printed by our translators in Italics to show it to be of doubtful authority, as it was probably wanting in the chief of those MSS. which they consulted, as it was in Coverdale's Bible, printed 1535; Tindall's Text, printed 1548; and in all the early printed editions (which I have seen) previously to 1566; the Bible of Richard Cardmarden, printed in English at Rouen, where this clause is inserted in a different letter between brackets. But that the clause is genuine, and should be restored to the text without any mark of spuriousness, as I have done in the text of this work, is evident from the authorities by which it is supported. It is found in ABC, and in between twenty and thirty others of the best authority; as also in both the Syriac, Erpen's Arabic, Coptic, Sahidic, Armenian, and Vulgate. It is also quoted as a part of the text by Origen, Meletius, Athanesius, both the Cyrils, Theophylact, Vigilius of Tapsum, Pelagius, Cerealis, Cassian; and in substance by Euthalius, Epiphanius, Cyprian, Hilary, Faustinus, Lucifer of Cagliari, Augustine, and Bede. It is wanting in the Arabic, in the Polyglot, in a MSS. in the Harleian library, and in some few others [but] It is doubtless genuine, and Griesbach has with propriety restored it to the text, from which it never should have been separated.*

Note this updated evaluation<sup>195</sup> of the second part of 1 John 2:23, likewise alluding to some surprising support. *The second clause of this Trinitarian verse is supported by the Vulgate, Sinaiticus, Vaticanus, Alexandrinus, Ephraemi, Porphyrianus and about 70 other Greek manuscripts (Novum Testamentum Graecum: Editio Critica Maior: IV Catholic Letters, Text, 2nd Ed. (Stuttgart: Deutsche Bibelgesellschaft, 2013), p. 292). Most modern translations (e.g. NIV, ESV, NASB) follow this reading. But with there being about 517 extant Greek manuscripts of 1 John and with just over 70 manuscripts having 1 John 2:23b, the clause is a minority reading...*

...[but] *it is not much of a stretch to believe that the Johannine Comma was also lost in the majority of Greek manuscripts, and preserved by the Vulgate (as will be discussed below, the Vulgate preserves the Comma). The only difference between 1 John 2:23b and the Comma could be that the Comma was deleted earlier than 1 John 2:23b.*

Dr Hills<sup>196</sup> explains that the influence of anti-trinitarian heretics called Sabellians who denied that ***“the Father...the Son, and...the Holy Ghost”*** Matthew 28:19 are the three distinct Persons of ***“the Godhead”*** Acts 17:29, Colossians 2:9 caused 1 John 5:7 with the words ***“and these three are one”*** wrongly perceived to support Sabellianism to be cut from Biblical manuscripts *In the Greek-speaking East...for here the struggle against Sabellianism was particularly severe but not in the Latin-speaking West...where the influence of Sabellianism was probably not so great.* See also Will Kinney’s article<sup>197</sup>. It is therefore realistic to conclude that as, the *KJV Today* site notes, the second part of 1 John 2:23 suffered the same fate at the hands of anti-trinitarian heretics as 1 John 5:7.

The practice of inserting Italics shows that the AV1611 is an honest translation, Romans 12:17. Most modern translations do not exhibit this degree of honesty. The exception is the NKJV, which was obviously forced to emulate the AV1611 in this respect. Note the importance of the word ***“is”*** in Italics in 2 Timothy 3:16. Although the NKJV follows the AV1611 here, the NIV does NOT.

#### *Public Reports on Progress*

As work on the AV1611 progressed, the translators kept the rest of the clergy informed and invited help from them<sup>198</sup>. This is another testimony to the honesty of the translators.

### **5.4 The Instruments of the AV1611’s Preservation**

See Chapter 4 **The Company of 1611.**

### **5.5 The Fruits of the AV1611’s Preservation**

See Section 1.7 and note that God has accomplished FAR MORE with the AV1611 than He ever did with the originals. This is only ONE reason why the AV1611 is SUPERIOR to the original manuscripts. For the ‘fruits’ of the modern translations, Dr Gipp<sup>199</sup> has this analysis.

*Today’s modern translations haven’t been able to spark a revival in a Christian school, let alone be expected to close a bar. In fact, since the arrival of our modern English translations, beginning with the ASV of 1901, America has seen:*

1. *God and prayer kicked out of our public school.*
2. *Abortion on demand legalised.*
3. *Homosexuality accepted nationally as an “alternate life style.”*
4. *In home pornography via TV and VCR and the internet.*
5. *Child kidnapping and pornography running rampant.*
6. *Dope has become an epidemic.*
7. *Satanism is on the rise.*

*If this is considered a “revival” then let’s turn back to the King James to STOP it.*

Much the same could be said of modern-day Britain<sup>200</sup>. See also pp 141-143 of this work.

## **5.6 The Pre-eminent Place the AV1611 Gives to the Lord Jesus Christ**

The AV1611 is unique in this respect. ALL modern translations detract from the Person and Deity of the Lord Jesus Christ – and even from the Godhead. The NIV and NKJV omit the definite articles from 1 Kings 18:39, Isaiah 9:6, Matthew 27:4. By inspection, the NIV omits **“Lord,” “Jesus,” “Christ”** 178 times in the New Testament<sup>201</sup> in key doctrinal scriptures and slanders the Lord particularly in Daniel 3:25, Micah 5:2, Matthew 20:20, Luke 2:33, 23:42, John 1:3, 3:13, 16, 9:35, Acts 3:13, 26, 4:27, 30, Romans 14:10, 1 Timothy 3:16, Hebrews 4:8 and 1 John 5:7. The NKJV (JFV Jerry Falwell Version, Section 1.5.2) footnotes uphold many of the corruptions in the NIV text for these verses and retains in its text the NIV readings in Matthew 20:20, John 1:3, Acts 3:13, 26, 4:27, 30, 7:45, Hebrews 4:8.

Bible critics often insist that the AV1611 misses the Deity of the Lord Jesus Christ in Titus 2:13 and 2 Peter 1:1 with the reading **“God and our Saviour Jesus Christ”** instead of **“Our [great] God and Savior”** as in the modern versions, NIV, NKJV, *leaving u out of Saviour*. Dr Mrs Riplinger<sup>202</sup> explains that not only is the AV1611 faithful to the underlying Greek expression but the AV1611 reading is a hendiadys, or the expression of a single subject by two nouns, connected with the conjunction *and*, i.e. the Lord Jesus Christ is both Almighty God *and* the Christian’s Saviour.

However, the AV1611 reading in Titus 2:13 and 2 Peter 1:1 is actually a *superior* testimony to the Deity of the Lord Jesus Christ than the NIV, NKJV variation. **“Our [great] God”** simply designates the Lord as God of the Christians. This variation allows for New Age flexibility, for other belief systems, e.g.

Islam, Hinduism, Mariolatry etc., where other deities may be worshipped as ‘God.’

By contrast, the AV1611 expression **“God and our Saviour”** shows that the Lord is GOD universally but *effectually* the Saviour of the Christian. Doctrinally, the Lord is, of course, **“the Christ, the Saviour of the world”** John 4:42. See these works<sup>203</sup> for a full definitive analysis of attacks on the Deity of Christ in the modern versions.

## 5.7 The Pride and Inconsistency of the AV1611’s Critics

Critics accuse the AV1611 as follows:

### 5.7.1 *The AV1611 contains many archaic words which need to be updated.*

Such words could easily be explained in the margin or in a glossary without altering the Text. Comprehensive but inexpensive glossaries are available<sup>204</sup>. Many supposedly archaic words are little changed from their modern equivalents and may be found in *The Concise Oxford English Dictionary* or indeed checked online<sup>205</sup>. Moreover, alteration of a word in the AV1611 Text may destroy its full range of meaning. See Section 5.2.

Critics also overlook the fact that the AV1611 contains many ‘modernisms.’ Examples are **addict (!), artillery, God save the king, powers that be, head in the clouds, housekeeping (!), communication, every man for himself, learn by experience, labour of love, many a time, shambles, advertise, publish, beer (!), the course of nature** and many others. Much of the *archaic words* criticism is directed against the personal pronouns **“thee”** and **“thou”** etc. However, these supposedly archaic forms enable the reader to distinguish between the second person singular (‘thee’) and the second person plural (‘you’), a distinction lost in modern English. The retention of ‘thee,’ ‘thou’ etc. therefore makes the AV1611 Text CLEARER. Compare Luke 22:31, 32 in an AV1611 with an NIV or NKJV. The NIV has to insert a footnote to enlighten the reader.

Finally, one should be guided by the Bible itself in the treatment of ‘archaic’ words. See 1 Samuel 9:9, 11. The ‘archaic’ word **“seer”** is explained, verse 9 but retained in the Text, verse 11<sup>206</sup>. See these additional works<sup>207</sup> on supposedly archaic words in the AV1611. See applications of the AV1611’s built-in dictionary in these works<sup>208</sup>.

### 5.7.2 *The AV1611 is hard to understand and therefore we need modern versions.*

If the AV1611 is *hard to understand* why did its Text cause the English people to become a Bible loving people? In the words of the historian Green<sup>209</sup> **“The Nation became the people of a Book – and that Book, the Bible.”**

This commendation cannot be bestowed on ANY modern version. For example, the RAV, Revised Authorized Version, which was supposed to replace the AV1611, went bankrupt within a few years and now can only be obtained as its American counterpart, the NKJV.

Gail Riplinger<sup>210</sup> cites the results of a survey carried out by the Flesch-Kincaid Research Company on the ease of reading of various Bible versions, including the NIV and NKJV. The AV1611 was found to be the easiest Bible to read in 23 of 26 comparisons. The AV1611 is also acknowledged to be the easiest to memorise. The NIV is particularly defective in this respect because it uses, on average, twice as many syllables as the AV1611 in any given passage.

Further, the belief that modern renderings are necessary for understanding denies the principles of interpretation stated by Joseph, Genesis 40:8, Solomon, Proverbs 2:1-5, Daniel, Daniel 2:18-27 and the Lord Himself, John 14:26, 16:13. Finally, the AV1611 was not hard to understand for those converted under its preaching, when it was, allegedly\*, 120 years out of date:

*Two hundred miners standing in the field near the colliery at Bedworth, Warwickshire, listened with astonishment while a young Oxford graduate explained how they might have their sins forgiven. In the town of Bedworth colliers were rated heathen, animals, brutes who had no use in life other than to wrest coal from the earth. To be treated with respect and interest was a new experience. The unlicensed preacher could see "white gutters made by their tears, which plentifully fell down their black cheeks."*

*It was a new experience for George Whitefield as well....*<sup>211</sup>

\*Allege, or "**alleging**" Acts 17:3 is one of a small number of words that has changed its meaning since 1611 in everyday usage, though not in Biblical usage, Matthew 24:35. The present-day meaning is to make a strong claim. The Biblical meaning is to show or prove as implied by the term "**Opening**" in Acts 17:3 using scripture with scripture, 1 Corinthians 2:13, as in Acts 17:2 "**Paul...reasoned with them out of the scriptures**" and by the expression "**shewing by the scriptures**" in the parallel passage Acts 18:28.

5.7.3 *The AV1611 is a translation and translations are made by imperfect men. Therefore the AV1611 must be imperfect.*

This criticism overlooks the fact that the originals were written by imperfect men. Moses murdered a man, Exodus 2:12, David committed adultery and murder, 2 Samuel 11:2, 15, 21, Solomon apostatised, 1 Kings 11:1-8, Daniel committed sacrilege, Daniel 2:46, Peter cursed, swore and denied the Lord, Matthew 26:74, Paul disobeyed the Lord and spent two years in prison, Acts 21:4, 11-13, 24:27, John tried to worship an angel, not once but twice,

Revelation 19:10, 22:8, 9. Moreover, if a translation is held to be imperfect for that reason, what of the ORIGINALS for Genesis 42:23, Moses's conversations with Pharaoh, Exodus 4-14, Peter's speech from Joel, Acts 2:17-20, the reading from Isaiah 53 in Acts 8:32 and Paul's speech in Acts 22:2-21? The written originals of these passages were translations. Were THEY imperfect?

Critics should note that God has promised to PRESERVE the word which He gave by inspiration: ***"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 forever"*** Psalm 12:6, 7\*.

\*Some bible critics deny that Psalm 12:6, 7 is a promise for the preservation of the scriptures. Drs Gipp and Ruckman refute these criticisms<sup>212</sup>.

A variation on this criticism is that 'good, godly men corrected the AV1611 on occasion, so it must need correcting.' The simple answer is that when any man ***"holds the truth in unrighteousness"*** Romans 1:18, by exalting HIS own authority over that of the BIBLE, he CEASES to be 'good' and he ceases to be 'godly.' ***"My glory will I not give to another"*** Isaiah 42:8, not Torrey, not Spurgeon, not Ryle, not Calvin, not Wesley, not Moody, not Scofield, not ANY other. Note too Revelation 5:3, 14:6-11, future 'originals' in English!

#### 5.7.4 *The original edition of the AV1611 contained the Apocrypha and the AV1611 still has pro-Catholic readings.*

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. See Section 4.4. The Apocrypha was removed from one 1613 edition (see Section 5.7.6) and several subsequent editions published before the 19<sup>th</sup> century, when it became usual for publishers of the AV1611 to omit the Apocrypha. As for pro-Catholic readings, these are a feature of the modern versions. See Section 5.2. The alleged *pro-Catholic* readings in the AV1611 are insufficient for it to be sold by the Catholic Truth Society<sup>213</sup>. See further Dr Vance's comprehensive work<sup>214</sup>.

#### 5.7.5 *The AV1611 is obscure in some passages and inaccurate in others and therefore it should be improved.*

One should consider whether *"Nephilim"* Genesis 6:3, *"curds"* Isaiah 7:15, *"carved stones"* Numbers 33:52, *"demons"* Matthew 4:24, 7:22, 8:16 etc. and *"Hades"* Revelation 1:18, 6:8, 20:13 in the NIV are 'clearer' than the AV1611 renderings, ***"giants," "butter," "pictures," "devils" and "hell,"*** even if the NIV terms were more 'accurate', which they are not. Note that *"demons"* and *"Hades"* are transliterations, not translations and are perpetuated throughout



the NIV, NKJV, although neither the NIV nor the NKJV transliterated “*ouranos*” for “**heaven**”!

One should also consider whether the pro-Catholic readings in the NIV and NKJV listed in Section 5.2 are more ‘accurate’ than the AV1611 even if ‘clearer,’ which they are not. Critics will change a ‘clear’ verse in the AV1611 to make it more ‘accurate’ and alter an ‘accurate’ verse to make it ‘clearer.’ Obviously the overriding aim is to alter the AV1611 Text at any cost. Note that where the AV1611 correctly translates “**Jesus**” in Acts 7:45 and Hebrews 4:8, the critics insert “*Joshua*” because they cannot understand that Joshua is an Old Testament type of the Second Coming of Jesus Christ, associated with the destruction of an accursed city, Joshua 7:26 and Revelation 18, 19:2<sup>215</sup>. Moreover, Joshua 5:13-15 shows that the Lord Jesus Christ did command the people of Israel during their invasion of the Promised Land as “***captain of the host of the Lord,***” Who received worship from Joshua, just as He did from the disciples centuries later, Matthew 14:33. This Old Testament appearance of the Lord “***whose goings forth have been from of old, from everlasting***” Micah 5:2, was promised in Exodus 23:20-23, which refers to “***mine Angel***” of Whom God says “***for my name is in him.***” The modern translations all overlook this essential feature of the conquest of Canaan and in so doing fail to give glory due to the Lord Jesus Christ.

5.7.6 *The AV1611 of today is not the same as the original AV1611 but has been changed in 20,000 places. Therefore we can legitimately introduce MORE changes.*

The changes in the AV1611 are mainly changes in spelling, punctuation, Italics, marginal references, capitalisations and rectification of printing errors. According to the American Bible Society, 1852, “*The English Bible as left by the translators has come down to us unaltered in respect to its text*<sup>216</sup>.”

It is true that the original AV1611 has “**he**” in Ruth 3:15, while today’s editions have “**she**.” Each edition is correct because BOTH Ruth and Boaz “**went into the city.**” See Ruth 3:16, 4:1. See further Dr Vance’s comprehensive work<sup>217</sup>.

Changes in the modern versions include elimination of words, phrases, verses and whole passages of scripture, resulting in the denial of the virgin birth, the blood atonement, salvation by faith alone and the Deity of Christ. See Chapters 6, 7. These changes are therefore of an entirely different NATURE from those in the AV1611 editions. The same comments apply to the notion that because the Alexandrian text is said to be 90% similar to the Antiochan Text<sup>218</sup>, there is therefore little difference between bibles from either text.

It should be noted that Vaticanus B, the most highly regarded manuscript of the Alexandrian text, is only 50% similar to the Received Text<sup>219</sup>.

The AV1611 of today is Dr Blayney's Edition, published 1769<sup>220\*</sup>. The AV1611 Text therefore has definitely not changed for over 200 years, which is more than can be said yet for the NIV and NKJV. Differences between Dr Blayney's Oxford Edition and current Cambridge Cameo and Concord Editions are miniscule and do not amount to discrepancies<sup>221</sup>.

\*This reference indicates that a 1613 Edition of the AV1611 was published without the Apocrypha. The Trinitarian Bible Society lists editions from 1629, 1662, 1664 and 1682 without the Apocrypha<sup>222</sup>.

*5.7.7 The AV1611 can be tolerated but surely any translation is satisfactory so long as it contains the fundamentals of the faith and we win souls.*

The 'fundamentals of the faith' can be written on the back of an envelope and found even in a JB, NJB or NWT, Catholic Jerusalem, New Jerusalem Bibles, New World Translation of the Jehovah's Witnesses respectively. This does not mean that they are genuine Bibles. The AV1611 will always give greater emphasis on the 'fundamentals' than the modern versions. As Gail Riplinger shows<sup>223</sup> progressive modern versions for the 'New Age' will continue to undermine fundamental doctrine until it is no longer 'fundamental.' See also comments by Dr Gipp<sup>224</sup>.

A young preacher once said that he could preach from ANY Bible on "*justification by faith*," even if we could only be sure of "98%" of God's words. Not only are there no scriptures to support this view but a 2% uncertainty in the scriptures yields approximately 600 doubtful verses. Any concordance will show that the word "*justify*" or its equivalent with respect to faith, occurs in no more than about 30 verses in the New Testament. Are THESE verses among the doubtful 600? Who decides and by what authority?

Concerning 'soul winning,' see Sections 1.7, 5.5 and George Whitfield's experience at Bedworth. Finally, if a bible is to be selected on the basis of preference, which is what the above criticism implies, perhaps one should ask what Bible does GOD prefer?

*5.7.8 The AV1611 may be tolerated but it is still inferior to "the Greek."*

To this criticism, it may reasonably be asked WHICH Greek, because there are well over two dozen\* different Greek texts<sup>225, 226, 227</sup>. \*Dr Mrs Riplinger<sup>228</sup> cites Philip Schaff as listing in his *Companion to the Greek Testament and English Version* 666 (!) different Greek New Testament editions published between 1514 and 1883.

Today's most prominent Greek editions can roughly be divided into three groups:

1. The 'Received Text,' such as the editions of Erasmus, Stephanus etc.
2. The 'Alexandrian text,' such as those of Tregelles, Tischendorf, Griesbach, Hort and Nestle, who is the probably the best known editor.
3. The 'Majority text' of which there are two rival editions, by Farstad and Hodges, 1982 and Robinson and Pierpont, 1991<sup>229</sup>.

The 26<sup>th</sup> Edition of Nestle (1979) restored 467 Receptus readings which had been deleted in previous editions for the past 100 years<sup>230, 231</sup>. Nestle's editors supposedly did this on the basis of evidence from the papyri, indicating that Receptus readings actually pre-date Alexandrian readings<sup>232</sup>. Moreover, while Nestle will use Codex B repeatedly to alter Receptus readings, he may abruptly switch to another manuscript if B agrees with the Receptus. "**Him**" is omitted from John 14:7 by Nestle's 21<sup>st</sup> Edition using B but all of Luke 24:12 is omitted using Codex D, although B agrees with the Receptus<sup>233, 234</sup>. Note that these omissions bear on the Deity of Christ and the resurrection of Christ. Ricker Berry's text retains the Receptus readings. Similar inconsistencies exist in the selection of the texts for the NIV and other modern versions<sup>235</sup>.

This criticism really amounts to a denial of the promise of God to preserve His word, Psalm 12:6, 7. Similar comments apply where the critic insists that the AV1611 is inferior to 'the originals,' with the added observation that the originals no longer exist, have never been specified as a single, perfect, finally authoritative, inspired Hebrew/Aramaic/Greek text between two covers and that the verses usually used to justify this criticism, 2 Timothy 3:15, 16, are NOT a reference to the originals! They refer to "**the holy scriptures**," copies of Old Testament Books that Timothy had known "**from a child**."

There are at least 8 reasons why the AV1611 is in fact superior to 'the Greek' - and to 'the Hebrew'<sup>236</sup>:

1. The AV1611 uses "**synagogues**" in Psalm 74:8, instead of the Hebrew "**meeting places**," showing that the reference is yet future, to the Great Tribulation, Matthew 24:21, Revelation 7:14.
2. The Pre-millennial order of the books from 2 Chronicles to Psalms in the AV1611 preserves the order of events in the history of Israel from the destruction of Jerusalem, 70 AD, to the Second Advent. This order is superior to that of the Hebrew Bible.
3. In an age ruled by the television, "**pictures**" in Numbers 33:52 is far superior to the original Hebrew of "**carved stones**."

4. The AV1611 alone uses **“forces”** in Daniel 11:38 instead of the literal Hebrew **“fortresses.”** The AV1611 reading is superior because it is a reference to the use of electricity, Luke 10:18, the highest form of energy, especially in the tribulation. See Revelation 13:13.
5. The AV1611 has **“churches”** in Acts 19:37, showing where pagans devoted to **“the queen of heaven”** Jeremiah 7:18 (!), 44:17, 18, 19, 25 actually WORSHIP. This is far superior to the ‘original Greek,’ which gives **“temples.”**
6. The AV1611 has **“Easter”** in Acts 12:4 instead of the literal Greek equivalent **“Passover.”** Herod was an Edomite and would therefore observe Easter, not the Passover. See also Dr Gipp’s comments<sup>237</sup>. Note that **“(Then were the days of unleavened bread.)”** Acts 12:3. The reading **“Passover”** is obviously wrong in the context. In addition, Dr J. A. Moorman<sup>238</sup> states that it was Tyndale who *invented* the word *Passover* but Tyndale used the word **“Easter”** in Acts 12:4 in his New Testament. Tyndale, like the King James translators, understood the scriptures better than modern version editors and their supporters.
7. The tense of the Greek in Galatians 2:20 is **“I have been crucified”** but Luke 9:23 shows that a man is to take up the cross DAILY. The AV1611 reading **“I am crucified”** is therefore both correct and superior to ‘the Greek.’
8. The AV1611 alone has **“corrupt”** in 2 Corinthians 2:17, where the ‘original Greek’ is **“peddle,”** according to the modern revisers, *who thereby condemn themselves because they all support publishing houses that “peddle” or sell their versions.* There is no danger in selling the AV1611, because it isn’t corrupt. However, there could be a great danger in the selling of CORRUPT ‘bibles.’ It would be rather like selling contaminated milk, 1 Peter 2:2!

For detailed discussions of the superiority of the AV1611 to ‘the Hebrew’ and ‘the Greek,’ with nearly 60 examples, see together with Dr Ruckman’s analysis referred to reprints from the *Bible Believers’ Bulletin*<sup>239</sup>. See also Dr Gipp’s discussion of the distinction that should allegedly be drawn between the Greek words **“phileo”** and **“agape,”** which are both translated as **“love”** in the AV1611<sup>240</sup>.

The English Bible’s comment on this alleged distinction is found in John 21:17 and comparison of ‘the Greek’ with the English in Luke 11:43, John 5:20, 42, 16:27, 1 Corinthians 16:22, Titus 3:4, 15, Revelation 3:19 will yield valuable further insight.

Many critics of the AV1611 may still insist with Ricker Berry<sup>241</sup> that *Without some knowledge of Greek and Hebrew, you cannot be an independent student, or reliable interpreter of the word of God.* The Lord's comment on this type of condescension is in Luke 10:21 ***"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight."*** Ricker Berry's statement can also be 'interpreted' as follows:

1. All translations are made by men who are imperfect and therefore their translations are imperfect.
2. Any translation is therefore inferior to the original, which was perfect.
3. The original was in Greek (and so is the LXX which Christ and the Apostles (allegedly) used).
4. I KNOW GREEK AND YOU DON'T. THEREFORE YOU WILL HAVE TO COME TO ME (OR BUY MY BOOKS) TO FIND OUT WHAT GOD ACTUALLY SAID.

5.7.9 *The AV is out of date and modern man needs a modern version.*

***"The sluggard is wiser in his own conceit than seven men that can render a reason"*** Proverbs 26:16.

5.7.10 *The AV is not inspired. Only 'the originals' were inspired*

See Section 5.7.8 above and the statement that 2 Timothy 3:15, 16, are NOT a reference to the originals. They refer to ***"the holy scriptures,"*** copies of Old Testament Books that Timothy had known ***"from a child."*** Timothy was from Lystra, not Jerusalem and he was of mixed parentage, i.e. ***"his father was a Greek"*** Acts 16:1, not one of ***"the chief priests"*** Matthew 26:3, who would have had custody over 'the originals,' even if they had existed then. It would therefore have been impossible for Timothy to have had access to them such ***"that from a child thou hast known the holy scriptures"*** 2 Timothy 3:15a.

Yet Timothy clearly had access to ***"all scripture...given by inspiration of God."*** The term ***"inspiration,"*** therefore, applies to copies of the scriptures and to translations, as the King's men rightly observed<sup>242</sup>, emphases added.

*We affirm and avow, that the very **meanest translation** of the Bible in English, set forth by men of our profession...containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is **still the King's speech.***

Critics of the AV1611 should note that:

1. NO Bible version has received anything like the criticisms which have been levelled at the AV1611, as this list shows.
2. Modern versions come and go, with well over 100\* appearing in the last 100 years<sup>243</sup>. None lasts for more than a few decades. \*The total from 1881 to 2010 is 253<sup>244</sup>.
3. God Himself has intervened at times to deprive some of the more prominent revisers of the power of speech<sup>245</sup>. Those affected include Tregelles, an early editor of a Hort-Nestle type text, Westcott, Philip Schaff, editor of the ASV, from which came the NASV, as corrupt as the NIV, Kenneth Taylor of the 'Living' bible and J. B. Phillips, whose New Testament bears his name.

Psalm 12:3 should be a warning to all: ***“The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.”***

## 6

## The Defection of the Church of England

### 6.1 Westcott and Hort<sup>246, 247, 248</sup>

The Devil was not slow to oppose the great blessings of revival, soul-winning and enterprise brought about by the God-honoured AV1611 Holy Bible. Through the agency of his own Papal Church, Satan concentrated his attack on the nation which had produced the Book<sup>249</sup>. His attack culminated in the efforts of Westcott and Hort, two Cambridge academics, to displace the AV1611 as the English Bible by means of their own Revised Version, RV, based mainly on the text of the Alexandrian manuscripts, which in turn formed the basis of Roman Catholic bibles such as the Latin Vulgate and the Jesuit Douay Rheims.

The attack developed as follows:

1. The Jesuit Counter-Reformation had begun even before the publication of the AV1611<sup>250</sup>.
2. Jesuits dominated the Council of Trent, 1546, convened to defeat the Reformation.
3. This council declared that belief in justification by faith alone was accursed, Canon IX<sup>251</sup>, thus cursing the Lord Jesus Christ, John 3:16 and that the Apocrypha and church tradition were of equal authority with the Bible<sup>252</sup>.
4. Jesuits tried unsuccessfully to impose their own English bible translation on the English people, the Jesuit Rheims New Testament 1582, based on the Alexandrian text. The NIV, in any of its editions, repeatedly departs in agreement with the 1582 Jesuit Rheims New Testament from the AV1611<sup>253</sup>. See also this work:

**Table 1, Pre-1611, Post-1611 Bibles and the AV1611**  
**The KJB Bane of “robbers of churches” Acts 19:37**  
**The Great Bible Robbery**

5. The Counter-Reformation nevertheless gathered momentum with the emergence of *higher critics*, particularly Germans, who attacked the Received Text and exalted the Alexandrian text. Among these critics were Schleiermacher, Griesbach (the pupil of Semler, see Chapter 5), Wellhausen, Lachmann, Tischendorf and Tregelles\*. They were the new Gnostics.  
 \* Tregelles was English<sup>254</sup>.

6. German higher criticism invaded England in the early 19<sup>th</sup> century, resulting in the Puseyite movement to re-unite the Church of England with the Church of Rome. Cardinal Newman was one of the early defectors<sup>255</sup>.
7. Romanising of the Church of England was well underway by 1870, when the Southern Convocation of the Church of England called for revision of the Text of the AV1611. The Northern Convocation refused to take part and there was no such demand from the ordinary members of the Church<sup>256</sup>.
8. The Revised New Testament was published in 1881, the complete version in 1885<sup>257</sup>.
9. The Cambridge academics, Westcott and Hort, were strongly influenced by Pusey, Newman and Coleridge, who imported the new German Gnosticism to England and by Richard Simon<sup>258</sup>, *the Catholic priest*, see Section 5.2.
10. Westcott and Hort compiled the Greek text, based largely on Codices Aleph and B, which was *secretly committed* into the hands of the Revision Committee and used as the basis for the Revised Version<sup>259</sup>.
11. This text differs radically from the Received New Testament Text, in 5337 places or in about 2 of every 3 verses.
12. The RV in turn differs from the AV1611 in over 36000 places. This is more than one change in every verse<sup>260</sup> although the first working rule of the committee was that as few alterations as possible were to be introduced to the Text of the AV1611<sup>261</sup>.
13. Of the 25 members of the committee, only a small minority, led by Dr Scrivener, endeavoured to abide by the rules and they were consistently outvoted by the others<sup>262</sup>.
14. The work of Westcott and Hort can be explained by their beliefs, expressed in their own words<sup>263, 264, 265</sup>. Even if clandestinely, they were servants of Satan and of Rome.
15. Hort states:

*"The book which has most engaged me is Darwin...My feeling is strong that the theory is unanswerable."*

*"Evangelicals seem to me perverted rather than untrue. There are, I fear, still more serious differences between us on the subject of authority, and especially the authority of the Bible."*



*“Think of the vile Textus Receptus leaning entirely on late manuscripts; it is a blessing there are such early ones.”*

*“I have been persuaded for many years that Mary-worship and ‘Jesus’-worship have very much in common in their causes and their results.”*

*“Moody had great sincerity...but in matter is quite conventional and commonplace.”*

*“Westcott...and I have started a society for the investigation of ghosts...being all disposed to believe that such things really exist...our own temporary name is ‘the Ghostly Guild’.”*

16. Westcott states:

*“No one now (1890), I suppose, holds that the first three chapters of Genesis, for example, give a literal history.”*

*“Behind a screen was a ‘Pieta’ the size of life (a Virgin and dead Christ)...Had I been alone I could have knelt there for hours.”*

*“I never read an account of a miracle (of Christ), but I seem instinctively to feel its improbability.”*

*“Christianity rests upon the central fact that the Word became flesh. This fact establishes not only a brotherhood of men, but also a brotherhood of nations.”*

Concerning Westcott and Hort’s approach to the Bible, Fuller states further that: *In spite of his brave and oft quoted words to the effect that only a thousandth part of the New Testament Text is seriously in question, Hort himself did not feel that certainty was possible*<sup>266</sup>.

Would God choose such men to ‘revise’ His Book?? Would YOU?? Do you suppose that GOD has as much sense as YOU??

***“Have I not written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth?”*** Proverbs 22:20, 21.

## 6.2 1881, The Year of Infamy

1881, the year of the publication of the Revised Version, was indeed a year of infamy for the Body of Christ. That same year, Professors Archibald Hodge and Benjamin Warfield of Princeton Theological Seminary attacked the Holy Bible by appealing to the lost ‘originals.’ They said this<sup>267, 268</sup>.

*All the affirmations of Scripture...are without any error, when the ipsissima verba [the precise words] of the original autographs are ascertained and interpreted in their natural and intended sense.*

That is, only the ‘originals,’ which you don’t have, are God’s words and only the ‘scholars’ can tell you what God *really* said. So ‘scholarship’ is now the final authority for Protestants, just as the Church is the final authority for Catholics. Today, Christian fundamentalists proclaim the heresy of ‘scholarship-onlyism’ or ‘originals-onlyism’ from pulpits up and down the land. Why no revival? You have the answer.

### 6.3 John Burgon, Dean of Chichester<sup>269, 270</sup>

In every age God has had men who like David have ***“served his own generation by the will of God”*** Acts 13:36. Such a man was John Burgon. His scholarly refutation of Westcott and Hort’s revisions to the Holy Bible<sup>271</sup> stands unchallenged to this day.

1. Burgon was Fellow of Oriel College, Oxford, Gresham Professor of Divinity and Dean of Chichester 1876-1888.
2. He was described as *a deep and laborious student...examining the original (i.e. extant) manuscripts on every occasion, and he himself discovered many manuscripts in his search for the truth in textual matters...As for his learning, even his adversaries acknowledged that it was very great*<sup>272</sup>.
3. He personally scrutinised Codices Aleph and B, concluding *“we suspect that these two manuscripts are indebted for their preservation; SOLELY TO THEIR ASCERTAINED EVIL CHARACTER*<sup>273</sup>. ”
4. Whereas Hort declared of the New Testament *“we dare not introduce considerations which could not reasonably be applied to other ancient texts,”* Burgon believed that *the New Testament had been divinely inspired and providentially preserved...two basic verities which make the textual criticism of the New Testament different from the textual criticism of any other book*<sup>274</sup>.
5. Burgon readily acknowledged the hand of Satan in the corruption of New Testament manuscripts<sup>275, 276</sup>: *“Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel.”*
6. He was a staunch defender, not only of the Received Text but of the AV1611. Of the 1881 Revision he said *“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*<sup>277</sup>. ”

7. Burgon carefully set out 7 tests of truth for manuscripts readings<sup>278</sup>:

1. Antiquity of witnesses
2. Number of witnesses
3. Variety of evidence
4. Respectability of witnesses
5. Continuity of witnesses
6. Context
7. Internal considerations

He declared that *“In the balances of these seven Tests of Truth the speculations of the Westcott and Hort school, which have bewitched millions are ‘Tekel’, weighed in the balances and found wanting.”*

Of Westcott and Hort’s subjective exaltation of Codices Aleph, B, Burgon stated *“In contrast with this sojourn in cloudland, we are essentially of the earth though not earthy. We are nothing if we are not grounded in facts: Our appeal is to facts, our test lies in facts”<sup>279</sup>.*

8. Hort had rejected the text of the majority of manuscripts by assuming that it represented a standardised text compiled by Lucian of Antioch in the 4<sup>th</sup> century<sup>280</sup>. This was his so-called *conflation* or *recension* theory in support of which he could cite only a mere 8 verses. Hort’s theory is refuted utterly by Burgon<sup>281</sup>, who states that *Their [recension] theory has at last forced them to make an appeal to Scripture and to produce some actual specimens of their meaning. After ransacking the Gospels for 30 years, they have at last fastened upon EIGHT. Burgon concludes that not a shadow of proof is forthcoming that any such recension as Dr. Hort imagines ever took place at all.*
9. Burgon vigorously defended scriptures rejected by Westcott and Hort using Aleph and B, for example:

### **Mark 16:9-20**

Although retained by the RV, this passage was deleted from Westcott and Hort’s Greek New Testament and is disputed by the NIV and other modern translations. The 1978 NIV has a note between Mark 16:8, 9 stating that the most reliable early manuscripts do not contain Mark 16:9-20. The 1984 NIV notes only that *The earliest manuscripts and some other ancient witnesses do not have Mark 16:9–20.* The 2011 NIV notes that *The earliest manuscripts and some other ancient witnesses do not have verses 9-20.*

Burgon showed that:

*With the exception of the two uncial manuscripts which have just been named (Aleph and B), there is not one codex in existence, uncial or cursive (and we are acquainted with, at least, eighteen other uncials, and above six hundred cursive copies of this Gospel), which leaves out the last twelve verses of Mark*<sup>282</sup>.

Burgon also cited overwhelming testimony from the ancient versions, lectionaries and church fathers in favour of these verses<sup>283</sup>.

### **John 7:53-8:11**

This passage is also omitted from the Westcott-Hort Greek text and disputed by the NIV and other modern versions. The 1978 NIV notes in its text that the earliest and most reliable manuscripts do not have John 7:53-8:11. The 1984 NIV notes in its text that *The earliest manuscripts and many other ancient witnesses do not have John 7:53—8:11*. The 2011 NIV notes in its text that *The earliest manuscripts and many other ancient witnesses do not have John 7:53-8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke 24:53*.

See the main work for more details<sup>284</sup>.

Burgon showed that:

*An omission which owed its beginning to a moral scruple was eventually extended for a liturgical consideration and resulted in severing twelve verses of St. John's Gospel - chapter 7:53-8:11 - from their lawful context*<sup>285</sup>. However, he states that *Jerome, who was familiar with Greek manuscripts (and who handled none of later date than B and Aleph), expressly related that (the passage) "is found in many copies both Greek and Latin*<sup>286</sup>.

Again, Burgon cited other evidence overwhelmingly in favour of the passage, including 61 of the 73 copies of John's Gospel in the British Museum which contain the passage<sup>287</sup>.

### **1 Timothy 3:16**

The AV1611 reading ***"God was manifest in the flesh"*** is changed in the RV and most modern versions, including the NIV, to ***"He who was manifested in the flesh"*** or similar.

Burgon showed that ΘΕΟΣ *"Theos"* or *"God"* was invariably written ΘΣ, *"THS"* in the uncial manuscripts and could easily become ΟΣ, *"OS"* or *"who"*<sup>288</sup> as it appears in Aleph and C or *"O," "which,"* in D. These are the only unequivocal uncial witnesses against *"THS."*<sup>289</sup>

Writing to Bishop Ellicott, chairman of the RV committee, Burgon states that *The sum of the available cursive copies of S. Paul's Epistles is exactly 254...Permit me to submit to your consideration as a set off against those two copies of S. Paul's Epistles which read ος, "os" - the following TWO HUNDRED AND FIFTY TWO COPIES which read Θεος "Theos."*<sup>290</sup> Again, Burgon provides further evidence from early citations overwhelmingly in favour of the AV1611 reading.

He warns Bishop Ellicott<sup>291</sup>:

*It will be for you, afterwards, to come forward and prove that, on the contrary, "Theos" is a 'plain and clear error: '...You are further reminded, my lord Bishop, that unless you do this, you will be considered by the whole Church to have dealt unfaithfully with the Word of God.*

To this day, Burgon's case has never been answered. Ever **"valiant for the truth"** Jeremiah 9:3, he sought to safeguard the Body of Christ from the peril about which the Earl of Shaftesbury gave solemn warning in 1856<sup>292</sup>.

*"When you are confused or perplexed by a variety of versions, you would be obliged to go to some learned pundit in whom you reposed confidence, and ask him which version he recommended; and when you had taken his version, you must be bound by his opinion. I hold this to be the greatest danger that now threatens us. It is a danger pressed upon us from Germany, and pressed upon us by the neological spirit of the age. I hold it to be far more dangerous than Tractarianism, or Popery, both of which I abhor from the bottom of my heart. This evil is tenfold more dangerous, tenfold more subtle than either of these, because you would be ten times more incapable of dealing with the gigantic mischief that would stand before you."*

## Flood of Revision

*“When the enemy shall come in like a flood,  
the Spirit of the Lord shall lift up a standard against him”* Isaiah 59:19

### 7.1 New Testament Comparison, AV1611 versus Modern Counterfeits

The AV1611 will be compared in the New Testament with eight modern versions for sample verses that embody important Christian doctrine and/or practice, together with a near-equivalent of the Westcott-Hort text used to corrupt, 2 Corinthians 2:17, the AV1611 New Testament. Summary comments and conclusions follow this comparison. See the main work<sup>293</sup> for details.

The eight modern versions and the Westcott-Hort equivalent Greek text with their abbreviations are:

1. The New International Version, NIV, the ‘premier’ evangelical translation at the time of writing.

The 1978 NIV was used for the original set of readings in this section. Any changes between the 1978, 1984 and 2011 NIVs will be noted. No note means no change, or at least no significant change.

2. The 2016 English Standard Version, designated ESV, often used now instead of the NIV but a match mate to it.
3. The New King James Version, the NKJV, (Jerry Falwell Version, JFV, Section 1.5.2), the leading ‘fundamentalist’ bible, either with respect to its text or its footnotes. The footnotes<sup>294</sup> refer to the NU-Text, Nestle United Bibles Societies Text underlying the ESV, NIV and equivalent versions as valid alternatives to the NKJV text.
4. The Douay Rheims Bible, DR, revised by Bishop Richard Challoner AD 1749-1752.
5. The Revised Version, RV, 1881.
6. The Catholic Jerusalem Bible, JB, a modern equivalent to the 1582 Jesuit Rheims New Testament<sup>295</sup>.
7. The New Jerusalem Bible, NJB.
8. The New World Translation, NWT, bible of the Jehovah’s Witnesses Watchtower cult, 1984, 2013 Editions.
9. Nestle’s Interlinear Greek-English New Testament, 21<sup>st</sup> Edition, Ne, usually referred to as “*the Greek*” by modern fundamentalists and similar to the Westcott-Hort Text.

See these sites for online bibles or from other sources. The sample verses then follow.

2011+ AV1611<sup>296</sup>

DR, RV, ESV, NIVs, NKJV, NWTs, JB, NJB<sup>297</sup>

Ne Nestle's 21<sup>st</sup> Edition Greek-English Interlinear New Testament<sup>298</sup>. Nestle is largely the underlying Greek New Testament Text for the 20<sup>th</sup> century cut-outs i.e. NIVs, NKJV footnotes f.n.s<sup>299</sup>, JB, NJB, NWTs and most critics use Nestle to attack the AV1611. However Nestle's text is based on a small number of heavily corrupted Greek manuscripts and not fit for purpose as Dr Gipp and Sister Riplinger have shown<sup>300</sup>.

## New Testament Comparison, AV1611 versus Modern Counterfeits Sample Verses

### Matthew 1:25

*“firstborn”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., NWT, JB, NJB to uphold Catholic teaching of Mary as a perpetual virgin. See also Will Kinney’s detailed article<sup>301</sup>.

### Matthew 5:22

*“without a cause”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The omission makes a sinner out of the Lord Jesus Christ, Mark 3:5. See also Will Kinney’s detailed article<sup>302</sup>.

### Matthew 5:44

*“bless them that curse you, do good to them that hate you, despitefully use you”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. DR omits *“bless them that curse you.”*

### Matthew 6:13

*“For thine is the Kingdom, and the power, and the glory, for ever. Amen”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The DR omits all but the word **“Amen.”** See also Will Kinney’s detailed article<sup>303</sup>.

### Matthew 17:21

*“Howbeit this kind goeth not out but by prayer and fasting”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### Matthew 18:11

*“For the Son of man is come to seek and to save that which was lost”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### Matthew 20:7

*“and whatsoever is right, that shall ye receive”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### Matthew 20:16

*“for many be called, but few chosen”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.



**Matthew 20:22, 23**

*“and to be baptized with the baptism that I am baptized with”* and *“and be baptized with the baptism that I am baptized with”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Matthew 23:14**

*“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. See also Will Kinney’s detailed article<sup>304</sup>.

**Matthew 27:4**

*“I have betrayed the innocent blood.”* The definite article is omitted by the DR, RV, Ne, ESV, NIV, NKJV, JB, NJB, NWT, obscuring the Lord’s Deity.

**Matthew 27:35**

*“that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Mark 1:2**

*“The prophets”* is changed to *“Isaiah the Prophet”* in the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Mark 6:11**

*“Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Mark 9:29**

*“and fasting”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n. JB, NJB, NWT.

**Mark 9:44, 46**

*“Where their worm dieth not, and the fire is not quenched”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Mark 10:21**

*“take up the cross”* is omitted by the DR, RV, Ne, ESV, NIV, JB, NJB, NWT.

**Mark 10:24**

*“for them that trust in riches”* is omitted by Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Mark 13:14**

*“spoken of by Daniel the prophet”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Mark 15:28**

*“And the scripture was fulfilled which saith, And he was numbered with the transgressors”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Mark 16:9-20**

See separate note in Chapter 6. See also Will Kinney’s detailed article<sup>305</sup>.

**Luke 1:28**

*“blessed art thou among women”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 2:14**

*“on earth peace, good will toward men”* is changed to *“on earth peace to men on whom his favour rests”* or similar wording by the RV, ESV, NIV, JB, NJB or to *“towards men of good will”* or similar wording by the DR, Ne, NKJV f.n. and NWT. The gender-neutral 2011 NIV changes *“men”* to *“those.”*

**Luke 2:22**

*“her purification”* is changed to *“their purification”* or similar by the RV, Ne, ESV, 1978, 1984 NIV, JB, NJB, NWT. The 2011 NIV has an evasive neutral reading *“the purification rites required.”*

**Luke 2:33, 43**

*“Joseph and his mother”* is changed to *“the child’s father and mother”* and *“his parents”* respectively or similar by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 4:4**

*“but by every word of God”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 4:8**

*“and said unto him, Get thee behind me, Satan”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 4:18**

*“to heal the brokenhearted”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 8:45**

*“and they that were with him”* and *“and sayest thou, Who touched me”* has been omitted by Ne, ESV, NIV, NKJV f.n., NJB, NWT. RV has *“and they that were with him”* and JB has *“and his companions”* but both omit *“and sayest thou, Who touched me.”*

**Luke 9:54, 55, 56**

*“even as Elias did,”* *“and said, Ye know not what manner of spirit ye are of”* and *“For the Son of man is not come to destroy men’s lives, but to save them”* are omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The DR omits *“even as Elias did.”*

**Luke 11:2, 4**

*“Our,”* *“which art in heaven,”* *“Thy will be done, as in heaven, so in earth”* and *“but deliver us from evil”* are omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. See also Will Kinney’s detailed article<sup>306</sup>.

**Luke 11:54**

*“that they might accuse him”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 12:31**

*“seek ye the kingdom of God”* has been changed to *“seek his kingdom”* or similar by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 17:36**

*“Two men shall be in the field; the one shall be taken, and the other left”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. See also Will Kinney’s detailed article<sup>307</sup>.

**Luke 23:38**

*“in letters of Greek, and Latin, and Hebrew”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Luke 23:42**

*“he said unto Jesus, Lord”* is changed to *“He said “Jesus””* or similar by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. This is a testimony of salvation that the modern versions have corrupted.

**John 1:14, 18, 3:16, 18, 1 John 4:9**

**“only begotten”** has been altered to *“One and Only”* or similar by the ESV, 1978, 1984, 2011 NIVs in all 5 verses. The 2011 NIV has *“one and only Son”* in John 1:14, 18, where the 1978 NIV brackets *“Son”* and the 1984 NIV omits *“Son.”* The JB, NJB have *“the only Son”* in John 1:14, 18, *“his only Son,”* *“God’s only Son”* and *“his only Son”* in John 3:16, 18, 1 John 4:9 respectively. The NWT retains *“only begotten”* in all 5 verses. However, the NKJV f.n. and Ne support the Arian and NWT reading in John 1:18 that Jesus was a *“begotten God.”*

**John 3:13**

**“which is in heaven”** is omitted by the ESV, Ne, NIV, NKJV f.n., NWT. The JB is correct but the NJB omits *“which is in heaven.”* See also Will Kinney’s detailed article<sup>308</sup>.

**John 3:15**

**“should not perish”** is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**John 5:3, 4**

**“waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had”** is omitted by the RV, Ne, ESV, NIV, NKJV f.n., NWT. The JB(!) retains the words but designates the angel as an angel of the Lord, thus adding to the word of God. The NJB omits **“waiting for the moving of the water”** and retains the incorrect reading *“angel of the Lord.”* See also Will Kinney’s detailed article<sup>309</sup>.

**John 6:69**

**“that Christ, the Son of the living God”** has been altered to *“the Holy One of God”* or similar wording by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The DR omits **“living.”**

**John 7:53-8:11**

See separate note in Chapter 6. See also Will Kinney’s detailed article<sup>310</sup>.

**John 9:35**

**“Son of God”** is changed to *“Son of man”* by the ESV, NIV, Ne, NKJV f.n., JB, NJB, NWT. This is another testimony of salvation that the modern versions have corrupted. See Luke 23:42.

## John 10:14, 15

***“and am known of mine. As the Father knoweth me”*** is changed to *“my sheep know me - just as the Father knows me”* or similar by the DR, RV, Ne, ESV, NIV, JB, NJB, NWT.

The objection to the modern rendering is that it equates the knowledge of the Lord by the believer to that which is enjoyed by the Father. The result is either to deify man or humanise God, either tendency being heresy.

## Acts 2:30

***“according to the flesh he would raise up Christ”*** is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

## Acts 2:47

***“Church”*** has been omitted or altered to “number” or similar by the DR, RV, Ne, ESV, NIV, JB, NJB, NWT. The NKJV f.n. indicates that ***“to the church”*** is omitted from the Nestle-United Bible Societies Text.

## Acts 3:13, 26

***“Son”*** is changed to *“servant”* by the RV, Ne, ESV, NIV, NKJV, JB, NJB, NWT. The change subverts the Lord’s Deity. The DR omits ***“Jesus”*** in Acts 3:26.

## Acts 4:27, 30

***“child”*** is changed to *“servant”* by the RV, Ne, ESV, NIV, NKJV, JB, NJB, NWT. The change subverts the Lord’s Deity.

## Acts 8:37

***“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God”*** is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. This is another testimony of salvation that the modern versions have corrupted. See Luke 23:42, John 9:35. See also Will Kinney’s detailed article<sup>311</sup>.

## Acts 9:5, 6

***“the Lord”*** and ***“it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him”*** are omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. This is another testimony of salvation that the modern versions have corrupted. See Luke 23:42, John 9:35, Acts 8:37. See also Will Kinney’s detailed article<sup>312</sup>.

**Acts 15:34**

*“Notwithstanding it pleased Silas to abide there still”* has been omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Acts 16:31**

*“Christ”* has been omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. This is another testimony of salvation that the modern versions have corrupted. See Luke 23:42, John 9:35, Acts 8:37, 9:5, 6.

**Acts 17:26**

*“blood”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Acts 23:9**

*“let us not fight against God”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Romans 8:1**

*“who walk not after the flesh, but after the Spirit”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The DR omits *“but after the spirit.”*

**Romans 10:15**

*“of peace”* has been omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Romans 13:9**

*“thou shalt not bear false witness”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Romans 14:10**

*“judgment seat of Christ”* is changed to *“judgment seat of God”* or similar by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The Lord Jesus Christ is thereby robbed of His Deity that the immediate context reveals. *“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God”* Romans 14:11-12.

**1 Corinthians 5:4**

*“Christ”* is omitted TWICE by the RV, Ne, ESV, NIV, JB, NWT. The DR omits *“Christ”* once. The 2011 NIV further omits *“In the name of our Lord Jesus.”*

### 1 Corinthians 10:28

*“for the earth is the Lord’s and the fullness thereof”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### 1 Corinthians 11:24

*“Take, eat”* and *“broken”* are omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The DR has *“shall be delivered.”* See also Will Kinney’s detailed article<sup>313</sup>.

### 1 Corinthians 11:29

*“unworthily”* has been omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### 1 Corinthians 15:47

*“the Lord”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### 2 Corinthians 4:6

*“Jesus”* has been omitted by the NIV, Ne, JB, NJB, NWT. The RV, Ne, ESV, NIV, JB, NJB, NWT all change *“commanded”* to *“said.”*

### Galatians 3:1

*“that ye should not obey the truth”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### Ephesians 3:9

*“by Jesus Christ”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### Ephesians 3:14

*“of our Lord Jesus Christ”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### Ephesians 5:9

*“the Spirit”* has been changed to *“(the) light”* (2 Corinthians 11:14!!) by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

### Ephesians 5:30

*“of his flesh, and of his bones”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Colossians 1:2**

***“and the Lord Jesus Christ”*** is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Colossians 1:14**

***“through his blood”*** is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**Colossians 2:11**

***“of the sins”*** is omitted by the DR, RV, Ne, ESV, 2011 NIV, NKJV f.n., JB, NJB, NWT. The 1984 NIV reads *“of the sinful nature.”*

**1 Thessalonians 1:1**

***“from God our Father, and the Lord Jesus Christ”*** is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**1 Timothy 3:16**

***“God”*** has been altered to *“He”* or *“Who”* by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. The DR has *“which.”* See separate note in Chapter 6. See also Will Kinney’s detailed article<sup>314</sup>.

**1 Timothy 6:20**

***“science”*** is changed to *“knowledge”* by the DR, RV, Ne, ESV, NIV, NKJV, JB, NJB, NWT.

**2 Timothy 2:15**

***“study”*** has been altered to *“give diligence”* or *“do your best”* or similar by the RV, Ne, ESV, NIV, NKJV, JB, NJB, NWT.

**2 Timothy 4:22**

***“Jesus Christ”*** is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

**James 5:16**

***“faults”*** is changed to *“sins”* or similar by the DR, RV, Ne, ESV, NIV, NKJV (*“trespasses”*), JB, NJB, NWT.

**1 Peter 1:22**

***“through the Spirit”*** and ***“pure”*** are omitted by the DR (changes ***“pure”*** to *“sincere”*), RV, Ne, ESV, NIV, NKJV f.n. (***“through the Spirit”*** only), JB, NJB, NWT.



## 1 Peter 4:14

*“on their part he is evil spoken of, but on your part he is glorified”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

## 1 John 4:3

*“Christ is come in the flesh”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

## 1 John 5:7, 8

*“in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth”* is omitted by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. See also Will Kinney’s detailed article<sup>315</sup>.

## Jude 4

*“the only Lord God, and our Lord Jesus Christ”* is changed to *“the only sovereign Ruler and our Lord Jesus Christ”* DR, *“our only Master and Lord, Jesus Christ”* RV, ESV, JB, NJB, *“the only Master and Lord of us Jesus Christ”* Ne, *“Jesus Christ our only Sovereign and Lord”* NIV, *“our only O(o)wner and Lord, Jesus Christ”* NWT. NKJV f.n. refers only to the omission of *“God.”*

## Revelation 1:11

*“I am Alpha and Omega, the first and the last: and”* is omitted by the DR, RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT.

## Revelation 22:14

*“do his commandments”* is changed to *“wash their robes,”* or similar wording, by the DR (adding *“in the blood of the Lamb”*) RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. See also Will Kinney’s detailed article<sup>316</sup>.

## Revelation 22:19

*“book of life”* is changed to *“tree(s) of life”* by the RV, Ne, ESV, NIV, NKJV f.n., JB, NJB, NWT. See also Will Kinney’s detailed article<sup>317</sup>.

## Observations

This sample comparison of **100** New Testament verses plus Mark 16:9-20, John 7:53-8:11, see **6. The Defection of the Church of England**, shows that the modern versions:

1. Weaken or cast doubt on the testimony of scripture to MAJOR DOCTRINES.
2. Agree, with only few exceptions, with bibles declared by fundamentalists to be corrupt, the JB, NJB, NWT and often the DR, AGAINST the AV1611.
3. Follow or support the corrupt Alexandrian text of Westcott and Hort.
4. Detract from the Person and Deity of the Lord Jesus Christ.
5. Fail to improve on many important truths revealed by the AV1611 and indeed tend to obscure such truths.
6. Weaken or delete readings that deal with HELL, ROME and DEVILS.

Of the **100** verses listed separately from Mark 16:9-20, John 7:53-8:11 that modern versions continue to disparage, the DR, RV, Ne, ESV, NIV, JB, NJB, NWT depart in agreement with each other from the AV1611 in **45** verses, or **45%** i.e. **two out of five** of the **100** verses listed.

Those verses are Matthew 5:22, 44, 6:13, 20:7, 22, 23, 27:4, Mark 1:2, 6:11, 10:21, 13:14, Luke 2:14, 33, 43, 4:8, 9:54, 11:2, 4, John 6:69, 10:14, 15, Acts 2:30, 47, 3:26, 16:31, 17:26, 23:9, Romans 8:1, 1 Corinthians 5:4, 10:28, 11:24, 15:47, Ephesians 3:9, 5:9, Colossians 2:11, 1 Thessalonians 1:1, 1 Timothy 3:16, 6:20, James 5:16, 1 Peter 1:22, 4:14, 1 John 4:3, Jude 4, Revelation 1:11, 22:14.

Of the **100** verses listed separately from Mark 16:9-20, John 7:53-8:11 that modern versions continue to disparage, the RV, Ne, ESV, NIV, JB, NJB, NWT depart in agreement with each other from the AV1611 in **91** verses, or **91%** i.e. **nine out of ten** of the **100** verses listed.

Those verses are Matthew 1:25, 5:22, 44, 6:13, 17:21, 18:11, 20:7, 16, 22, 23, 23:14, 27:4, 35, Mark 1:2, 6:11, 9:29, 44, 46, 10:21, 13:14, 15:28, Luke 1:28, 2:14, 22, 33, 43, 4:4, 8, 18, 8:45, 9:54, 55, 56, 11:2, 4, 54, 12:31, 17:36, 23:38, 42, John 3:15, 5:3, 4, 6:69, 10:14, 15, Acts 2:30, 47, 3:13, 26, 4:27, 30, 8:37, 9:5, 6, 15:34, 16:31, 17:26, 23:9, Romans 8:1, 10:15, 13:9, 14:10, 1 Corinthians 5:4, 10:28, 11:24, 29, 15:47, Galatians 3:1, Ephesians 3:9, 14, 5:9, 30, Colossians 1:2, 14, 2:11, 1 Thessalonians 1:1, 1 Timothy 3:16, 6:20, 2 Timothy

2:15, 4:22, James 5:16, 1 Peter 1:22, 4:14, 1 John 4:3, 5:7, 8, Jude 4, Revelation 1:11, 22:14, 19.

The RV follows the AV1611 in **9** of the **100** verses listed; Mark 10:24, John 1:14, 18, 3:16, 18, 1 John 4:9, John 3:13, 9:35, 2 Corinthians 4:6.

Ne departs from the AV1611 with the NJB in **4** of the **9** verses and with the NWT in **4** verses. Ne with the NWT retain the word ***“begotten”*** John 1:14, 18\*, 3:16, 18, 1 John 4:9. \*Although with the NKJV f.n. Ne supports the Arian and NWT reading in John 1:18 that Jesus was a ***“begotten God.”***

The ESV departs from the AV1611 with the NJB in **8** of the **9** verses, retaining ***“Jesus”*** in 2 Corinthians 4:6 and with the NWT in **3** verses, the NWT retaining the word ***“begotten”*** John 1:14, 18, 3:16, 18, 1 John 4:9.

The NIV departs from the AV1611 with the NJB in all **9** verses and with the NWT in **4** verses, the NWT retaining the word ***“begotten”*** John 1:14, 18, 3:16, 18, 1 John 4:9.

The NKJV without a f.n. follows the AV1611 in **10** verses; in Mark 10:21, Luke 2:22, John 1:14, 3:16, 18, 10:14, 15, 1 Corinthians 5:4, 2 Corinthians 4:6, 1 John 4:9.

The NKJV without a f.n. departs from the AV1611 in **8** verses; Matthew 27:4, Acts 3:13, 26, 4:27, 30, 1 Timothy 6:20, 2 Timothy 2:15, James 5:16.

NKJV f.n. departs from the AV1611 in **4** verses where the RV follows the AV1611; Mark 10:24, John 1:18, 3:13, 9:35.

NKJV f.n. departs from the AV1611 with the DR, RV, Ne, ESV, NIV, JB, NJB, NWT in **41** verses, or **41%** i.e. **two out of five** of the **100** verses listed.

Those verses are Matthew 5:22, 44, 6:13, 20:7, 22, 23, 27:4, Mark 1:2, 6:11, 13:14, Luke 2:14, 33, 43, 4:8, 9:54, 11:2, 4, John 6:69, Acts 2:30, 47, 3:26, 16:31, 17:26, 23:9, Romans 8:1, 1 Corinthians 10:28, 11:24, 15:47, Ephesians 3:9, 5:9, Colossians 2:11, 1 Thessalonians 1:11, 1 Timothy 3:16, 6:20, James 5:16, 1 Peter 1:22, 4:14, 1 John 4:3, Jude 4, Revelation 1:11, 22:14.

NKJV f.n. departs from the AV1611 with the RV, Ne, ESV, NIV, JB, NJB, NWT in **78** verses, or **78%** i.e. **eight out of ten** of the **100** verses listed, rounded up.

Those verses are Matthew 1:25, 5:22, 44, 6:13, 17:21, 18:11, 20:7, 16, 22, 23, 23:14, 27:4, 35, Mark 1:2, 6:11, 9:29, 44, 46, 13:14, 15:28, Luke 1:28, 2:14, 33, 43, 4:4, 8, 18, 8:45, 9:54, 55, 56, 11:2, 4, 54, 12:31, 17:36, 23:38, 42, John 3:15, 5:3, 4, 6:69, Acts 2:30, 47, 8:37, 9:5, 6, 15:34, 16:31, 17:26, 23:9, Romans 8:1, 10:15, 13:9, 14:10, 1 Corinthians 10:28, 11:24, 29, 15:47, Galatians

3:1, Ephesians 3:9, 14, 5:9, 30, Colossians 1:2, 14, 2:11, 1 Thessalonians 1:1, 2 Timothy 4:22, 1 Peter 1:22, 4:14, 1 John 4:3, 5:7, 8, Jude 4, Revelation 1:11, 22:14, 19.

The NKJV text and NKJV f.n.'s therefore depart from the AV1611 with Ne, ESV, NIV, JB, NJB, NWT in **90** verses i.e. **90%** i.e. **nine out of ten** of the **100** verses listed.

Further details of the above evaluations will be forwarded on request.

More searching surveys such as those of Dr Mrs Riplinger<sup>318</sup> will abundantly confirm the foregoing results. For now, as **Table 1** will confirm, the increasing ecumenical oneness between evangelicals, Rome and Watchtower in blatant defiance of Ephesians 5:11 ***“And have no fellowship with the unfruitful works of darkness, but rather reprove them”*** should be noted.

## 7.2 Conclusions

1. The answer to the question ***“whence comest thou?”*** Job 1:7, 2:2 Section 1.1 concerning the Bible reveals:

Two lines of bibles

Two lines of Greek manuscripts

Two lines of church history

Two lines of men.

2. Of each of these two lines, one is honouring TO God, one is not.
3. Of each of these two lines, one is honoured BY God, one is not.

***“Choose you this day whom ye will serve;...as for me and my house, we will serve the Lord”*** Joshua 24:15.

### 7.3 Practical Suggestions

1. Be guided by conscience, Acts 24:16 ***“And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.”*** No one should be forced to abide by any bible against the dictates of conscience.
2. Be aware of the facts in the selection of a bible. ***“The prudent man looketh well to his going”*** Proverbs 14:15.
3. Be honest. If NO bible is inerrant, then NO bible should be declared ‘the word of God’ for ***“God is light, and in him is no darkness at all”*** 1 John 1:5.
4. Be consistent. If A bible IS the pure word of God\*, then it must be ENTIRELY the pure word of God. ***“But as God is true, our word toward you was not yea and nay”*** 2 Corinthians 1:18. \*The pre-1611 bibles of Wycliffe, Tyndale and others were clearly bibles in need of refinement, according to Psalm 12:6, 7 ***“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.”*** Post-1611 bibles such as the DR, RV, NIV, NKJV etc. are contaminations of the pure, refined Text of the 1611 Authorized King James Holy Bible.

***“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear”*** 1 Peter 3:15. Don’t correct the BOOK, it will correct YOU.

Note that some years ago, a university academic with 20 years’ experience of teaching New Testament Greek levelled various criticisms at much of the foregoing in its original draft. The full version of this author’s work<sup>319</sup> answers these criticisms in detail and shows that they are invalid.

See 8 *The ‘Whitewash’ Conspiracy – Review Summary*.

### 7.4 Response To A Bible Critic

In 1995, James White, of Alpha and Omega Ministries in Phoenix, Arizona, USA published a 286-page book entitled *The King James Only Controversy*, in which he repeatedly attacked the AV1611. This author has compiled an extensive review of James White’s book, including summary information from the works of various Bible-believing writers who answered White’s criticisms of the Holy Bible. This author’s review is found here<sup>320</sup>.

**Table 1** then follows in this work, with explanatory comments at the end. This table reveals the convergence of bible texts with the AV1611 Text as the

English Reformation progresses, followed by the deepening apostasy of the last days. This apostasy is marked by:

- the increasing *divergence* of the modern versions from the AV1611 and
- the confluence of Catholic, fundamentalist, evangelical and heretical versions, in preparation for the Devil's one-world kingdom of the anti-christ, Revelation 13.

We are in “*perilous times*” 2 Timothy 3:1.

## 8

***The ‘Whitewash’ Conspiracy – re:  
The King James Only Controversy by James White***  
**Review Summary**

This book by James White, of Alpha and Omega Ministries, Phoenix, Arizona, attempts to show that believing the Authorised 1611 King James Bible to be the pure words of God and the final authority in all matters of faith and practice, is wrong, because:

- There is no ‘conspiracy’ behind the modern versions against the AV1611
- The Greek texts underlying the modern translations have not been corrupted
- Modern scholarship that compiled these texts is entirely trustworthy
- The AV1611 is the result of human effort and contains errors
- The modern translations often yield superior readings to the AV1611
- The modern translations do not attack the Deity of the Lord Jesus Christ.

This review will show that White is wrong in all six of the above respects and that his book is an exercise in dissimulation from start to finish. Summary answers to White’s essential postulates are as follows:

***No Conspiracy?***

John Burgon<sup>321</sup>, Dean of Chichester and exhaustive researcher into the Text of the New Testament, pin-pointed the satanic conspiracy against the holy scriptures as follows:

*Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel...Corrupting influences...were actively at work throughout the first hundred and fifty years after the death of St John the Divine.*

***Uncorrupted Greek Texts?***

Of the early Greek manuscripts that underlie the departures of the modern versions from the Authorised Version, Burgon<sup>322</sup>, who collated them, said this:

*The five Old Uncials’ (Aleph A B C D) falsify the Lord’s Prayer as given by St. Luke in no less than forty-five words. But so little do they agree among themselves, that they throw themselves into six different combinations in their*

*departures from the Traditional Text...and their grand point of union is no less than an omission of an article. Such is their eccentric tendency, that in respect of thirty-two out of the whole forty-five words they bear in turn solitary evidence.*

### ***Modern Scholarship Trustworthy?***

The departures of the modern versions from the Authorised Version were orchestrated mainly by Cambridge academics Westcott and Hort. Of their ‘scholarship,’ Burgon<sup>323</sup> stated:

*My contention is, - NOT that the Theory of Drs Westcott and Hort rests on an INSECURE foundation, but, that it rests on NO FOUNDATION AT ALL.*

### ***A Modern Scholar Speaks***

Of White’s remaining postulates, this is the verdict of Dr Frank Logsdon<sup>324</sup>, principal scholar behind the NASV, New American Standard Version, match mate to the NIV:

*I must under God renounce every attachment to the New American Standard...you can say the Authorized Version is absolutely correct. How correct? 100% correct!*

Amen!





**Table 1, Pre-1611, Post-1611 Bibles and the AV1611, Continued**

[illegible]



**Table 1, Pre-1611, Post-1611 Bibles and the AV1611, Continued**

[illegible]



**Table 1, Pre-1611, Post-1611 Bibles and the AV1611, Continued**

[illegible]



**Table 1, Pre-1611, Post-1611 Bibles and the AV1611, Continued**

[illegible]





### Table 1, Pre-1611, Post-1611 Bibles and the AV1611, Continued

[illegible]



**Table 1, Pre-1611, Post-1611 Bibles and the AV1611, Continued**

[illegible]



**Table 1, Pre-1611, Post-1611 Bibles and the AV1611, Continued**

<b>Verse</b>	<b>WY</b>	<b>TY/C</b>	<b>BIS</b>	<b>GEN</b>	<b>AV</b>	<b>DR</b>	<b>RV</b>	<b>JB/ NJB</b>	<b>NWT</b>	<b>NAS</b>	<b>ESV/ NIV</b>	<b>NKJ</b>
Rev. 16:5												f.n.
Rev. 17:8												f.n.
Rev. 19:1												f.n.
Rev. 21:24												f.n.
Rev. 22:14												f.n.
Rev. 22:19												f.n.
Departures	<b>111</b>	<b>44</b>	<b>21</b>	<b>20</b>	<b>0</b>	<b>112</b>	<b>205</b>	<b>254/ 257</b>	<b>251/ 252</b>	<b>255</b>	<b>261/ 263</b>	<b>93/ 231</b>
% Depart.*	<b>41</b>	<b>16</b>	<b>8</b>	<b>7</b>	<b>0</b>	<b>41</b>	<b>76</b>	<b>94/95</b>	<b>93/93</b>	<b>94</b>	<b>97/97</b>	<b>34/86</b>
% Depart. <sup>+</sup>	<b>46</b>	<b>15</b>	<b>8</b>	<b>7</b>	<b>0</b>	<b>43</b>	<b>76</b>	<b>91/94</b>	<b>92</b>	<b>95</b>	<b>95</b>	<b>30/87</b>
% Depart. <sup>#</sup>	<b>43</b>	<b>32</b>	<b>16</b>	<b>16</b>	<b>0</b>	<b>38</b>	<b>57</b>	<b>89/92</b>	<b>86</b>	<b>97</b>	<b>95</b>	<b>86/92</b>

## Notes

1. **Table 1** lists **270** disputed passages of scripture\*, including those listed in **7. Flood of Revision**, from **281** verses\*\*, where the modern alternatives are put forward as ‘improvements’ on the equivalent AV1611 readings.

\*Note that **Tables 6<sup>+</sup>, 9<sup>#325</sup>**, set out as **Table 1**, list **37** passages of scripture, less ESV, from **35** verses<sup>326</sup> and **132** passages of scripture, less ESV, from **149** verses respectively. By inspection, the results of **Tables 6, 9** essentially match those of **Table 1**.

\*\***Table 1** lists **11** split verses; Matthew 5:44, 19:17, Acts 9:5, 22:9, Romans 8:1, 13:9, 1 Corinthians 5:4, 10:28, 2 Timothy 2:15, Revelation 1:8, 11. With Mark 16:9-20, John 7:53-8:11 consisting of **22** additional verses, that gives a total of **281** verses from **270** passages.

2. These **270** passages have therefore been used as test passages for comparison with the AV1611 for pre-1611 and post-1611 bibles, from Medieval to modern times.
3. The **211** New Testament passages, consisting of **222** verses, represent but **8%** of major ‘disputed’ passages<sup>327</sup>. *“many, which corrupt the word of God”* 2 Corinthians 2:17 have exerted considerable destructive influence.
4. **Table 1** lists the results for comparison of these **270** passages with the AV1611 for **14** bibles. Individual readings may be checked via the sources listed below.
5. A clear cell in the table denotes agreement between the specified bible and the AV1611 for the sense of the reading, although the actual wording may differ.
6. A shaded cell in the table denotes departure of the specified bible from the AV1611. Marked cells denote:

JB - the JB departs from the AV1611, the NJB does not.

NJB - the NJB departs from the AV1611, the JB does not.

2013 – the 2013 NWT departs from the AV1611, the 1984 NWT does not.

ESV – the ESV departs from the AV1611, the NIV does not.

NIV - the NIV departs from the AV1611, the ESV does not.

f.n. – the NKJV f.n. footnote departs from the AV1611, the NKJV text does not.

OL – the NKJV 1984 revision<sup>328</sup>, departs from the AV1611, the printed 1982 NKJV does not.

7. **5** pre-1611 bibles have been used; WY, Wycliffe, TY/C, Tyndale/Coverdale in the Old Testament, BIS, Bishops', GEN, Geneva. See **References** for sources:

WY, TY/C, BIS, GEN, 1611, 2011+ AV1611s<sup>329</sup>.

8. **9** post-1611 bibles have been used; DR, Douay-Rheims (Challoner's Revision, 1749-1752), RV, Revised Version, JB/NJB, Jerusalem and New Jerusalem Bibles respectively, NWT, 1984, 2013 New World Translation, NASV, NAS, 1977, 1995 New American Standard Version, ESV, 2016 English Standard Version, NIV, 1984, 2011 New International Version, NKJV, NKJ, New King James Version. See **References** for sources:

DR, RV, NASV, ESV, NIV, NKJV, NWTs, JB, NJB<sup>330</sup>.

9. The table shows that divergence of the pre-1611 bibles from the AV1611 Text for the **270** test 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 14<sup>th</sup> century to its maturity in the 16<sup>th</sup> century, followed by its crowning achievement early in the 17<sup>th</sup> century - the AV1611 Holy Bible.
10. The table shows further that the post-1611 bibles not only diverge increasingly from the AV1611 Text, in agreement with Rome and Watchtower but the popular 'fundamentalist' translations, ESV, NIV, NASV, diverge from the AV1611 even beyond contemporary Papist and JW versions, changing well over **90%** of the test passages. Even the supposedly 'conservative' NKJV follows this divergence, with well over **80%** departures from the AV1611 in total and well over **30%** without the footnotes, approaching the DR. 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.



## 10

**Long John and The Black Spot**

*“Why, hillo! Look here, now; this ain’t lucky! You’ve gone and cut this out of a Bible. What fool’s cut a Bible?”*

Long John Silver, *Treasure Island* by R. L. Stevenson<sup>331</sup>, *The Black Spot Again*

*“...What fool’s cut a Bible?”*

**Table The 1611 Holy Bible vs. Vatican Versions, New Testament Verses Cut or Criticised**  
 1984, 2011 NIVs, 1977, 1995 NASVs, Ne Nestles 21<sup>st</sup> Edition, NLT New Living Translation,  
 1984, 2013 NWTs, JB, NJB Jerusalem, New Jerusalem Bibles

<b>Verse</b>	<b>AV1611</b>	<b>NIVs</b>	<b>NASVs</b>	<b>Ne</b>	<b>NLT</b>	<b>NWTs</b>	<b>JB, NJB</b>
Matt. 17:21	<b>Howbeit this kind goeth not out but by prayer and fasting.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Matt. 18:11	<b>For the Son of man is come to save that which was lost.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Matt. 23:14	<b>Woe unto you, scribes and Pharisees, hypo- crites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Mark 7:16	<b>If any man have ears to hear, let him hear.</b>	CUT	CUT	CUT	CUT	CUT	Included
Mark 9:44	<b>Where their worm dieth not, and the fire is not quenched.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Mark 9:46	<b>Where their worm dieth not, and the fire is not quenched.</b>	CUT	CUT	CUT	CUT	CUT	CUT

**Table The 1611 Holy Bible vs. Vatican Versions, New Testament Verses Cut or Criticised, Continued**

1984, 2011 NIVs, 1977, 1995 NASVs, Ne Nestles 21<sup>st</sup> Edition, NLT New Living Translation,  
1984, 2013 NWTs, JB, NJB Jerusalem, New Jerusalem Bibles

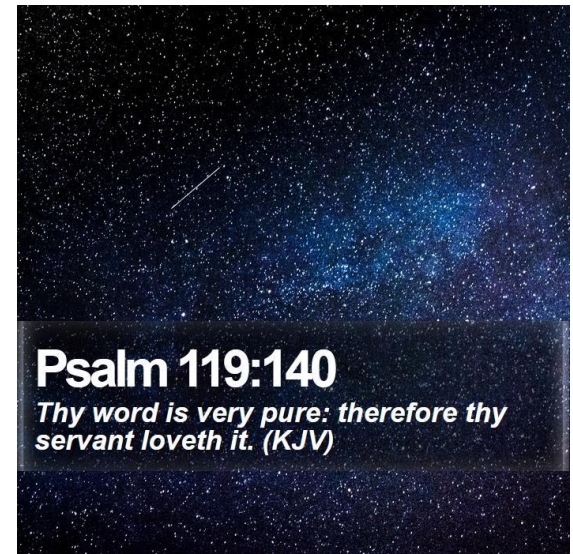
Verse	AV1611	NIVs	NASVs	Ne	NLT	NWTs	JB, NJB
Mark 11:26	<b>But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Mark 15:28	<b>And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Luke 17:36	<b>Two men shall be in the field; the one shall be taken, and the other left.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Luke 23:17	<b>(For of necessity he must release one unto them at the feast.)</b>	CUT	CUT	CUT	CUT	CUT	CUT
John 5:4	<b>For an angel went down at a certain season into the pool, and troubled the water: who- soever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.</b>	CUT	CUT	CUT	CUT	CUT	Included

**Table The 1611 Holy Bible vs. Vatican Versions, New Testament Verses Cut or Criticised, Continued**  
 1984, 2011 NIVs, 1977, 1995 NASVs, Ne Nestles 21<sup>st</sup> Edition, NLT New Living Translation,  
 1984, 2013 NWTs, JB, NJB Jerusalem, New Jerusalem Bibles

Verse	AV1611	NIVs	NASVs	Ne	NLT	NWTs	JB, NJB
Acts 8:37	<b>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Acts 15:34	<b>Notwithstanding it pleased Silas to abide there still.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Acts 24:7	<b>But the chief captain Lysias came upon us, and with great violence took him away out of our hands,</b>	CUT	CUT	CUT	CUT	CUT	CUT
Acts 28:29	<b>And when he had said these words, the Jews departed, and had great reasoning among themselves.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Rom. 16:24	<b>The grace of our Lord Jesus Christ be with you all. Amen.</b>	CUT	CUT	CUT	CUT	CUT	CUT
1 John 5:7	<b>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</b>	CUT	CUT	CUT	CUT	CUT	CUT

## Notes

1. The AV1611 has been compared with **6\*** modern versions for the **17** New Testament verses that express *major doctrine* and which opponents of the AV1611 *cut* or *criticise*. \***7** if the JB/NJB are counted as two versions.
2. *Birds of a feather* Matthew 13:32, Revelation 18:2, evangelicals, fundamentalists, Greek editors, charismatics, cultists, *cut all 17 verses out. They did worse than the papists.*
3. The modern versions show **100** of **102** possible departures from the AV1611. The JB, NJB include Mark 7:16, John 5:4 but wrongly read “*the angel of the Lord*” in John 5:4. The NASVs brace [] words for omission. It may be shown that NKJV f.n’s dispute i.e. criticise all **17** verses.
4. Evangelicals, fundamentalists, the most prominent Greek editors, charismatics, cultists, papists are **98%** *against* the AV1611.
5. *Only* the AV1611 is “***light in the darkness***” Psalm 112:4 to fulfil Psalm 119:105 “**Thy word is a lamp unto my feet, and a light unto my path.**”  
In addition<sup>332</sup>:



## 11

**The KJB Bane of “robbers of churches” Acts 19:37**

**The Great Bible Robbery**

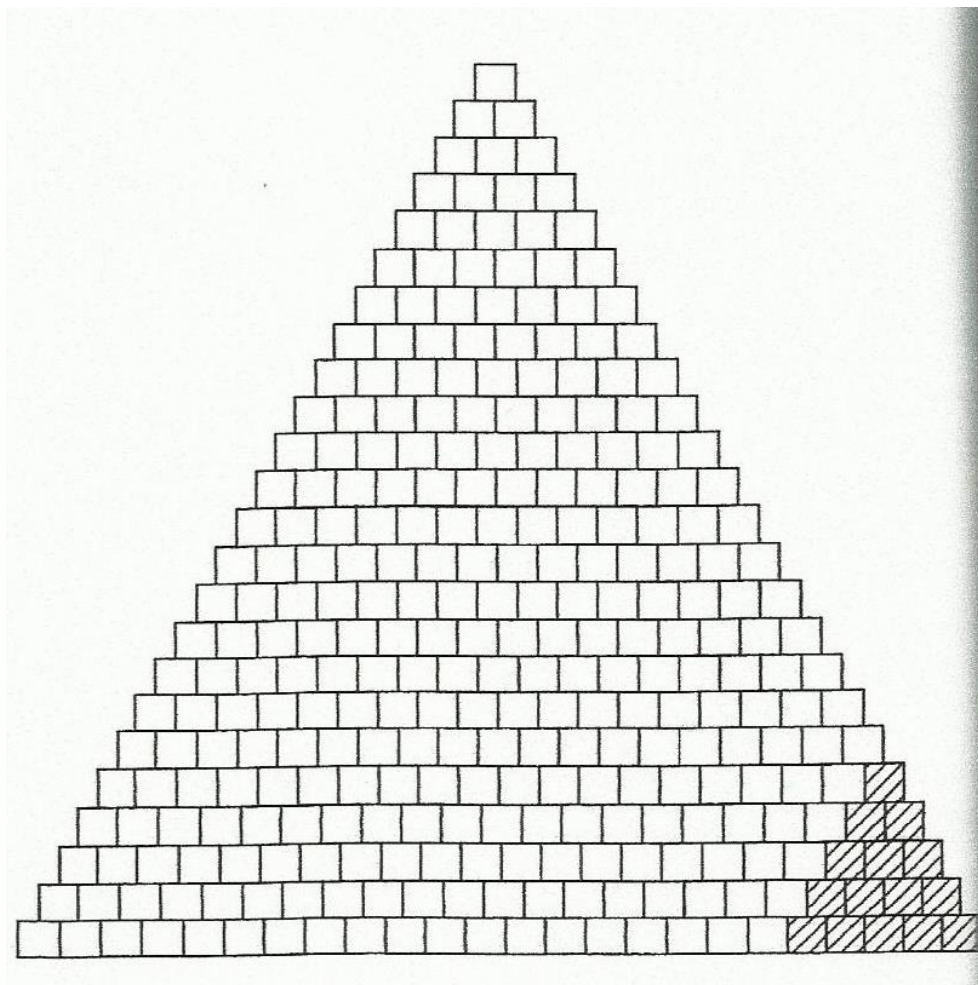
**“Will a man rob God?” Malachi 3:8**

**Yes, if he’s a Bible corrupter:**

**“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” 2 Corinthians 2:17**

Knowing that **“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”** Matthew 4:4, this writer hopes that readers will benefit from **“the unleavened bread of sincerity and truth”** 1 Corinthians 5:8 in the material that follows

## The Manuscript Pyramid, Dichotomy & Two Lines of Church History



**Figure 1 The Manuscript Pyramid<sup>333</sup>**

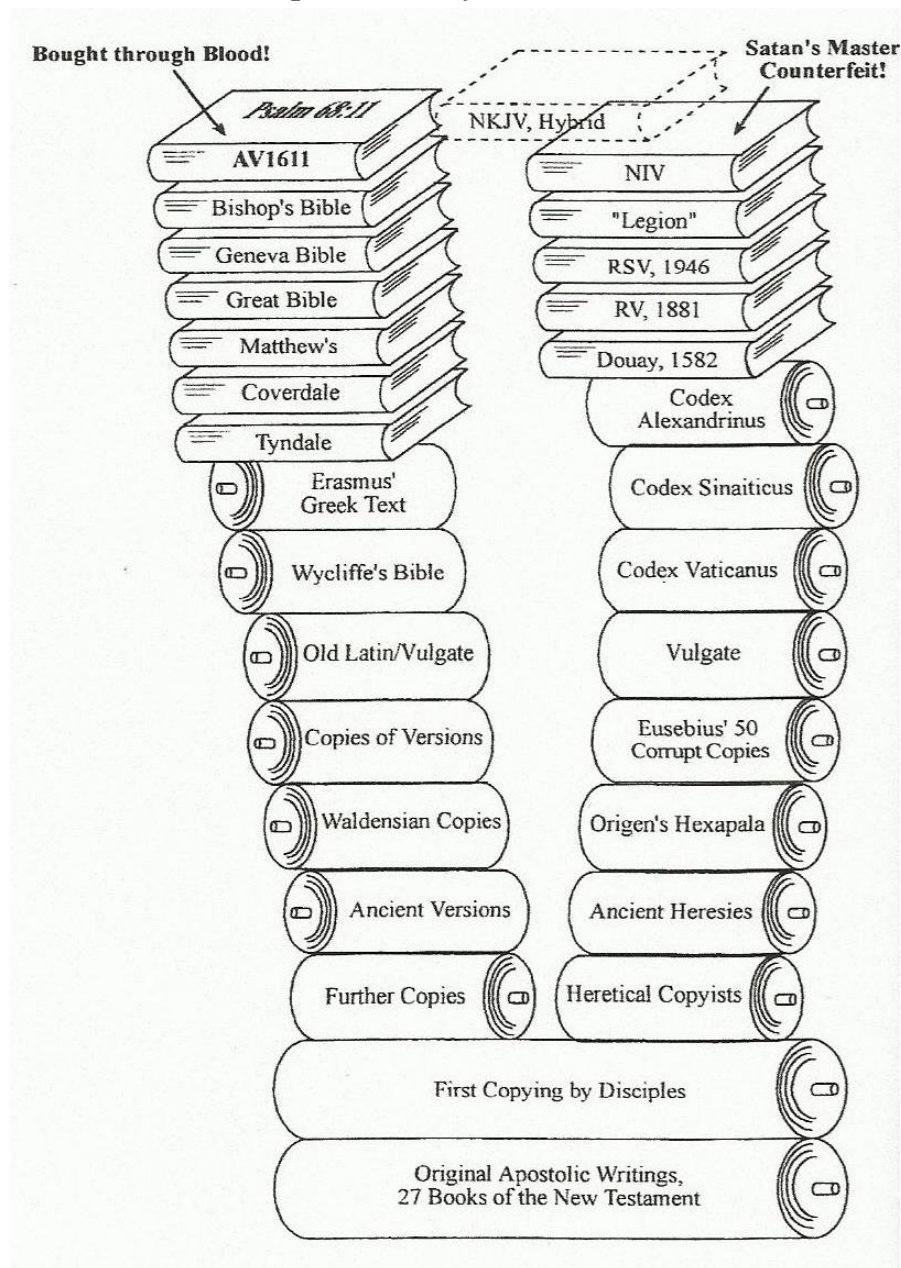
### Summary Notes on The Manuscript Pyramid<sup>334</sup>

The pyramid of exactly 300 blocks represents the sum total of New Testament Greek manuscripts. The list at the time of writing (1990s) gives 96 papyrus mss., 299 uncial or upper case mss. and 2812 cursives or lower case mss.. Another 2281 mss. consist of lectionaries or responsive readings. Many of these are fragments and do not contain the entire New Testament. Each one, however, is a valuable testimony with respect to an overview of historical witnesses to the true text of scripture.

Each block represents approximately 10 mss.. The shaded portion represents the corrupt *Catholic* Codices Sinaiticus, Vaticanus and a few others. The textual critics, enemies of the AV1611, set aside the whole weight of the 95% mss. which have been the Church's Inheritance and guiding testimony for 1800 years in favour of the 5% corrupted and 'corrected' text. The NIV coming 100 years after the failure of the RV of Westcott and Hort shows identical OMISSIONS! *Note the fruits:*



## The Manuscript Dichotomy – Two Lines of Bibles<sup>335</sup>



**Figure 2a Manuscript Dichotomy in Outline**

***TWO DISTINCT LINES OF BIBLES from TWO DISTINCT SOURCES,  
God's and the Devil's!***

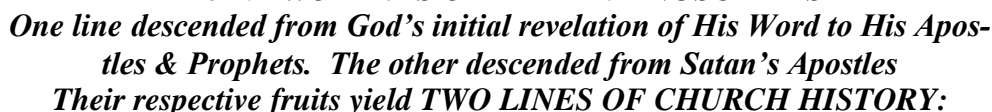
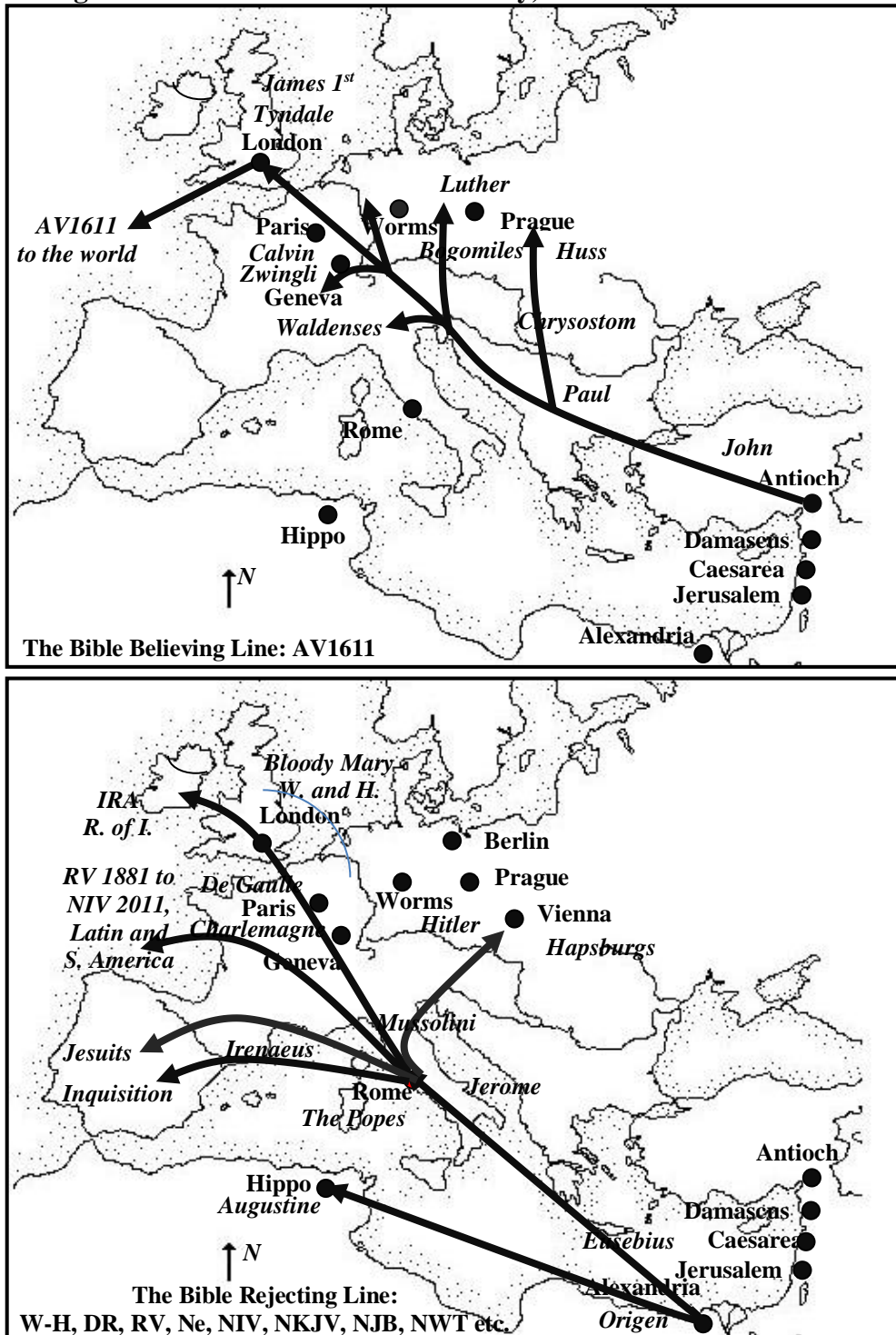
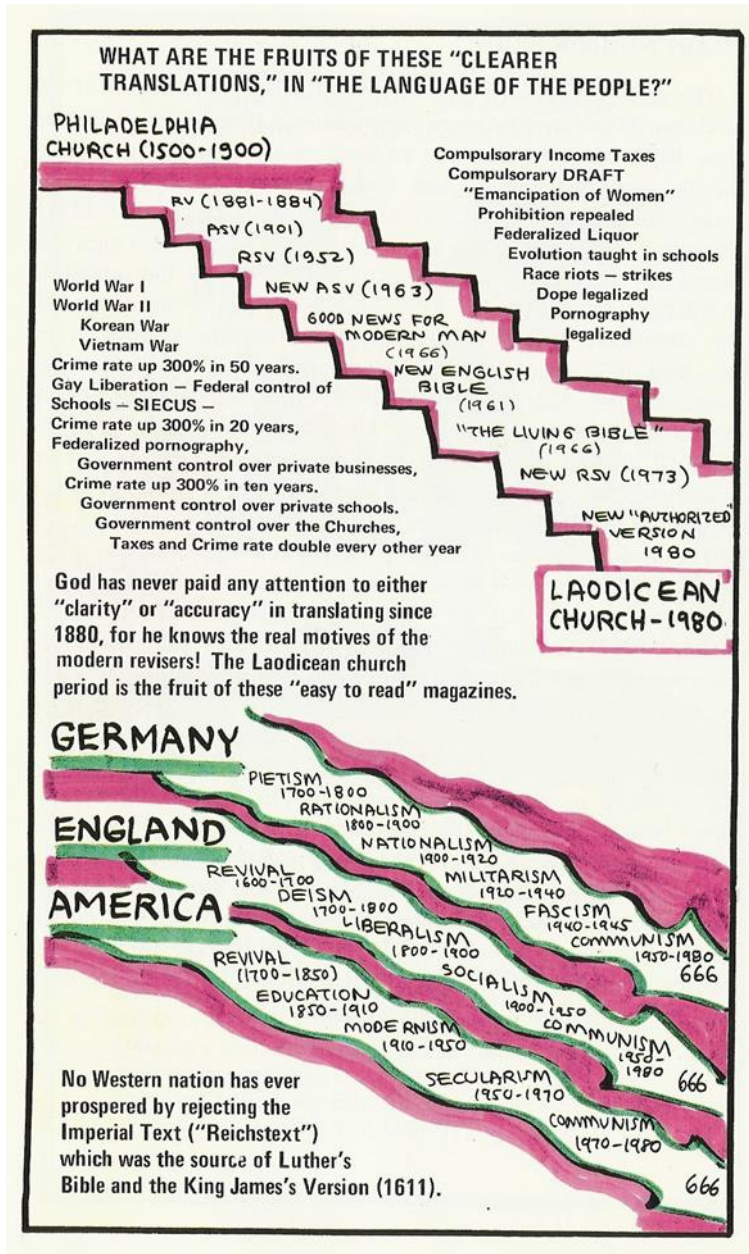


Figure 3 Two Lines of Church History, Antioch vs. Alexandria<sup>337</sup>





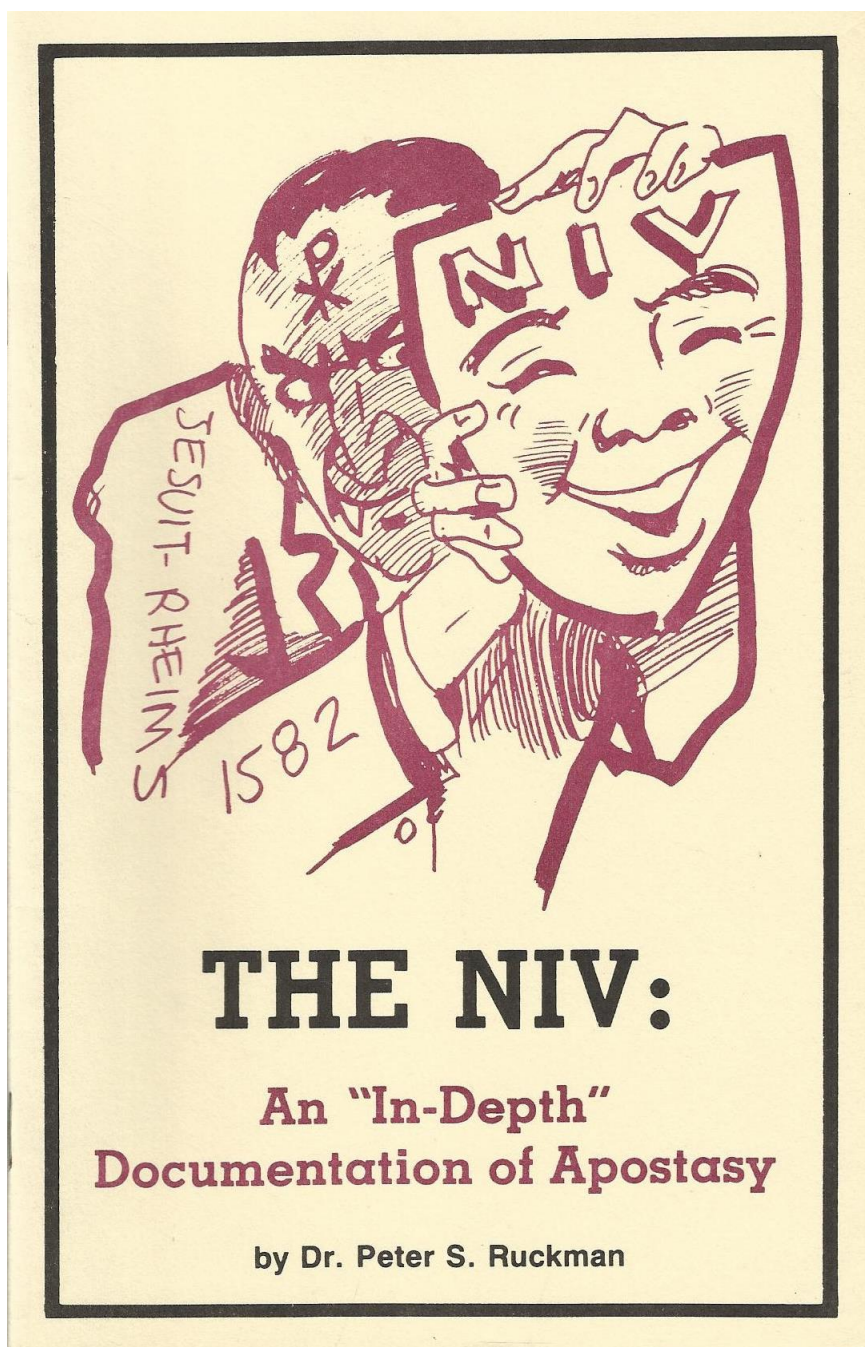
## A Flood of Apostasy and Revision<sup>338</sup>



**Figure 4 A Flood of Apostasy and Revision**

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit...Wherefore by their fruits ye shall know them"

Matthew 7:17, 20. Enter the "evil fruit":



**Figure 5 The NIV Unmasked,  
End Times Spawn of the 1582 Jesuit Rheims NT. See Table 1a:**

**Table 1a**<sup>340, 341, 342</sup>**Comparison of the AV1611, 1582 JR, NJB, 1984/2011 NIV/ESV**

JR = Jesuit Rheims New Testament

NJB = Catholic New Jerusalem Bible

NIV = New International Version

<b>Verse</b>	<b>AV1611</b>	<b>1582 JR</b>	<b>NJB</b>	<b>1984/2011 NIV/ESV</b>
Matt. 5:22	<b>without a cause</b>	OMIT	OMIT	OMIT
Matt. 5:44	<b>bless them that curse you</b>	OMIT	OMIT	OMIT
Matt. 6:13	<b>For thine is the Kingdom, and the power, and the glory, for ever</b>	OMIT	OMIT	OMIT
Matt. 20:7	<b>and whatsoever is right, that shall ye receive</b>	OMIT	OMIT	OMIT
Matt. 20:22	<b>and to be baptized with the baptism that I am baptized with?</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Matt. 20:23	<b>and be baptized with the baptism that I am baptized with</b>	OMIT	OMIT	OMIT
Matt. 22:13	<b>and take him away</b>	OMIT	OMIT	OMIT
Matt. 23:8	<b>even Christ</b>	OMIT	OMIT	OMIT
Matt. 25:13	<b>wherein the Son of man cometh</b>	OMIT	OMIT	OMIT
Matt. 25:31	<b>holy</b>	OMIT	OMIT	OMIT
Matt. 26:3	<b>and the scribes</b>	OMIT	OMIT	OMIT
Matt. 26:42	<b>from me</b>	OMIT	OMIT	OMIT
Matt. 27:4	<b>the innocent blood</b>	just blood	innocent blood	innocent blood
Matt. 27:64	<b>by night</b>	OMIT	OMIT	OMIT
Mark 1:2	<b>the prophets</b>	Isaias the prophet	the prophet Isaiah	Isaiah the prophet
Mark 2:17	<b>to repentance</b>	OMIT	OMIT	OMIT
Mark 3:5	<b>as the other</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Mark 6:11	<b>Verily I say unto you, It shall be more tolerable for Sodom and Gomor-rha in the day of judgment, than for that city</b>	OMIT	OMIT	OMIT
Mark 6:36	<b>for they have nothing to eat</b>	OMIT	OMIT	OMIT
Mark 10:21	<b>take up the cross</b>	OMIT	OMIT	OMIT
Mark 11:10	<b>in the name of the Lord</b>	OMIT	OMIT	OMIT
Mark 12:4	<b>and at him they cast stones</b>	OMIT	OMIT	OMIT
Mark 13:6	<b>Christ</b>	he	he	he
Mark 13:8	<b>and troubles</b>	OMIT	OMIT	OMIT
Mark 13:11	<b>neither do ye pre-meditate</b>	OMIT	OMIT	OMIT
Mark 13:14	<b>spoken of by Daniel the prophet</b>	OMIT	OMIT	OMIT



Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Mark 14:19	<b>and another said, Is it I?</b>	OMIT	OMIT	OMIT
Mark 14:70	<b>and thy speech agreeth thereto</b>	OMIT	OMIT	OMIT
Luke 2:5	<b>taxed</b>	enrolled	registered	to register
Luke 2:14	<b>peace, good will toward men</b>	peace to men of good will	peace for those he favours	peace to men on whom his favor rests
Luke 2:33	<b>Joseph</b>	His father	The child's father	The child's father
Luke 2:40	<b>in spirit</b>	OMIT	OMIT	OMIT
Luke 2:43	<b>they, Joseph and his mother</b>	they, his parents	they, his parents	his parents, they
Luke 4:8	<b>Get thee behind me, Satan</b>	OMIT	OMIT	OMIT
Luke 8:48	<b>be of good comfort</b>	OMIT	OMIT	OMIT
Luke 8:54	<b>And he put them all out</b>	OMIT	OMIT	OMIT
Luke 9:54	<b>even as Elias did</b>	OMIT	OMIT	OMIT
Luke 10:11	<b>unto you</b>	OMIT	OMIT	OMIT
Luke 10:35	<b>when he departed</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Luke 11:2	<b>Our, which art in heaven, Thy will be done, as in heaven, so in earth</b>	OMIT	OMIT	OMIT
Luke 11:4	<b>but deliver us from evil</b>	OMIT	OMIT	OMIT
Luke 11:44	<b>scribes and Pharisees, hypocrites!</b>	OMIT	OMIT	OMIT
Luke 21:8	<b>Christ</b>	he	the one	he
Luke 23:23	<b>and of the chief priests</b>	OMIT	OMIT	OMIT
Luke 24:1	<b>and certain others with them</b>	OMIT	OMIT	OMIT
Luke 24:49	<b>of Jerusalem</b>	OMIT	OMIT	OMIT
John 1:51	<b>Hereafter</b>	OMIT	OMIT	OMIT
John 2:22	<b>unto them</b>	OMIT	OMIT	OMIT
John 4:42	<b>the Christ</b>	OMIT	OMIT	OMIT
John 5:16	<b>and sought to slay him</b>	OMIT	OMIT	OMIT
John 6:11	<b>to the disciples, and the disciples</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
John 6:22	whereinto his disciples were entered	OMIT	OMIT	OMIT
John 7:39	Holy	OMIT	OMIT	OMIT
John 8:28	my Father	the Father	the Father	the Father
John 8:29	the Father	he	He	he
John 8:59	going through the midst of them, and so passed by	OMIT	OMIT	OMIT
John 10:26	as I said unto you	OMIT	OMIT	OMIT
John 10:30	my Father	the Father	The Father	the Father
John 11:41	from the place where the dead was laid	OMIT	OMIT	OMIT
John 16:10	my Father	the father	the Father	the Father
John 17:12	in the world	OMIT	OMIT	OMIT
Acts 1:3	infallible proofs	arguments	demonstrations	convincing proofs
Acts 3:26	Jesus	OMIT	OMIT	OMIT
Acts 6:13	blasphemous	OMIT	OMIT	OMIT
Acts 7:30	of the Lord	OMIT	OMIT	OMIT
Acts 10:21	which were sent unto him from Cornelius	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Acts 10:30	<b>I was fasting</b>	OMIT	OMIT	OMIT
Acts 10:32	<b>who, when he cometh, shall speak unto thee</b>	OMIT	OMIT	OMIT
Acts 12:4	<b>Easter</b>	the Pasch	the Passover	the Passover
Acts 13:42	<b>the Jews, the Gen- tiles</b>	they, they	they, they	Paul and Barnabas, the people
Acts 15:24	<b>saying, Ye must be circumcised, and keep the law</b>	OMIT	OMIT	OMIT
Acts 16:7	<b>the Spirit</b>	the Spirit of Jesus	the Spirit of Jesus	the Spirit of Jesus
Acts 16:31	<b>Christ</b>	OMIT	OMIT	OMIT
Acts 17:26	<b>blood</b>	OMIT	OMIT	OMIT
Acts 21:8	<b>that were of Paul's company</b>	OMIT	OMIT	OMIT
Acts 21:25	<b>that they observe no such thing</b>	OMIT	OMIT	OMIT
Acts 22:9	<b>and were afraid</b>	OMIT	OMIT	OMIT
Acts 22:20	<b>unto his death</b>	OMIT	OMIT	OMIT
Acts 23:9	<b>let us not fight against God</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Acts 23:30	<b>the Jews laid wait</b>	ambushments that they had prepared	there was a conspiracy	a plot to be carried out
Acts 24:15	<b>of the dead</b>	OMIT	OMIT	OMIT
Acts 24:26	<b>that he might loose him</b>	OMIT	OMIT	OMIT
Acts 25:16	<b>to die, laid against him</b>	OMIT	OMIT	OMIT
Acts 26:30	<b>when he had thus spoken</b>	OMIT	OMIT	OMIT
Acts 28:16	<b>the centurion delivered the prisoners to the captain of the guard: but</b>	OMIT	OMIT	OMIT
Romans 1:16	<b>of Christ</b>	OMIT	OMIT	OMIT
Romans 1:18	<b>hold the truth</b>	detain the verity	hold back the truth	suppress the truth
Romans 8:1	<b>but after the Spirit</b>	OMIT	OMIT	OMIT
Romans 10:17	<b>word of God</b>	word of Christ	word of Christ	word of Christ

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Romans 11:6	<b>But if it be of works, then is it no more grace: otherwise work is no more work</b>	OMIT	OMIT	OMIT
Romans 14:6	<b>and he that regardeth not the day, to the Lord he doth not regard it</b>	OMIT	OMIT	OMIT
Romans 15:29	<b>of the gospel</b>	OMIT	OMIT	OMIT
Romans 16:20	<b>Amen</b>	OMIT	OMIT	OMIT
1 Cor. 1:21	<b>the foolishness of preaching</b>	the foolishness of the preaching	the folly of the gospel	the foolishness of what was preached
1 Cor. 2:13	<b>Holy</b>	OMIT	OMIT	OMIT
1 Cor. 5:7	<b>for us</b>	OMIT	OMIT	OMIT
1 Cor. 6:20	<b>and in your spirit, which are God's</b>	OMIT	OMIT	OMIT
1 Cor. 7:5	<b>fasting and</b>	OMIT	OMIT	OMIT
1 Cor. 10:28	<b>for the earth is the Lord's, and the fullness thereof</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
1 Cor. 11:24	<b>is broken for you</b>	shall be delivered for you	is for you	is for you
1 Cor. 12:3	<b>Jesus is the Lord</b>	Our Lord Jesus	Jesus is Lord	Jesus is Lord
1 Cor. 15:47	<b>the Lord</b>	OMIT	OMIT	OMIT
2 Cor. 4:10	<b>the Lord</b>	OMIT	OMIT	OMIT
2 Cor. 5:18	<b>Jesus</b>	OMIT	OMIT	OMIT
Gal. 3:17	<b>in Christ</b>	OMIT	OMIT	OMIT
Eph. 3:9	<b>by Jesus Christ</b>	OMIT	OMIT	OMIT
Phil. 3:21	<b>vile body</b>	body of our humility	wretched body	lowly bodies
Phil. 4:13	<b>Christ</b>	him	the One	him
1 Tim. 3:16	<b>God was manifest</b>	which was manifested	He was made visible	He appeared
1 Tim. 4:12	<b>in spirit</b>	OMIT	OMIT	OMIT
1 Tim. 6:5	<b>from such withdraw thyself</b>	OMIT	OMIT	OMIT
1 Tim. 6:20	<b>science</b>	knowledge	knowledge	knowledge
2 Tim. 2:15	<b>rightly dividing the word of truth</b>	rightly handling the word of truth	who keeps the message of truth on a straight path	who correctly handles the word of truth
2 Tim. 4:1	<b>the Lord</b>	OMIT	OMIT	OMIT
Heb. 3:1	<b>Christ</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Heb. 7:21	<b>after the order of Melchisedec</b>	OMIT	OMIT	OMIT
Heb. 11:11	<b>and was delivered of a child</b>	OMIT	OMIT	OMIT
Heb. 11:13	<b>and were persuaded of them</b>	OMIT	OMIT	OMIT
Heb. 12:20	<b>or thrust through with a dart</b>	OMIT	OMIT	OMIT
James 5:16	<b>faults</b>	sins	sins	sins
1 Peter 1:22	<b>through the Spirit, pure</b>	OMIT	OMIT	OMIT
1 Peter 2:2	<b>desire the sincere milk of the word, that ye may grow thereby</b>	Reasonable milk without guile desire ye, that in it you may grow up into salvation	all your longing should be for milk - the unadulterated spiritual milk - which will help you to grow up to salvation	crave pure spiritual milk, so that by it you may grow up in your salvation
1 Peter 4:1	<b>for us</b>	OMIT	OMIT	OMIT
1 Peter 4:14	<b>on their part he is evil spoken of, but on your part he is glorified</b>	OMIT	OMIT	OMIT



Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
2 Peter 2:17	<b>for ever</b>	OMIT	OMIT	OMIT
1 John 2:7	<b>from the beginning,</b> 2 <sup>nd</sup>	OMIT	OMIT	OMIT
1 John 4:3	<b>Christ is come in the flesh</b>	OMIT	OMIT	OMIT
1 John 5:13	<b>and that ye may be- lieve on the name of the Son of God</b>	OMIT	OMIT	OMIT
2 John 3	<b>the Lord</b>	OMIT	OMIT	OMIT
Rev. 1:9	<b>Christ, 2<sup>nd</sup></b>	OMIT	OMIT	OMIT
Rev. 1:11	<b>I am Alpha and Omega, the first and the last</b>	OMIT	OMIT	OMIT
Rev. 2:13	<b>thy works, and</b>	OMIT	OMIT	OMIT
Rev. 2:15	<b>which thing I hate</b>	OMIT	OMIT	OMIT
Rev. 8:13	<b>angel</b>	eagle	eagle	eagle
Rev. 11:1	<b>the angel stood, say- ing</b>	it was said to me	I was told	I...was told
Rev. 12:12	<b>the inhabitants of</b>	OMIT	OMIT	OMIT
Rev. 15:2	<b>and over his mark</b>	OMIT	OMIT	OMIT
Rev. 19:1	<b>the Lord</b>	OMIT	OMIT	OMIT

Table 1a, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV/ESV
Rev. 21:24	of them which are saved	OMIT	OMIT	OMIT
Rev. 22:1	pure	OMIT	OMIT	OMIT
Rev. 22:14	do his commandments	wash their stoles	washed their robes	wash their robes

### Conclusions from Table 1a

1. **Table 1a** lists 141 New Testament readings where the 1984 and 2011 NIVs and 2016 ESV agree with the 1582 Jesuit Rheims New Testament and the NJB *against* the AV1611.
2. The ‘evangelical’ NIV/ESV are *Catholic* bibles in their departures from the 1611 Holy Bible. The NJB omits 15 entire verses in the New Testament; Matthew 17:21, 18:11, 23:14, Mark 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, Acts 8:37, 15:34, 24:7 (slyly borrowing the words “*I know that you have administered justice over this nation for many years, and I can therefore speak with confidence in my defence*” from Acts 24:10 to make up the gap), 28:29, Romans 16:24, 1 John 5:7. The NIV/ESV omit all 15 verses and Mark 7:16, John 5:4, out-doing Rome!
3. The NIV/ESV are also *Watchtower* bibles. They match the NWT (New World Translation, from Catholic mss.) in *all* 141 departures from the AV1611 and in omitting the 17 verses listed above. The NIV/ESV agree with modern Catholic bibles, JB, NJB, NWT, in many more departures from the AV1611 than those of **Table 1a** (as do the NKJV footnotes and often its text). See **Table 1** and this writer’s earlier work for the NIV<sup>343</sup>.
4. The NIV/ESV are the last apostate crop of “*evil fruit*” from the corrupt Alexandrian/papal tree, Matthew 7:17. Note that the 1984 NIV was updated to the 2011 NIV<sup>344</sup>, which also replaces the 2005 TNIV, with changes in 12435 verses or 40% of the NIV text (18666 (!) verses or 60% of the NIV’s 31101\* verses were unaltered). Yet no *important* changes away from the *Catholic* text were made. As Solomon warns “**A false balance is abomination**

**to the LORD...**” Proverbs 11:1. \*The AV1611 contains 31102 verses<sup>345</sup>. Since the NIV omits 17 New Testament verses, see point 2, the discrepancy may lie in the verse numbering systems.

5. If it is thought that **Table 1a** lists but a small part of the New Testament and may be disregarded, these scriptures say otherwise. **“Be admonished”** Ecclesiastes 4:13, therefore.

**“Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour”** Ecclesiastes 10:1.

**“Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes”** Song of Solomon 2:15.

**“A little leaven leaveneth the whole lump”** Galatians 5:9.

**“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all”** James 2:10.

**“Choose you this day whom ye will serve”** Joshua 24:15, therefore, **“the Word of Life”** 1 John 1:1 or the God-robbers, the **“many, which corrupt the word of God”** 2 Corinthians 2:17.

## Britain - Past Crime and Present Betrayal

### *Past Crime – Britain versus Popery*<sup>346</sup>

MURDERS.				
Place	Population.	Average No. of murders in the year.	Period for which the average was struck.	Proportion to each million of Population.
England and Wales,.....	By census 1851, 17,927,609	72	The ten years ending 1851	4
Ireland, before the famine...		235	From July 1836, till April 1839.	33
Ireland, since the famine...	By census 1851, 6,515,794	130	For 7 years ending 1851.	19
Belgium.....	4,337,673 (Census 1846.)	84	A period of 10 years.	18
France.....	35,400,486 (Census 1846.)	1089	11 years, viz., the ten years ending 1833, and the year 1851	31
Austria.....	36,514,466	1325	20 years.	36
Bavaria.....	4,520,751 (Census 1849.)	311	5 years.	68
Sardinia.....	4,916,084	101	7 years before the late Revolution.	20
Lombardy.....	5,047,472	225	2 years.	45
Tuscany.....	1,489,000 (Census 1841.)	84	9 years.	56
Sicily.....	1,936,033 (Census 1834.)	174	Several years.	90
Naples.....	6,066,900	1045	1 year, 1832.	174
Papal States...	2,908,115 (Census 1846.)	339	1 year.	113

ILLEGITIMATE BIRTHS.					
Place.	Year.	No. of births in the year.	No. of legitimate births.	No. of illegitimate births.	Proportion of illegitimate.
London ..	1851	78,300	75,097	3,203	Four per cent.
Paris ..	1850	29,628	19,921	9,707	Thirty-three per cent., or one-third.
Brussels ..	1850	5,281	3,448	1,833	Thirty-five per cent., or more than one-third.
Munich. ..	1851	3,464	1,762	1,702	Forty-eight per cent. or nearly one-half.
Vienna {	1841	16,632	8,941	7,741	Nearly one-half.
	1849	19,241	8,881	10,360	Upwards of one-half.
Rome ....	...	4,373	No. of Foundlings exposed in one year, 3160.		Proportion of Foundlings to births, 73 per cent., or near three-fourths."

### *Present Betrayal – Britain versus “the royal law”*

James 2:8<sup>347</sup>

For an overview of the contrast between Britain then and now see this writer's work<sup>348</sup>. What has happened? See this answer:

*In all these instances the Bible means the translation authorised by King James the First...to this day the common human Britisher or*

*citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God*<sup>349</sup>.

Who could say that about the Britain and the United States of a mere 60 to 70 years ago? Answer: George Bernard Shaw, who was a lifelong atheist<sup>350</sup>. Britain then did abide by **“the royal law”** James 2:8. That explains the past social difference between Britain and papist populations. Alas, Britain has since abandoned **“the royal law”** James 2:8 as this extract shows<sup>351</sup>:

**fiec** Fellowship of Independent Evangelical Churches **Doctrinal Basis - 2. The Bible**

Writer's Note: Note the FIEC's masonic satanic pentagram-pentagon<sup>352</sup>:

*God has revealed himself in the Bible, which consists of the Old and New Testaments alone. Every word was inspired by God through human authors, so that the Bible as originally given\* is in its entirety the Word of God, without error and fully reliable in fact and doctrine. The Bible alone speaks with final authority and is always sufficient for all matters of belief and practice.*



\*This writer's underlining

### **Conclusion**

Britain was not betrayed by papists but by Christian fundamentalists. She and they can expect retribution<sup>353</sup>:



## King James English Originals<sup>354</sup>

### 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 Philippians 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*<sup>355</sup> as even Dr DiVietro admits<sup>356</sup> *“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 notion<sup>357</sup> 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*<sup>358, 359</sup>, 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 speak English*<sup>360</sup>. 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*

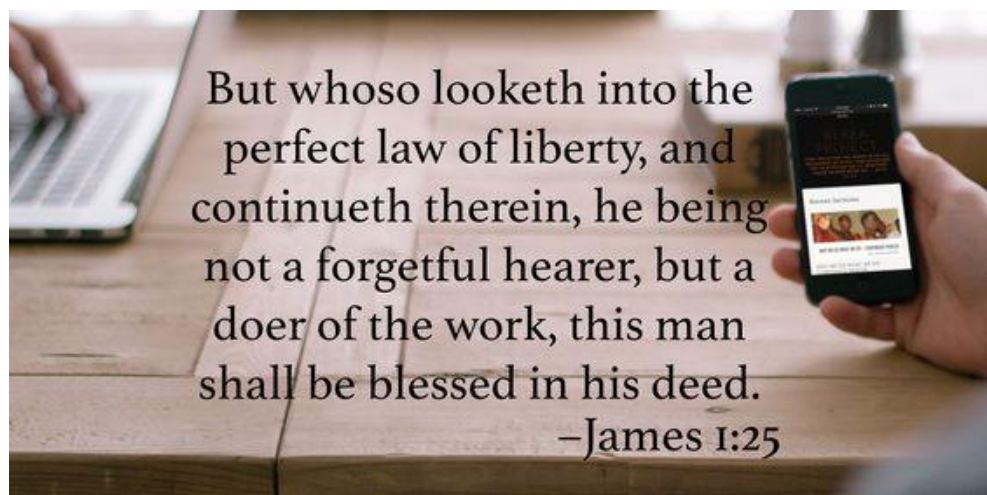
5:13, 14:6-7 and context, will not speak Koine Greek, a dead language, but will be able to speak King James English, as the Biblical lingua franca of the End Times, 1 Peter 1:25! King James English must be pre-eminent.

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 reflection<sup>361</sup>:

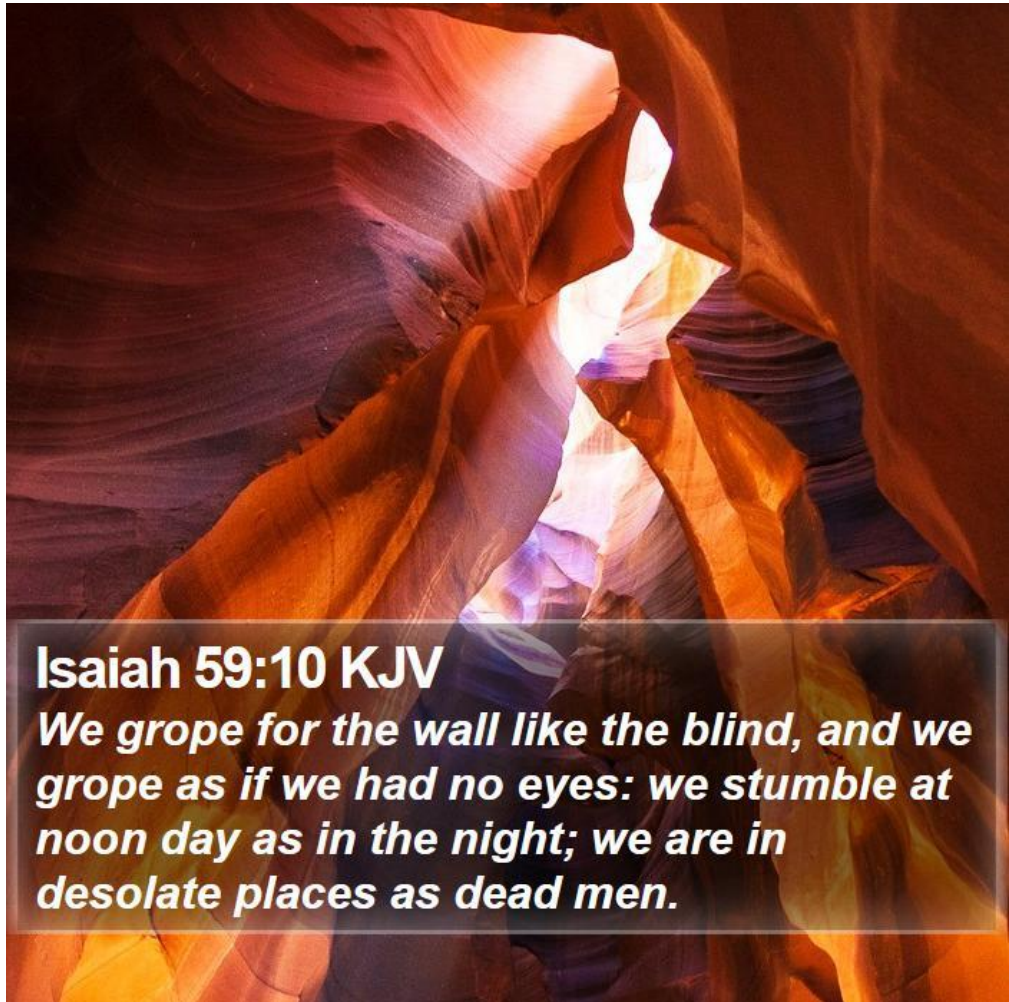




## 14

**Biblical Edits****Introduction**

All modern version editors when seeking to bring forth what they perceive to be ‘the word of God’ including making changes to successive editions such as the 1984, 2011 NIVs<sup>362</sup> are as Isaiah depicts<sup>363</sup>:



The changes to successive editions such as the 1984, 2011 NIVs are as futile as the editions themselves<sup>364</sup>. However, the Lord may Himself edit His own work<sup>365</sup> as the following examples show, drawn from this writer’s response to Dr Kirk DiVietro’s attack on Sister Gail Riplinger<sup>366</sup>.

The passages listed, based on New Testament chronology, are Matthew 2:5-6/Micah 5:2, Luke 4:18-19/Isaiah 61:1-2, Acts 2:16-21/Joel 2:28-32, Acts 2:25-28/Psalm 16:8-11, Acts 3:22-23/Deuteronomy 18:15, 19, Acts 8:32-33/Isaiah 53:7-8. The list is not exhaustive.

The red-shaded portions in the passages listed show where the New Testament citation departs from the precise wording of the Old Testament reading that the blue-shaded portions show. Note that the following examples are either *written* records or scripture citations that *become* written records.

The passages listed together represent the major prophets, the minor prophets, the Psalms and the Law of Moses, as the Lord Jesus Christ outlined all of the then scriptures in Luke 24:44 ***These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.***

Explanatory remarks accompany particularly significant changes from the Old Testament reading to the New Testament citation.

#### **Matthew 2:5-6/Micah 5:2**

Matthew 2:5-6:

*And they said unto him, In Bethlehem of Judaea: **for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.***

Micah 5:2:

***But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel...***

Dr Ruckman questions the validity of the citation<sup>367</sup> in Matthew 2:5-6 but 2 Corinthians 2:17 notwithstanding, neither the Lord Jesus Christ nor the Apostle Paul explicitly took the Jews to task for corrupting the scriptures although they specifically rebuked them in other respects:

***Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye*** Mark 7:13.

***...the Jews...both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always... 1 Thessalonians 2:14-16.***

The citation of Matthew 2:6 is also explicitly said to be written by the prophet Matthew 2:5. This writer therefore takes the citation of Matthew 2:6 as genuine. Given that Micah was a contemporary of Isaiah<sup>368</sup> and that *...it is evident that our Lord sprang out of Juda...* Hebrews 7:14, note especially:

*Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel...*

Micah 5:2 is changed to *Bethlehem, in the land of Juda, art not the least among the princes of Juda: for<sup>369</sup> out of thee shall come a Governor, that shall rule my people Israel*<sup>370</sup> Matthew 2:6 to exalt the Lord Jesus Christ with reference to both Advents:

*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace* Isaiah 9:6 *And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end* Luke 1:33.

#### Luke 4:18-19/Isaiah 61:1-2

Luke 4:18-19:

*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.*

Isaiah 61:1-2:

*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD...* Isaiah 61:1-2.

Concerning Luke 4:18-19, note the context according to Luke 4:16-17 *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

Dr Moorman<sup>371</sup> notes that *The ruling house of Adiabene, a kingdom situated east of the Tigris, was converted to Judaism about A.D. 40....They needed the Hebrew scriptures in a language they could understand – i.e. Syriac, so it is probable that parts of the Old Testament, and at first the Pentateuch, were translated into Syriac in the middle of the 1<sup>st</sup> century.*

This writer therefore believes it is possible that the scriptures that the Lord studied during His earthly ministry and read from in Luke 4:18-19 included at least parts of an Aramaic Old Testament. Ezra 4:8-6:18, Daniel 2:4-7:28 were first written in Aramaic<sup>372</sup>, which shows that the Jews accepted Aramaic as a Biblical language and it is likely that the Lord customarily spoke Aramaic, as well as knowing Hebrew and Greek. The scripture shows that He used Aramaic expressions; *Talitha cumi* Mark 5:41, *Ephphatha* Mark 7:34, *Abba* Mark 14:36 and *Eloi, Eloi, lamasabachthani* Matthew 27:46, Mark 15:34 and an Aramaic Old Testament is said to have existed in the 1<sup>st</sup> Century<sup>373</sup>.

It is possible therefore that the Old Testament Book in use in Nazareth during the Lord's lifetime was an Aramaic one, which was also accepted for public reading in the synagogue, Luke 4:16-17, for all parts of the Old Testament in which it was extant, besides Ezra 4:8-6:18, Daniel 2:4-7:28. Luke 4:18-19 suggests this possibility because Luke 4:18-19 differ appreciably from Isaiah 61:1-2. It is noted that the Lord stopped reading in the middle of Isaiah 61:2<sup>374</sup> to declare *This day is this scripture fulfilled in your ears* Luke 4:21 because the remainder of the verse will be fulfilled at the 2<sup>nd</sup> Advent.

In sum, Luke 4:16-19 with Ezra 4:8-6:18, Daniel 2:4-7:28 and the likelihood of Aramaic as a common language in Nazareth during the Lord's lifetime *and an accepted Biblical language* point strongly to an Old Testament written in Aramaic *that was accepted by both the people of the time and the Lord Himself as an inspired translation of all scripture...given by inspiration of God* 2 Timothy 3:16.

If such was the case, then the original Greek of Luke 4:18-19 would have to have been an inspired translation of the original Aramaic, which in turn would have to have been an inspired translation of the original Hebrew. That would be an example of triple inspiration, with the Editor-in-Chief making edits in His own work as He saw fit<sup>375</sup> and that example appears to fit with scripture. Note especially:

- *The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek* Isaiah 61:1 is changed to *The Spirit of the Lord is upon me, because he*<sup>376</sup> *hath anointed me to preach the gospel to the poor*<sup>377</sup> Luke 4:18 confirming that *The Spirit of the Lord* is a Person and indeed God as a Member of the Triune Godhead according to the threefold witness of 2 Samuel 23:2-3, 1 Corinthians 10:4 *The Spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God...and that Rock was Christ.*

- *preach good tidings unto the meek...bind up the brokenhearted* Isaiah 61:1 is changed to *preach the gospel to the poor...heal<sup>378</sup> the brokenhearted* Luke 4:18 to emphasise the Lord's *New Testament* ministry with respect to *both* Advents:

*The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them* Matthew 11:5

*...unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall* Malachi 4:2.

- *proclaim liberty to the captives* Isaiah 61:1 is changed to *preach deliverance to the captives, and recovering of sight to the blind<sup>379</sup>* Luke 4:18 to emphasise the Lord's 1<sup>st</sup> Advent *New Testament* ministry further, as He set forth in Matthew 11:5, see foregoing remarks, in Luke 7:22 *Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*

That ministry via *the gospel of Christ* Romans 1:16 becomes the apostolic ministry spiritually as The Lord commissions Paul in Acts 26:16-18 *...for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

- *the opening of the prison to them that are bound* Isaiah 61:1 is changed to *to set at liberty them that are bruised<sup>380</sup>* Luke 4:18 because at the 1<sup>st</sup> Advent *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust* Matthew 12:20-21 insofar as *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved* Acts 4:12.
- *To proclaim the acceptable year of the LORD* Isaiah 61:2 is changed to *To preach the acceptable year of the Lord* Luke 4:19 to emphasise the 1<sup>st</sup> Advent apostolic ministry further because *...we preach Christ crucified...Christ the power of God, and the wisdom of God...(For he saith,*



*I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.*) 1 Corinthians 1:23-24, 2 Corinthians 6:2.

### Acts 2:16-21/Joel 2:28-32

Acts 2:16-21:

*But this is that which was spoken by the prophet Joel; And it shall come to pass **in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before **that** great and **notable** day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be **saved**.***

Joel 2:28-32:

*And it shall come to pass **afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before **the** great and **the terrible** day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be **delivered**:***

Peter quotes extensively from *the old testament* 2 Corinthians 3:14 in Acts 2 *but not verbatim*. However, Peter's citations of the Old Testament passages of the scriptures went into the languages of *every nation under heaven* Acts 2:5<sup>381</sup>, with respect to all that Peter said in Acts 2 and achieved life-changing results that only *the scripture of truth* Daniel 10:21 could achieve, after the manner of Jeremiah 23:29 *Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? even though Peter's citations were not verbatim from their Hebrew Old Testament sources:*

*Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?*  
Acts 2:37. Note especially:

- **afterward** Joel 2:28 is changed to **in the last days, saith God**<sup>382</sup> Acts 2:17 to exalt the Lord Jesus Christ in His 1<sup>st</sup> and 2<sup>nd</sup> Advent ministries because God...Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds Hebrews 1:1-2.
- **spirit** Joel 2:28, 29 is changed to **Spirit**<sup>383</sup> Acts 2:17, 18, further emphasising the Deity of the Spirit of God fully manifest in *the new testament* 2 Corinthians 3:6 in Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost...thou hast not lied unto men, but unto God.
- **also upon the servants and upon the handmaids** Joel 2:29 is changed to **on my servants and on my handmaidens...and they shall prophesy**<sup>384</sup> Acts 2:18 because at the 2<sup>nd</sup> Advent ...they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him Malachi 3:16.

Note the 1<sup>st</sup> Advent fulfilment of **and they shall prophesy** for them that feared the LORD, and that thought upon his name Malachi 3:17 as a precursor to Malachi 3:16, noting the 2<sup>nd</sup> Advent applications:

And Mary said, Behold the handmaid of the Lord...for, behold, from henceforth all generations shall call me blessed...He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away Luke 1:38, 48, 51-53.

Simeon...was just and devout...and the Holy Ghost was upon him...And he came by the Spirit into the temple...and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation...A light to lighten the Gentiles, and the glory of thy people Israel...And Simeon...said unto Mary...Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed Luke 2:25, 27-30, 32, 34-35.

Moreover, Paul exhorts the servants of Christ, doing the will of God from the heart Ephesians 6:6 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy 1 Corinthians 14:1.

- **wonders in the heavens and in the earth** Joel 2:30 is changed to **wonders in heaven above, and signs in the earth beneath**<sup>385</sup> Acts 2:19 because leading up to the 2<sup>nd</sup> Advent when The first angel sounded...there

followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up Revelation 8:7.

- **the terrible** day of the LORD Joel 2:31 is changed to **that...notable**<sup>386</sup> day of the Lord Acts 2:20 concerning the 2<sup>nd</sup> Advent because John testifies I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia... Revelation 1:10-11.
- **whosoever shall call on the name of the LORD shall be delivered** Joel 2:32 is changed to **whosoever shall call on the name of the Lord shall be saved**<sup>387</sup> Acts 2:21 because according to the 1<sup>st</sup> Advent apostolic ministry ...Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel...Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved Acts 4:8, 12.

#### Acts 2:25-28/Psalm 16:8-11

Acts 2:25-28:

*For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

Psalm 16:8-11:

*I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy...*

Note especially:

- **I have set the LORD always before me** Psalm 16:8 is changed to **I foresaw the Lord always before my face**<sup>388</sup> Acts 2:25 because at the 2<sup>nd</sup> Advent ...when he shall appear, we shall be like him; for we shall see him as he is 1 John 3:2 And they shall see his face; and his name shall be in their foreheads Revelation 22:4.



- *Therefore my heart is glad, and my glory rejoiceth* Psalm 16:9 is changed to *Therefore did my heart rejoice, and my tongue was glad*<sup>389</sup> Acts 2:26 *For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation* Romans 10:10 according to the 1<sup>st</sup> Advent apostolic ministry.
- *Thou wilt shew me the path of life: in thy presence is fulness of joy...* Psalm 16:11 is changed to *Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance*<sup>390</sup> Acts 2:28 because according to the 1<sup>st</sup> Advent apostolic ministry *...though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory...According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue* 1 Peter 1:8, 2 Peter 1:3.

### Acts 3:22-23/Deuteronomy 18:15, 19

Acts 3:22-23:

*For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.*

Deuteronomy 18:15, 19:

*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God...And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

Peter's audience on this occasion consisted of *Ye men of Israel* Acts 3:12, 25. However, *the high priest* Acts 5:27 declared *behold, ye have filled Jerusalem with your doctrine* Acts 5:28. It is realistic to conclude therefore that Peter's quotation of Acts 3:22-23/Deuteronomy 18:15, 19 was circulated to members of the different language groups listed in Acts 2:9-11 as yet one more instance of *the place of the scripture* Acts 8:32. Note especially:

- *The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren* Deuteronomy 18:15 is changed to *A prophet shall the Lord your God raise up unto you of your brethren* Acts 3:22 changing from singular to plural second person personal pronouns<sup>391</sup> because Peter states *For Moses truly said unto the fathers* Acts 3:22 insofar as Peter

will declare concerning *redemption through his blood* Ephesians 1:7, Colossians 1:14 *Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot* 1 Peter 1:18-19. Again, the emphasis is on the 1<sup>st</sup> Advent apostolic ministry.

- *unto him ye shall hearken; According to all that thou desiredst of the LORD thy God* Deuteronomy 18:15 is changed to *him shall ye hear in all things whatsoever he shall say unto you*<sup>392</sup> Acts 3:22 because the Lord said *Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people* Luke 24:19 *This is my beloved Son, in whom I am well pleased; hear ye him* Matthew 17:5 applicable now as then as Peter emphasises further *And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts* 2 Peter 1:18-19. The emphases are on the Lord Jesus Christ as a Member of the Triune Godhead and the 2<sup>nd</sup> Advent.
- *whosoever will not hearken unto my words which he shall speak in my name, I will require it of him* Deuteronomy 18:19 is changed to *every soul, which will not hear that prophet, shall be destroyed from among the people*<sup>393</sup> Acts 3:23 because the Lord Jesus Christ declared, for both Advents, though at the 2<sup>nd</sup> Advent specifically the naysayers *shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power* 2 Thessalonians 1:9:

Matthew 7:24 *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:*

Matthew 7:25 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.*

Matthew 7:26 *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

Matthew 7:27 *And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*

## Acts 8:32-33/Isaiah 53:7-8

Acts 8:32-33:

*The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth* Acts 8:32-33.

Isaiah 53:7-8:

*He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living...*

The case of the Ethiopian eunuch strongly suggests that written portions of the Old Testament in languages other than Hebrew/Aramaic existed soon after the time of Acts 2 and before the conversion of Paul in Acts 9:5-6. These portions were *not* part of the Septuagint, LXX, which was compiled between 100 and 260 AD<sup>394</sup>. Note the context:

*And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet* Acts 8:27-28.

Although Acts 8:32-33/Isaiah 53:7-8 read differently, like Peter's quotations in Acts 2 with respect to their Old Testament counterparts, they are *both* *The place of the scripture which he read...Esaias the prophet* Acts 8:32, 28. Note especially:

- As Dr Ruckman<sup>395</sup> reveals *as a sheep before her shearers is dumb* Isaiah 53:7 is changed to *like a lamb dumb before his shearer* Acts 8:32, with both readings being correct, because as John testifies of the Lord *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world* John 1:29. Again, the emphasis is on the 1<sup>st</sup> Advent apostolic ministry.
- *He was taken from prison and from judgment* Isaiah 53:8 is changed to *In his humiliation his judgment was taken away*<sup>396</sup> Acts 8:33 because *...being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross* Philipians 2:9. Again, the emphasis is on the 1<sup>st</sup> Advent apostolic ministry.

- *for he was cut off out of the land of the living* Isaiah 53:8 is changed to *his life is taken from the earth*<sup>397</sup> Acts 8:33 because ...*while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven* Acts 1:10-11. The emphasis is on the 2<sup>nd</sup> Advent.

## Observations

This writer therefore makes the following observations with respect to the New Testament sets of Old Testament citations in Matthew 2:5-6, Luke 4:18-19, Acts 2:16-21, 25-28, 3:22-23, 8:32-33 and the sets of their Old Testament counterparts, Micah 5:2, Isaiah 61:1-2, Joel 2:28-32, Psalm 16:8-11, Deuteronomy 18:15, 19, Isaiah 53:7-8.

The Lord Jesus Christ said, in a passage closely related to Isaiah 53:7-8, *And I, if I be lifted up from the earth, will draw all men unto me* John 12:32. He could do this in part by means of *ambassadors...vessels of bulrushes...paper reeds* Isaiah 18:2, 19:7, i.e. *possibly written* portions of *translated* key scriptures such as Isaiah 53:7-8, from which the Gospel could be preached, as Philip did in Acts 8:35, and progressed as *ambassadors by the sea...upon the waters* carried by missionaries even to the Britannic Isles and beyond<sup>398</sup>. The foregoing is, of course, not the context of Isaiah 18:2, 19:7, though *Ethiopia* is mentioned in Isaiah 18:1 but the terms used in Isaiah 18:2, 19:7 are strikingly descriptive of written communications that will probably never be fully supplanted by electronic means.

Matthew 2:5-6/Micah 5:2, Luke 4:18-19/Isaiah 61:1-2, Acts 2:16-21/Joel 2:28-32, Acts 2:25-28/Psalm 16:8-11, Acts 3:22-23/Deuteronomy 18:15, 19, Acts 8:32-33/Isaiah 53:7-8 could be described as key portions of scripture, such as are used in today's Gospel tracts<sup>399</sup>, because *with New Testament emphases* they refer to the 1<sup>st</sup> Advent, the 2<sup>nd</sup> Advent, the Triune Godhead and the believer's walk where *God is our refuge and strength, a very present help in trouble* Psalm 46:1.

John Wycliffe<sup>400</sup> has this further word about *inspired* New and Old Testament portions of the scriptures in languages other than Hebrew/Aramaic and Greek, this writer's emphases.

*The laity ought to understand the faith, and as the doctrines of our faith are in the Scriptures, believers ought to have the Scriptures in a language familiar to the people, and to this end indeed did the Holy Spirit endue [Christ and his Apostles] with the knowledge of all tongues. If it is heresy to read the Bible,*

*then the Holy Ghost is himself condemned who gave in tongues to the Apostles of Christ to speak the Word of God in all languages that were ordained of God under heaven. If Christ was so merciful as to send the Holy Ghost to the heathen men to make them partakers of his blessed word, why should it be taken from us in this land that be Christian men? If you deny Christ's words as heresy, then you make Christ a heretic. If you condemn the Word of God in any language as heresy, then you condemn God for a heretic that spake the word, for he and his word are all one; and if his word is the life of the world how may any Anti-Christ take it away from us that are Christian men, and allow the people to die for hunger in heresy.*



William Frederick Yeames, Wyclif Giving *"The Poor Priests"*  
His Translation of the Bible<sup>401</sup>





**Isaiah 40:8 KJV**

*The grass withereth, the flower fadeth: but  
the word of our God shall stand for ever.*

## 15

**Reprobate Silver<sup>403</sup>**

**Jeremiah 6:30 KJV**  
*Reprobate silver shall men call them,  
 because the LORD hath rejected them.*

**FIEC<sup>404</sup>**

**Doctrinal Basis****2. The Bible**

God has revealed himself in the Bible, which consists of the Old and New Testaments alone. Every word was inspired by God through human authors, so that the Bible as originally given is in its entirety the Word of God, without error and fully reliable in fact and doctrine. The Bible alone speaks with final authority and is always sufficient for all matters of belief and practice.

**Guisborough Evangelical Church<sup>405</sup>**

We are a member of the Fellowship of Independent Evangelical Churches and agree with their statement of faith.



### We believe in:

**The Holy Scriptures** as originally given by God, divinely inspired, infallible, entirely trustworthy; and the supreme authority in all matters of faith and conduct.

EAUK<sup>407</sup>




The Evangelical Alliance is the founding member of the World Evangelical Alliance...

### Guisborough Christian Fellowship<sup>408</sup>

Guisborough Christian Fellowship is an independent church, a member of the Evangelical Alliance...


Evil Fruit<sup>409</sup>



**Family  
Education Trust**

Bulletin

the voice of family and youth concern
Issue 182 | Summer 2021




**THE CHRISTIAN  
INSTITUTE**

Banning conversion therapy  
or banning the Gospel?

**What is at stake in a  
'conversion therapy' ban?**

In the Queen's Speech, delivered to both Houses of Parliament on 11 May 2021, it was announced that the government would be introducing 'measures' to 'ban conversion therapy'.<sup>1</sup>

On the same day the Government Equalities Office announced:  
*Legislation will be introduced, protecting people from the coercive and abhorrent practice of conversion therapy in the UK.*  
*Many forms of the practice are already prevented under current legislation, but this new ban will ensure that it is stamped out once and for all.*<sup>2</sup>




Jesus told the woman caught in adultery to 'go and sin no more'. But saying the same thing to a practising homosexual could mean breaking a planned new conversion therapy law.

The Government wants to ban practices that seek to change someone's sexual orientation or gender identity. 'Conversion therapy' is a wide umbrella term chosen by LGBT campaigners. It covers abusive practices by quack medical practitioners and charlatan preachers which are largely illegal already.

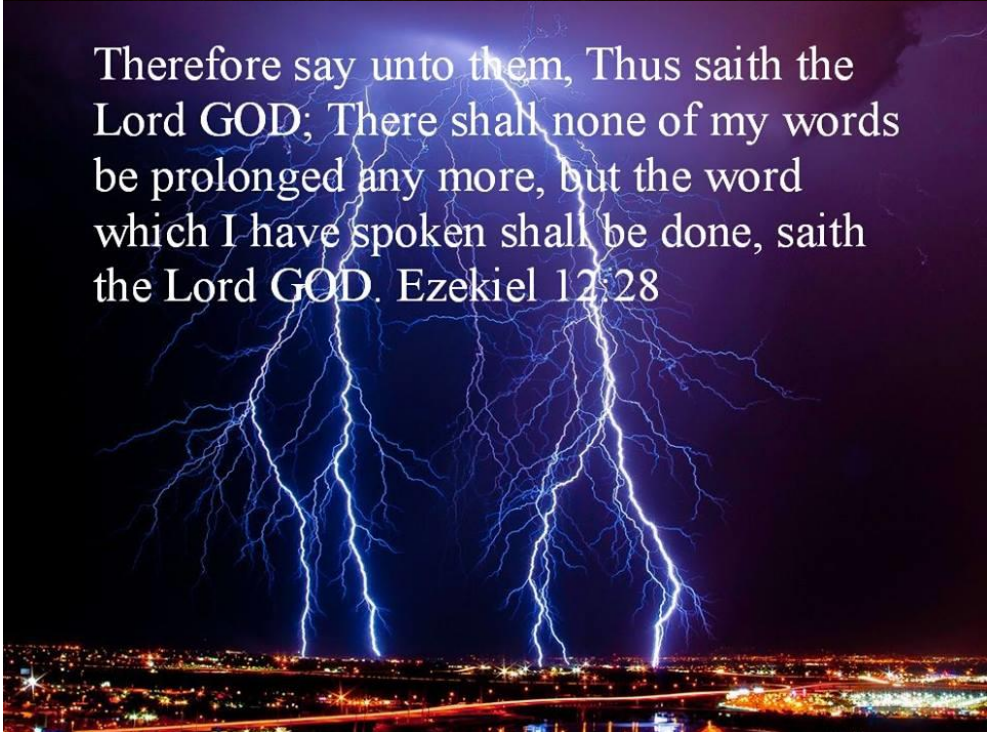
But the campaigners want to go much further: they want to stop people criticising their lifestyle or theology. A conversion therapy ban could hand them a veto on the preaching and practice of churches.



What saith the scripture? Romans 4:3, Galatians 4:30<sup>410</sup>



**But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it**  
Jeremiah 21:14



Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD. Ezekiel 12:28

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See [shop.timefortruth.co.uk/ruckman.html](http://shop.timefortruth.co.uk/ruckman.html) for Dr Ruckman's books.

<sup>1</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Christian's Handbook of Biblical Scholarship* by Dr Peter S. Ruckman, p 48 now *Biblical Scholarship* p 64

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*Sabotage?*

*Let's Weigh the Evidence* by Barry Burton

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