

## Presentational Perfection of “*The words of the LORD*” Psalm 12:6

### *The Sixth Sevenfold Purification*

#### *Introduction for this Study*

This study is drawn from these earlier works<sup>1</sup>. The aim of this work is to emphasise that the fundamentalist notion of ‘only the original is perfect’ as embodied in fundamentalist statements of faith e.g. that of FIEC<sup>2</sup> *cannot* be true and their framers “*abode not in the truth*” John 8:44. Annotations for this work inserted into the extract are in **red text**.

#### *From “originally given” to Finally Perfected - Extract<sup>3</sup>*

God refined His word from **originally given** to *finally perfected* as the 1611 Holy Bible *historically, practically, inspirationally and textually*. The *historical* refinement follows:

#### **90 A.D.** The most probable ‘original’<sup>4</sup>

See **Figure 1 New Testament Manuscripts 50-1500 A.D.**

The following citation has been adapted from Scrivener’s 1881 Edition of the Received Text, Textus Receptus, published posthumously in 1894 and reprinted by the Trinitarian Bible Society. Scrivener’s Edition is overall the closest Greek New Testament equivalent to the 1611 Holy Bible New Testament drawn mainly from Beza’s 1588-1589 and 1598 Greek Received Text Editions that the King James translators used extensively. Note, however, as Gail Riplinger<sup>5</sup> shows, Scrivener’s text is *not* finally authoritative for the Greek New Testament and *cannot* be used in authority over the 1611 Holy Bible English New Testament.

See the attached study **Seven Purifications of the Textus Receptus, Received Text**.

The most probable original example passage for a 1<sup>st</sup> century Greek script immediately follows<sup>6</sup>.  
**See Appendix - Divers Languages of the Four Evangelists re the ‘original’ Gospels.**

ΟΥΤΩΣΓΑΡΗΓΑΠΗΣΕΝΟΘΕΟΣΤΟΝΚΟΣΜΟΝΩΣΤΕΤΟΝΥΙΟΝΑΥΤΟΥΤΟΝΜΟΝΟΓΕΝΗ  
ΕΔΩΚΕΝΙΝΑΠΑΣΟΠΙΣΤΕΥΩΝΕΙΣΑΥΤΟΝΜΗΑΠΟΛΗΤΑΙΑΛΛΕΧΗΖΩΗΝΑΙΩΝΙΟΝ

A considerably improved form of the passage now follows. Note that in addition to translation into “*words easy to be understood*” 1 Corinthians 14:9, vast strides have been made with respect to the presentation of the passage that will be addressed in more detail below.

#### **1611 A.D.**

**John 3:16** For God so loued ye world, that he gaue his only begotten Sonne: that whosoever bel-  
eeueth in him, should not perish, but haue euerlasting life.

The finally perfected form of the passage now follows. The 1611 **Gothic** type style and Gothic letter forms e.g. **u** for **v** and vice versa, **y** for **th**, have been updated to Times New Roman and 1611 spelling has been standardised to contemporary spelling<sup>7</sup>.

#### **1769 A.D.**<sup>8</sup> to 2022 A.D.+

**John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Concerning the progression of the written scriptures from 90 A.D. to 1611, when the then 1611 Holy Bible contained all the presentational features of today’s 2022+ 1611 Holy Bible, note these extracts from Punctuation and Bible Chapter and Verse Division sources under the foregoing reference. *Note especially that the scripture was the driving force for the development of punctuation.*

## Punctuation – Medieval

Punctuation developed dramatically when large numbers of copies of the [Bible](#) started to be produced. These were designed to be read aloud, so the [copyists](#) began to introduce a range of marks to aid the reader, including indentation, various punctuation marks (diple, [paragraphos](#), *simplex ductus*), and an early version of initial capitals (*litterae notabiliores*)...

In the 7th-8th centuries Irish and Anglo-Saxon scribes, whose native languages were not derived from [Latin](#), added more visual cues to render texts more intelligible. Irish scribes introduced the practice of word separation...

## Later developments

From the invention of moveable type in Europe in the 1450s the amount of printed material and a readership for it began to increase. “The rise of printing in the 14th and 15th centuries meant that a standard system of punctuation was urgently required” [Truss, Lynn (2004). *Eats, Shoots & Leaves: The Zero Tolerance Approach to Punctuation*. New York: Gotham Books. p. 77]. The introduction of a standard system of punctuation has also been attributed to the Venetian printers [Aldus Manutius](#) and his grandson [circa 1566]. They have been credited with popularizing the practice of ending sentences with the [colon](#) or [full stop](#), inventing the [semicolon](#), making occasional use of [parentheses](#) and creating the modern [comma](#)...

**Question: “Who divided the Bible into chapters and verses? Why and when was it done?”**

**Answer:** When the books of the Bible were originally written, they did not contain chapter or verse references. The Bible was divided into chapters and verses to help us find Scriptures more quickly and easily. It is much easier to find “John chapter 3, verse 16” than it is to find “for God so loved the world...” In a few places, chapter breaks are poorly placed and as a result divide content that should flow together\*. Overall, though, the chapter and verse divisions are very helpful.

\*No changes have ever been made, though. See the attached study [Archbishop Stephen Langton – Charter Framer and Chapter Divider](#).

The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place in around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton’s chapter divisions.

The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan’s verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed by Stephanus have been accepted into nearly all the Bible versions.

As indicated, God refined His word from **originally given** to *finally perfected* as the 1611 Holy Bible *historically, practically, inspirationally and textually*. The *practical* refinement follows.

See the following extracts from this writer’s earlier work<sup>9</sup> for a summary list of how that refinement was carried out *practically* beginning with a shrewd evaluation of the ‘originals-onlyism’ mindset.

This gentleman [our critic] is now deceased. However, a sister in the LORD in the USA had this to say in a note to this author about our critic after reading the hard copy edition of 'O Biblios.'

The sister's note makes for sombre reading.

*This man's criticisms are unbelievable. Really, complaining about the use of Saint for the four gospels. I don't really believe this man is saved much less has taken time to read the bible. I'm thinking that he only went to school to learn from the 'scholarly' men who taught him to disbelieve the bible. I think [our critic] was not a believer at all, Alan. It doesn't seem possible with some of the things he said. To get so upset and write a 20 page thesis on what's wrong with God's word just to put you in your place so to speak. That doesn't appear to be the least bit Godly.*

**"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"**  
Galatians 6:7.

#### 8.2.7. ***"Your claims that the KJV is superior to the original Hebrew and Greek...the God breathed originals are unacceptable"***

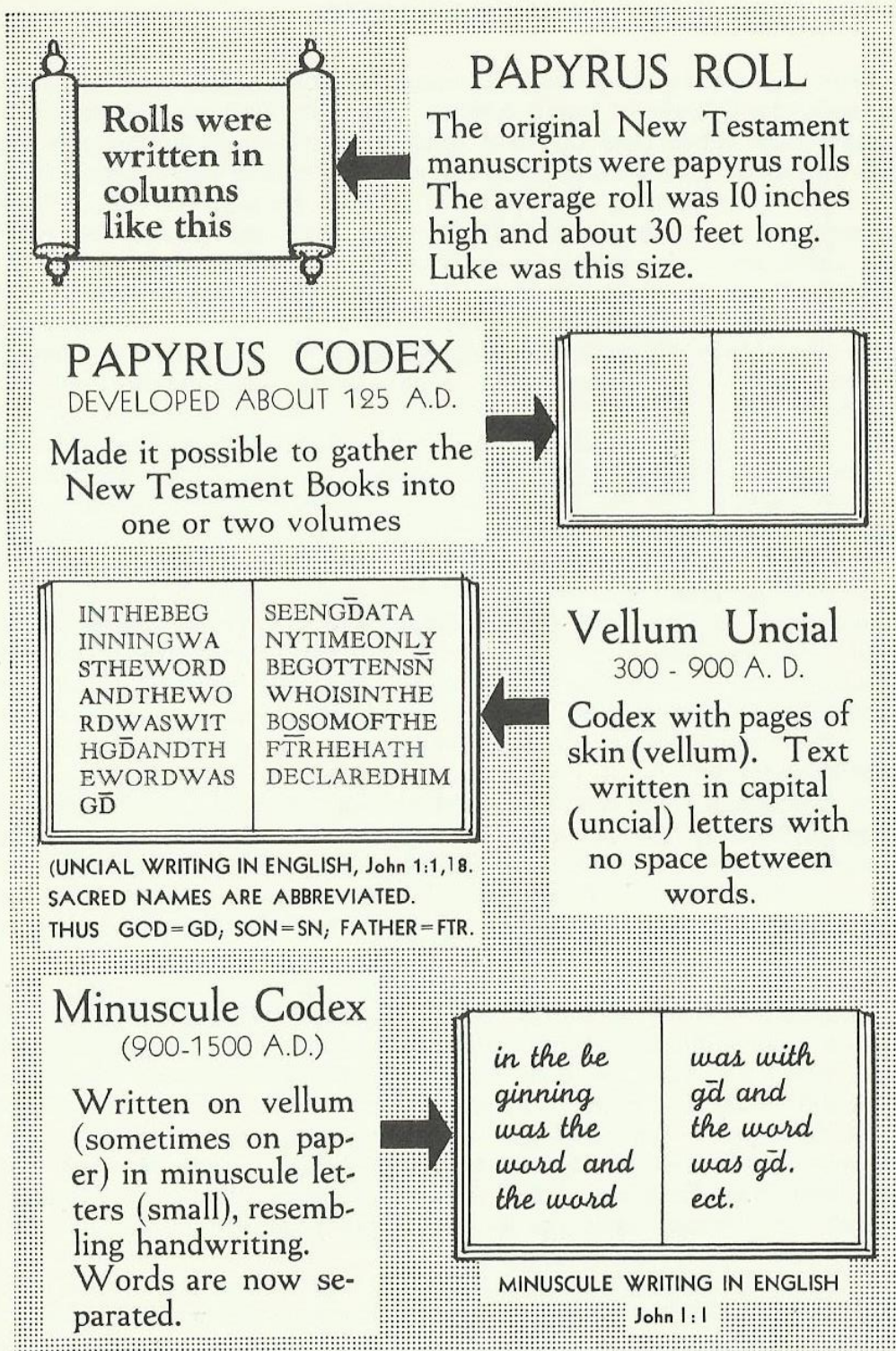
1. 7 specific verses substantiating these "claims" have been cited [Numbers 33:52, Psalm 74:8, Daniel 11:38, Acts 12:4, 19:37, 2 Corinthians 2:17, Galatians 2:20]. See Chapter 5. A total of 60 examples can be obtained from Ruckman<sup>10</sup>.
2. I repeat several reasons why the AV1611 is superior to "the originals"<sup>11</sup>.

The AV1611:

- 2.1 can be READ, the originals CANNOT and were NEVER collated into one volume. The verse usually quoted in support of "the God-breathed originals," 2 Timothy 3:16, refers to copies of the scriptures, NOT the original.
- 2.2 has chapter and verse divisions, which even the modern translations must follow. The oldest manuscripts do NOT.
- 2.3 has word separation so that it can be more easily understood. The oldest manuscripts do NOT.
- 2.4 is arranged in Pre-millennial order which the Masoretic text is NOT and even though the translators were NOT Pre-millennial. Again, the modern translations must follow this order.
- 2.5 is rhythmical and easy to memorise which Greek and Hebrew are NOT.
- 2.6 has been responsible for the conversion of more souls than any original autograph or any copy made within 5 centuries of the original autographs.
- 2.7 is in the universal language which Greek and Hebrew are NOT. Hebrew is spoken by approximately 1% of the world's population. New Testament Greek is a DEAD language, not even spoken in Greece, which incidentally is one of the most spiritually impoverished nations in Europe, according to the Trinitarian Bible Society.

Note especially points 2.1, 2.2, 2.3, 2.4, 2.5, 2.7 from the above list in addition to the detailed material from the web sources on how the Lord refined His word from **originally given** to *finally perfected* as the 1611 Holy Bible according to interwoven historical and practical refinements, the *sixth* sevenfold purification of **"The words of the LORD"** the 1611 Holy Bible, **"the little book"** Revelation 10:8, 9, 10 *that is hand-held*.

**Figure 1 New Testament Manuscripts 50-1500 A.D.** depicts the nature of this sixth sevenfold purification.



New Testament Manuscripts From 50 - 1500 A.D.

Figure 1 New Testament Manuscripts 50-1500 A.D.

## Seven Purifications of the Textus Receptus, the Received Text

### Introduction

Historical Bibles, English Bibles and the 1611 Holy Bible Editions have all been shown to have undergone a seven stage purification process according to Psalm 12:6-7<sup>12</sup>.

***“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.”***

The Textus Receptus or Received Text has also undergone seven purification stages according to Psalm 12:6-7, the final perfected stage being the 1611 Holy Bible, in *English*, not Greek.

This work explains these seven purification stages for the Textus Receptus or Received Text.

### History of the Textus Receptus

This site<sup>13</sup> is useful for information on the publication dates of the Textus Receptus and the editors.

The writer says this:

#### Preface

*The Bible is no ordinary book. It is not a human book. The Bible is God's inspired and infallible Word - God's Book. It is the Book which God has given to His people to teach them the Truth which they must believe and the godly life which they must live. That is why the Bible is so important for every believer. Without the Holy Scriptures the believer has no Word of God. He has no standard of what is the Truth and what is the lie, what is righteous and what is wicked.*

Does this mean that the 1611 Holy Bible is ***“all scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 according to that author? No. Nowhere does the author actually identify any inspired Bible. However, he provides this information.

*The Greek text was readily available in the Complutensian Polyglot (1514), the five editions of Erasmus (1516-1535), the four editions of Robert Stephanus (1546-1551), and the ten editions of Theodore Beza (1560-1598). They also consulted the editions of Aldus (1518), Colinaeus (1534), and Plantin (1572).*

Christopher Plantin published the Antwerp Polyglot<sup>14</sup>.

Peter Heisey, USA missionary to Romania, confirms that the King James translators specifically consulted the edition of Aldus as one of their sources for the Textus Receptus<sup>15</sup>.

Another useful article is that by Dr Marvin Vincent<sup>16</sup> of Union Theological Seminary, 1899. Although Dr Vincent was not a Bible believer and rejected the Received Text, as the site shows, his work includes a detailed history of the editions of the Textus Receptus.

As an aside, the sheep-fleecers are still out there as Matthew 7:15 shows. ***“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.”*** This site<sup>17</sup> that sets out the beliefs of the Berean Bible Church states *We believe the Bible to be the inspired, inerrant and infallible Word of God (Psalm 12:6-7; II Timothy 3:15-17; I Peter 1:23-25; II Peter 1:19-21). We preach from the King James Version in our church services and support the Traditional Church Texts (Hebrew Masoretic and Greek Received Texts) passed down through the centuries (“Why I Still Use the King James Bible”).*

That ministry therefore appears supportive of the 1611 Holy Bible, especially with its graphics - see figure - until the writer of *Why I Still Use the King James Bible*, Pastor Kelly Sensenig, in a further article<sup>18</sup> *The King James Bible versus Other Bible Translations* refers with approval to the stance of Dr Donald Waite of the Dean Burgon Society<sup>19</sup> on the 1611 Holy Bible.

Unsurprisingly Pastor Sensenig then *disparages* Dr Ruckman and Sister Riplinger.

They, like this writer, *profess and believe that the 1611 Holy Bible is the perfect and final fulfilment of 2 Timothy 3:16 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”* and is superior to its Hebrew/Aramaic/Greek etc. underlying sources.

Pastor Sensenig, who is obviously a Waite-ite, of course has no such Holy Bible as a single book between two covers that he explicitly puts forward as the perfect and final fulfilment of 2 Timothy 3:16. He falsely accuses Dr Ruckman and Sister Riplinger of being “KJV-Only.” They are not. Like this writer, they are *KJV-Authority*<sup>20</sup>.

By contrast, Pastor Sensenig, who arbitrarily limits 2 Timothy 3:16 to the original writers, writings and languages that he lists as Hebrew/Aramaic/Greek, has no authority higher than his own opinion about what God *really* said according to such Hebrew/Aramaic/Greek sources that he can access and interpret, linguistically. Though he preaches exclusively from the King James Bible in his pulpit, it is therefore Pastor Sensenig who has elevated *himself* in his pulpit over and above the King James Bible after the manner of Judges 21:25 ***“In those days there was no king in Israel: every man did that which was right in his own eyes”*** and Isaiah 14:14 ***“I will be like the most High.”***

Of course, Pastor Sensenig’s article *The King James Bible versus Other Bible Translations* otherwise contains a lot of good information and is worth perusing for that purpose.

However, Hal Lindsey has rightly stated that the Devil will use a lake of truth to disguise a pint of poison<sup>21</sup>.

See ***Postscript – How the Poison is Spread***. The Waite-ites are similar and more dangerous than Bible rejecters like Marvin Vincent. Vincent *overtly* rejected the Received Text and in turn rejected the 1611 Holy Bible but the Waite-ites are more deadly. They *covertly* sap faith in the 1611 Holy Bible as ***“the pure words...of the LORD”*** Psalm 12:6 because they do what ***“what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery”*** Ezekiel 8:12 in that they insist that they have the pure Bible in Hebrew/Aramaic/Greek but as Nehemiah rebuked the enemies of Israel ***“There are no such things done as thou sayest, but thou feignest them out of thine own heart”*** Nehemiah 6:8<sup>22</sup>.

Getting back to Vincent’s work, he states this about Aldus’ Edition and the Complutensian Polyglot.

*Although the emperor had protected Erasmus’s first edition against reprint for four years, it was re-produced by Aldus Manutius, with some variations, but with...most of the typographical errors, at Venice, in 1518. It was placed at the end of the Græca Biblia, the Aldine Septuagint...*

*The printing of the entire work was completed on the 10<sup>th</sup> of July, 1517. But though the first printed, this was not the first published edition of the Greek Testament. Pope Leo X withheld his approval until 1520, and the work was not issued until 1522, three years after the cardinal’s [Ximenes] death, and six years after the publication of Erasmus’s Testament. The entire cost was about \$115,000, and only six hundred copies were printed.*

*This work is known as the Complutensian Polyglot...*

Vincent of course lists the Elzevir Editions beginning in 1624 and including the 1633 Edition from which the term Textus Receptus is obtained.

### ***The 1611 Holy Bible, the Perfect Textus Receptus***

Dr Hills<sup>23</sup> makes this insightful comment.

*...the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus*

This writer believes that the 1611 Holy Bible is both an independent variety of the Textus Receptus *and the authoritative, perfect final version of the Textus Receptus* on the basis of the sevenfold purification process that Psalm 12:6-7 set out *and is observed in the history of the Textus Receptus*.

### ***The Seven Stage Purification of the Textus Receptus***

The pre-1611 editions of the Received Text may reasonably be listed as follows, combining the individual editions of each editor. The Elzevir editions are set aside because they are post-1611.

1. Erasmus/Aldus 1516-1535, 1518 – Aldus being mainly a reproduction of Erasmus' 1<sup>st</sup> Edition
2. Ximenes/Stuncia/Complutensian 1522
3. Colinaeus 1534
4. Stephanus 1546-1551
5. Beza 1560-1598
6. Plantin/Antwerp
7. 1611 Authorized King James Holy Bible

Conclusions may be drawn from the above list that in certain respects would horrify the Waite-ites, as least by profession. Like Saul with Stephen they, like all critics of the 1611 Holy Bible, know they're wrong by means of the witness of ***“the true Light, which lighteth every man that cometh into the world”*** John 1:9 but they don't want to be put out of the synagogue, aka self-styled (Nehemiah 6:8) OOOOO – Origenistic Order of Obstinate Originals-Onlyists John 3:19, 9:22, Acts 7:58, 8:1-3, 22:19-20. They therefore will not submit to 2 Corinthians 4:1-2. ***“Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.”***

The historical languages Bibles, the English Bibles up to 1611 and the King James Bible Editions all fulfill Psalm 12:6-7 with respect to ***“The words of the LORD”*** Psalm 12:6. As shown, history shows that the Textus Receptus likewise follows a seven stage purification process as Psalm 12:6-7 set out ***but its final perfected inspired form is in English, not Greek and is the 1611 Holy Bible.*** Therefore:

### ***Conclusions***

1. Rome i.e. Ximenes etc. is relegated to a stage in the Textus Receptus purification process. Rome is not allowed ***“to have the preeminence among them”*** 3 John 9. God has superseded Rome's single contribution to the purification process.
2. The pre-1611 Textus Receptus editors are not allowed ***“to have the preeminence among them”*** 3 John 9. God has superseded their contributions.
3. The Greek, so-called, is not allowed ***“to have the preeminence among them”*** 3 John 9. God has superseded the Greek, so-called, with the 1611 Holy Bible *English*. That would make the Waite-ites etc. howl *and that is God's way of revealing them for what they are because sheep don't howl. Wolves do.* See remarks on Matthew 7:15 above.
4. The post-1611 Textus Receptus editors are not allowed ***“to have the preeminence among them”*** 3 John 9 because *God* determined how His Received New Testament Text would progress *before* the year 1624. The post-1611 editors contributed a name. It has stuck and is useful but that is all. However, every post-1611 scholar against the *inspired* 1611 Holy Bible has as ***“his heart's desire”*** Psalm 10:3 ***“let us make a name”*** Genesis 11:4 *for himself, even if he has to do it by means of the Devil's lake of truth/pint of poison.* See ***Postscript***.
5. The 1611 Holy Bible is ***“the word of a king”*** Ecclesiastes 8:4 in English. It can be turned into 1<sup>st</sup> century Greek by reverse translation but the result is not the original nor is it authoritative because<sup>24</sup> *God is finished with it.* It would simply picture the original for specialist studies, with no power at all.
6. The 1611 Holy Bible *in English* is the language of the End Times<sup>25</sup>. Any language may have ***“the words of the LORD”*** Psalm 12:6 if ***“It is turned as clay to the seal”*** Job 38:14 of the 1611 Holy Bible that should be the standard for all non-English translations<sup>26</sup>. That is a further blessing from the Author of the 1611 Holy Bible in addition to superseding the Greek so-called.

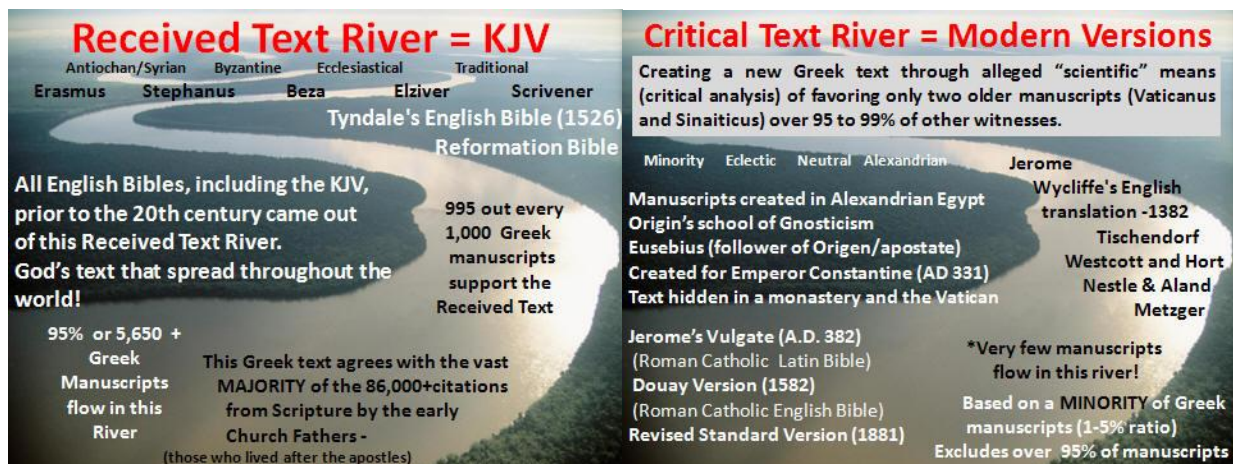
7. If that is how God perceives His sevenfold purified Textus Receptus today, the sevenfold purified 1611 Holy Bible, as this writer believes that He has, then all would-be 1611 Holy Bible clarifiers, correctors, improvers etc. by means of the Greek, so-called, should pay careful attention to the following warning from a *king*, no less. Cruel and unusual punishments are no more where the 1611 Holy Bible has held sway but an offender still fossicking *for words buried in haunted Greek graveyards*<sup>27</sup> still be hung out to dry and his ministry still downgraded by the Offended Party into *“the dross of silver”* Ezekiel 22:18 and *“the refuse of the wheat”* Amos 8:6. *“The word of a king”* Ecclesiastes 8:4 follows.

Ezra 6:11: *“Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.”*

### *Postscript – How the Poison is Spread*

See this item with graphics by Pastor Kelly Sensenig.

First comes *the differentiation* between pure and corrupt scripture sources, presented with vivid and indeed helpful graphics. Who could doubt the presenters? *“No doubt but ye are the people, and wisdom shall die with you”* Job 12:2.



As indicated above, here is *the declaration*: *We preach from the King James Version in our church services and support the Traditional Church Texts (Hebrew Masoretic and Greek Received Texts) passed down through the centuries* (*“Why I Still Use the King James Bible.”* Who could doubt the declarers?

Then follows *the disclaimer* and *the denial*, emphases in original. That item by Pastor Sensenig follows, this writer's remarks in braces []:

*...we must also reject the teaching of those “KJV-only” proponents (Peter Ruckman and Gail Riplinger) who claim that the English of the KJV is inspired and superior to the underlying Hebrew and Greek texts of the KJV. This is an erroneous position and error that is rejected by most loyal King James followers, Dr. Waite, being one of them, who stated: “God Himself did not ‘breathe out’ English, or German, or French, or Spanish, or Latin, or Italian. He did ‘breathe out’ Hebrew/Aramaic, and Greek” (Waite, Defending the King James Bible, p. 246). Of course, Dr. Waite is not saying that our English King James Version lacks inspiration [he is], what he is referring to is that...[no-one] can claim that every word in the English of the KJV is inspired in the same way, as the autographs (without flaw and error) [Did not the Holy Ghost give the word of God at first in the mother-tongue of the nations to whom it was addressed? Why do you speak against the Holy Ghost? – John Wycliffe<sup>28</sup>], or the descendent manuscripts in the original Hebrew and Greek text, which also preserve the inspired text [unidentified]. **The English does not correct the languages; the languages correct the English** [the 1611 Holy Bible lacks inspiration]. In a similar way, **the Greek at times corrects the translators** [the 1611 Holy Bible lacks inspiration]; **the translators do not correct the Greek** [the 1611 Holy Bible lacks inspiration]...Inspiration and preservation specifically applies*

to the Hebrew and Greek texts - not a certain type of English language [the 1611 Holy Bible lacks inspiration]. Think of it this way; if the 1611 King James Bible with its English was the only inspired Bible, then those versions before 1611 (Tyndale's English version and all other Bible versions with a Received Text base) were not God's Word and the Church did not possess the truth until 1611. Those living in 1610 did not have the Bible. This is a rather silly and unlearned position [the same must apply to the Textus Receptus Editions in the figure. The writer ignores this]...As stated previously, *the Greek corrects the English, the English does not correct the Greek* [which Greek edition?]. In spite of the conclusions of the King James Only Movement, there is no such thing as double inspiration (the translators of the 1611 King James Version were inspired and the English of the King James Version is inspired) [See Isaiah 53:7/Acts 8:32]. However, we do believe that...we possess an inspired Bible that has been accurately copied and passed down to us through the transmission process [Bible unidentified].

End of item. This writer's remarks follow.

Thereby *the deceivers* (supposedly indubitable) *dupe* the victims who are as "**children, tossed to and fro...by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive**" Ephesians 4:14. A shock awaits the deceivers who forsook "**the word of a king**" Ecclesiastes 8:4. At "**the judgment seat of Christ**" Romans 14:10 "**their folly shall be manifest unto all men**" 2 Timothy 3:9.

Finally<sup>29</sup>:



2tim215truth.com

**"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."**

2 Timothy 1:13 KJV

## Archbishop Stephen Langton – Charter Framer and Chapter Divider

### Archbishop Stephen Langton - “*a chosen vessel unto me*” Acts 9:15

The Christian Institute<sup>30</sup> has compiled a most informative synopsis of Magna Carta<sup>31</sup>. June 15<sup>th</sup> 2015 was the 800<sup>th</sup> Anniversary of Magna Carta. We should note that Archbishop Stephen Langton circa 1150-1228<sup>32</sup> was not only the prime mover in framing Magna Carta but God used him to create the chapter divisions in the scripture that we have today. As “*a chosen vessel unto me*” Acts 9:15 Bro. Langton did a good job before *two* kings, as Charter Framer before an earthly king and Chapter Divider before “*the King of kings and Lord of Lords*” 1 Timothy 6:15 thereby meriting King Solomon’s commendation *and bar*<sup>33</sup>. See below. Note that the man may be a tyrant – no later English or British king has been named or taken the name John for the purpose of reigning – but still not a mean man, rather one with great power, even if like John he misuses it.

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

Today’s believer should aim for the *same* diligence, as Paul exhorts.

**“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end”** Hebrews 6:10-11.

### A Secular Evaluation

One secular but fairly well-balanced source<sup>34</sup> has this to say about Bro. Langton.

*Who Divided the Bible into Chapters?* by Fred Sanders, July 9<sup>th</sup> 2009

At some point late in [Langton’s] teaching career (the date usually given is 1205)...Langton had the great, simple idea of breaking the text of the Latin translation of the Bible into manageable sections about the size of long paragraphs... Langton broke the uniform text of Scripture into a series of chapters. He did this for the entire Vulgate, and his system of chapter division was immediately recognized as a great help for Bible study.

Bro. Langton completed the work of chapter divisions in 1227<sup>35</sup>, not long before his home call. He could testify with the Lord Jesus Christ as every believer should aim to “**I have glorified thee on the earth: I have finished the work which thou gavest me to do**” John 17:4. Fred Sanders continues.

Chapter-division was apparently the right idea at the right time, and one of the remarkable things about the Langtonian chapter divisions is how they were adopted and propagated by different scholarly communities. Jewish scholars (who had worked with other methods of division previously) soon began observing Langtonian chapter divisions, and the churches of the Christian East took the same divisions over in their biblical studies...



Stephen Langton  
Archbishop of Canterbury 1207-1228

Since Langton established the chapter system at the very beginning of the thirteenth century, his influence also spread into all the vernacular translations of the Bible that began appearing in the next centuries. In fact, the chapter system became increasingly important with the proliferation of translations, enabling scholars to move quickly and precisely between versions. And with the advent of printing, Langton's chapters became still more important...

As Mordecai wisely said to Queen Esther *“and who knoweth whether thou art come to the kingdom for such a time as this?”* Esther 4:14.

### A System Superior to the Critics

While voicing some criticism of Bro. Langton's system, stemming for example from Bible rejecters like Dr A. T. Robertson, Fred Sanders nevertheless states the following.

The vast majority of Langton's chapter breaks are more organic than artificial; they are not arbitrary, but are based on good insight into the flow of the text. Above all, they are handy and universally used. Even if we were to make a list of 250 places\* where the Langtonian chapters could be improved by better break points, it would be madness to try to impose a new, improved re-chaptering of Scripture on a global community of Bible readers who have used a standardized system for centuries.

\*from 1189 for the total number of chapters in the Old and New Testaments

Fred Sanders concludes leave the old system in place.

Likewise, the Lord's invitation remains, even if too often turned down.

*“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...”* Jeremiah 6:16.

### Facing Down the Tyrant

Fred Sanders says this about Bro. Langton, Magna Carta and facing down the tyrant John.

Langton has an important place in the history of political thought, as he was involved in negotiating the famous dispute between the despotic King John...and his aggrieved noblemen. The deal they finally brokered, securing the rights of the noblemen and limiting the powers of the King, was sealed by the drafting and signing of the Magna Carta. Between this and his biography of Richard the Lion-Hearted, Langton was not popular with King John, and even found himself under a ban from Pope Innocent III\* for several years. But his office and reputation were restored late in his life.

\**“that man of sin”* 2 Thessalonians 2:3 and the AV1611 Epistle Dedicatory

Key to facing down the tyrant John was Bro. Langton's vision for the English Church though it would take centuries to fulfil it. The Christian Institute states [**Magna Carta's**] **first and last clauses guarantee the freedom of the English church.** The first one states, “we have granted to God, and by this present Charter have confirmed for us and our heirs in perpetuity, that the English Church shall be free, and shall have its rights undiminished, and its liberties unimpaired.” Amen.

### Finishing the Course

In sum, though part of the Roman Church, as most folk were back then Bro. Langton could testify along with Paul and as all true believers would hope to do:

*“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing”* 2 Timothy 4:7-8.



## Conclusion

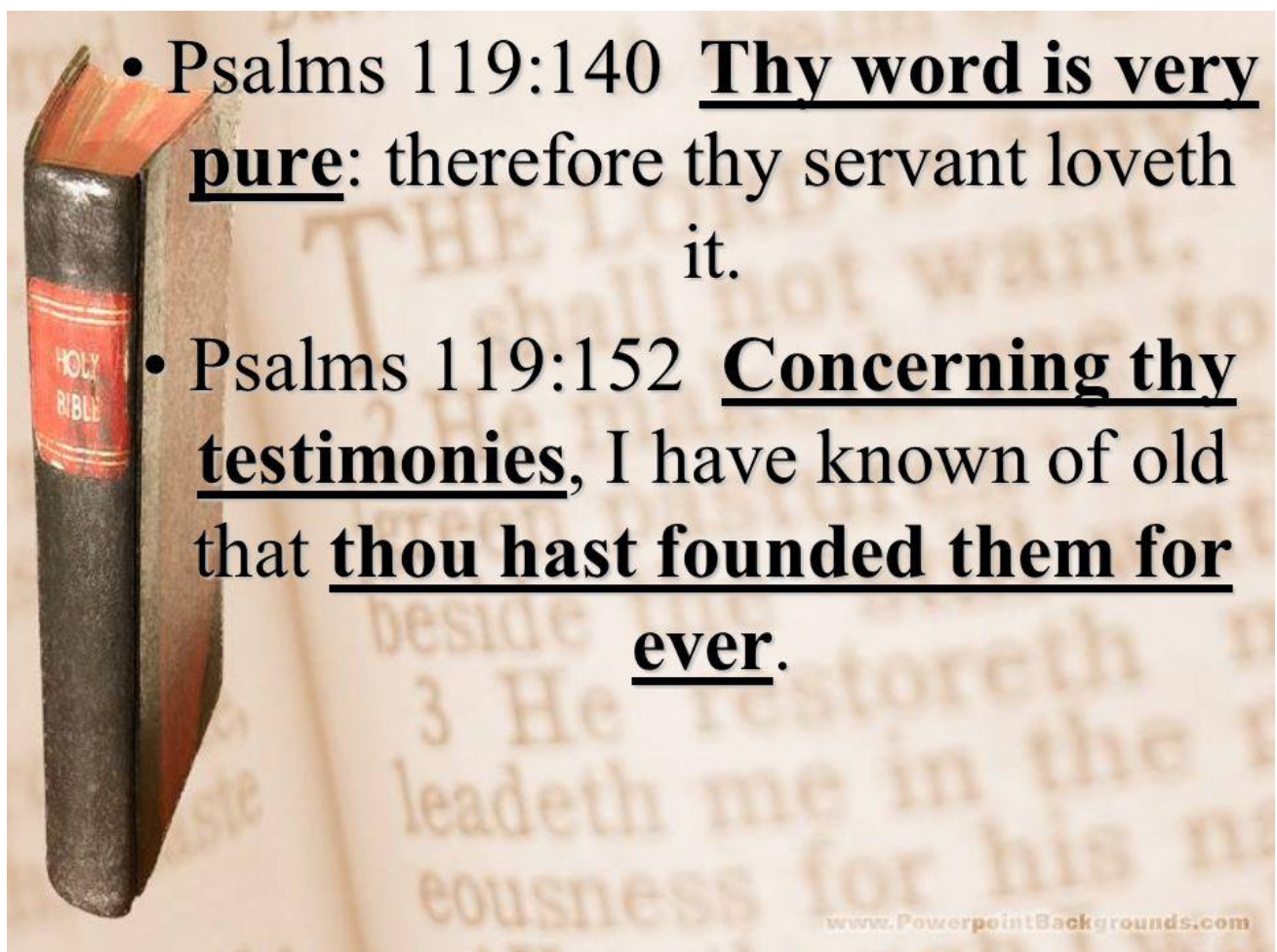
Using extract from **Seven Sevenfold Purifications of The Words of the LORD** p 17 in green text  
Dr Miles Smith said this in the preface to the 1611 Holy Bible *The Translators to the Reader*<sup>36</sup>.

*“Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines [Genesis 26:15], neither prefer broken pits before them with the wicked Jews [Jeremiah 2:13]. Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation!...a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen.”*

Focusing specifically on the presentational perfection and explicit Old Testament multi-lingual expression of the scriptures, the sixth and seventh sevenfold purification processes of the scriptures respectively, this work has outlined the seven sevenfold purification processes by which God has perfected **“The words of the LORD”** Psalm 12:6, the 1611 Holy Bible and thereby as Dr Smith observed *“he setteth his word before us.”*

That word is not any ‘original.’ It is **“the word of the LORD of hosts”** Isaiah 39:5, Zechariah 7:4, 8:1, 18 consisting of **“all the words of the LORD”** Exodus 4:28, 24:3, 4, Joshua 24:27, 1 Samuel 8:10, Jeremiah 36:4, 11, 43:1 that God finally purified in the year 1769 as the finally perfected 1611 Holy Bible. Minimal differences that remain between current AV1611 Editions are gnats, Matthew 23:14 and each **“a thing of nought”** Isaiah 29:21, 41:12, Jeremiah 14:14, Amos 6:13<sup>37</sup>.

The final word should therefore go to the scripture itself<sup>38</sup>.



## Appendix - Divers Languages of the Four Evangelists<sup>39</sup> with Annotations

The following study is based on James Knox's messages on the four Gospels depicting the Lord Jesus Christ as manifestations of **"the branch"** Jeremiah 23:5, Zechariah 3:8, 6:12, Isaiah 4:2...

### Matthew

Dear Gail...

I have listened to the first two tracks of *The Four Gospels* by James Knox. As you indicated, he certainly has great insights into how the four evangelists have depicted the Lord Jesus Christ as King, servant, man, God. These four themes have of course long been established but James Knox's detailed study is probably definitive.

Presenting the Lord Jesus Christ as King in Matthew e.g. by the genealogy of David and the reference to the priests in the temple profaning the sabbath, Matthew 12:1-5, Knox does emphasise how Matthew is depicting the Lord as the King of the Jews and therefore writing to the Jews. It would make sense that Matthew would first write in Hebrew, Acts 21:40, as you point out<sup>40</sup>.

It follows that it would not make sense for Matthew first to write in Latin, Greek or Syriac. James Knox's study certainly affirms that conclusion. You record<sup>41</sup> that at least one Hebrew copy of Matthew's Gospel did survive but, aside from statements by the Jewish elders and priests in Acts 23, virtually the last statement that the Book of Acts records from Jews as a whole in Jerusalem is Acts 22:22, directed against Paul. **"And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."**

You would conclude from that statement that any copy of Matthew's Gospel in Hebrew extant in Judaea during the apostolic era would very likely be confiscated and burnt by the Jews, just as Diocletian commanded that throughout his realm, copies of the scriptures be seized and burnt<sup>42</sup>. That would explain why little evidence of Matthew's Gospel in Hebrew remains and probably provides further explanation of why God permitted the Romans under Titus to sack and burn Jerusalem in 70 A.D., as the Lord prophesied, Luke 19:41-44, a terrible fulfilment from God of Judges 15:11 **"As they did unto me, so have I done unto them."**

Translations of Matthew in Greek and other tongues would follow, no doubt, from surviving Hebrew copies, as you show from Hoskier's work<sup>43</sup>.

Ironically, though, the preponderance of Greek ancient sources, useful as they are as witnesses to the true text of scripture, points to the heretical nature of the Greek Orthodox custodians of the Greek mss<sup>44</sup>. Pure Old Latin sources would have suffered far greater destruction, having been the Bibles of faithful believers during the Dark Ages. Of course, relatively few Old Latin mss therefore survive (although it appears that the text does) and most have evidently suffered some corruption, to line them up with Jerome's Vulgate.

Yet through it all God preserved His words pure and entire, Psalm 12:6-7 even if at times the Devil used the **"furnace of earth"** to destroy the scriptures, not purify them and probably turned up the heat sevenfold in his efforts so to do, Daniel 3:19.

### Mark

Dear Gail

I have just finished listening to the tracks on James Knox's study of Mark. These are very informative, as is his study of Matthew, this time with respect to the details in Mark that a servant would be aware of. What is of particular interest language-wise is that on track 11, Knox says that Mark's readers won't know the Jewish language or customs, so Mark therefore includes an explanation, for example, of the word *corban*, as in Mark 7:11. Knox also says that Mark is most likely writing to

Gentile readers in Rome and he illustrates this point with examples of Latin words found only in Mark e.g. as found in Mark 6:27, where he refers to *executioner*, Mark 7:4, 8 where he refers to *pots* and Mark 15:16 where he refers to *Praetorium*.

All of the above strongly suggests a Latin 1<sup>st</sup> Edition for the Gospel of Mark.

### **Luke**

Dear Gail...

I've been listening to James Knox's studies on Luke with respect to aspects of the language in which it was written and it appears obvious that Luke wrote in Greek, with respect to the Greek *Theophilus*, Luke 1:3. It's interesting that the entire Gospel should be addressed to a single individual but it underlines the emphasis of Luke on the man Christ Jesus, 1 Timothy 2:5.

Thus far, with Matthew writing to Jews in Hebrew, Mark to Romans in Latin and Luke in Greek to a Greek, Foxe's statement that you kindly forwarded some time ago is vindicated<sup>45</sup>. *"Also the four evangelists wrote the gospel in divers languages, as Matthew in Judea, Mark in Italy, Luke in Achaia, and John in Asia. And all these wrote in the languages of the same countries...since Christ commanded his apostles to preach his gospel unto all the world, and excepted no people or language."*

Knox points out that *Theophilus* means lover of God – as the name itself suggests. This is interesting because it is obviously a further refutation<sup>46</sup> of the notion that a distinction should be drawn between *agape* and *phileo*.

I would suggest that no name meaning lover of God is going to be devised on the basis of an inferior kind of love that would be obvious to a 1<sup>st</sup> century Greek speaker i.e. no distinction exists between *agape* and *phileo* in 1<sup>st</sup> century Greek and no distinction should ever be drawn in English.

### **John**

Dear Gail...

I've just finished listening to James Knox's studies on John. They are indeed most searching, including his encouraging exhortations about the Lord Jesus Christ interceding for believers, John 17.

However, I fear I may have missed something in that I didn't glean anything explicit about whom John was writing to especially, to give an indication of the language in which the Gospel of John was first written. Nevertheless, my thoughts on that issue are as follows.

Some verses in John point to insertions of translation, as in Matthew 27:46 (where as I suggested earlier, Matthew under the inspiration of God might have included the interpretation for non-Hebrew readers, also in Matthew 1:23); John 1:38, 41, 42, 9:7, 19:13, 17.

What might be inferred from this is that John didn't write in *Hebrew*. This word occurs 5 times in the Gospels, Luke 23:38, John 5:2, 19:13, 17, 20. As indicated, John 19:13, 17 give interpretations of the associated explicit Hebrew term.

We also note that John 1:42, so far as I know, gives an interpretation of an Aramaic word i.e. *Cephas*.

I wonder, though, if the words ***"which is by interpretation, A stone"*** may have been added by John under the inspiration of God just as, possibly, Matthew, also under the inspiration of God, may have added interpretations to Matthew 1:23, 27:46, for non-Hebrew readers.

That is, noting Foxe's comment that John was in Asia i.e. Asia Minor, and especially noting Revelation 1:4 ***"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his"***

*throne*” and Revelation 1:11 **“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; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea,”** (where the NIVs cut out **“which are in Asia”**), it seems that John most likely wrote first in Aramaic<sup>47</sup>. Aramaic was a dominant language in this area of Asia Minor. Wikipedia is a secular source, of course, but gives a helpful summary.

In sum, and accepting the possibility of inspired annotations to the four Gospels or at least Matthew and John, this would give for the first writings of the Gospels:

Matthew in Hebrew

Mark in Latin

Luke in Greek

John in Aramaic i.e. Syriac

This would certainly be a realistic possibility when considered along with the polyglot Gospels that Hoskier researched<sup>48</sup>. In sum **“He sendeth forth his commandment upon earth: his word runneth very swiftly”** Psalm 147:15.

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