

## Romans 16 – Summary Thoughts

### Table – Romans 16:1-27

- 1 *I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:*
- 2 *That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*
- 3 *Greet Priscilla and Aquila my helpers in Christ Jesus:*
- 4 *Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.*
- 5 *Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.*
- 6 *Greet Mary, who bestowed much labour on us.*
- 7 *Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.*
- 8 *Greet Amplias my beloved in the Lord.*
- 9 *Salute Urbane, our helper in Christ, and Stachys my beloved.*
- 10 *Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.*
- 11 *Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.*
- 12 *Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.*
- 13 *Salute Rufus chosen in the Lord, and his mother and mine.*
- 14 *Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.*
- 15 *Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.*
- 16 *Salute one another with an holy kiss. The churches of Christ salute you.*
- 17 *Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*
- 18 *For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.*
- 19 *For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.*
- 20 *And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.*
- 21 *Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.*
- 22 *I Tertius, who wrote this epistle, salute you in the Lord.*
- 23 *Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.*
- 24 *The grace of our Lord Jesus Christ be with you all. Amen.*
- 25 *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*
- 26 *But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:*
- 27 *To God only wise, be glory through Jesus Christ for ever. Amen.*

## Notes on Table – Romans 16:1-27

See Dr Ruckman's works<sup>1</sup> for detailed comment. Note that this study has been designed somewhat differently from those for **Romans 12-15 Summary Thoughts**<sup>2</sup> in that it is largely theme-based rather than verse based, as follows.

### *Names*

Romans 16 is replete with *names*, names with commendations *as it should be for today's believer* for the willingness of the *named*, of whom Paul could say **"I have you in my heart"** Philippians 1:7, thirty-five in all including Paul's companions, to **"Serve the LORD with gladness"** Psalm 100:2. They included members of Paul's own family who preceded him as apostles, Romans 16:7, 11 and who were willing **"in the behalf of Christ, not only to believe on him, but also to suffer for his sake"** Philippians 1:29.

Note further that the names were associated with *churches* and with *households* **"which are in the Lord,"** Romans 16:1, 4, 5, 10, 11, 13, 15, 16, 23, being made up of beloved and faithful **"brethren"** and **"saints"** Romans 16:14, 15 **"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren"** Hebrews 2:11.

Note that the precious expression **"in the Lord"** Romans 16:2, 8, 11, 12 twice, 13, 22 occurs *seven* times in the chapter, for individuals, households and salutations. That is how it should be and as Paul salutes Philemon with the kind of greeting that Romans 16:1-16 characterises *and for which Paul no doubt hopes for an encouraging response as he declares to the Thessalonians* **"For now we live, if ye stand fast in the Lord"** 1 Thessalonians 3:8, no doubt like Epaphroditus, Romans 16:5, who - *like all unbelievers should* - clearly understood 2 Corinthians 6:2 **"(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.)"**

**"Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: Grace to you, and peace, from God our Father and the Lord Jesus Christ. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus"** Philemon 1-6. The names and commendations from Romans 16 are as follows:

- **"Phebe our sister, which is a servant of the church which is at Cenchrea...a succourer of many, and of myself also"** Romans 16:1-2
- **"Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks"** Romans 16:3-4
- **"my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ"** Romans 16:5
- **"Mary, who bestowed much labour on us"** Romans 16:6
- **"Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles"** Romans 16:7
- **"Amplias my beloved in the Lord"** Romans 16:8
- **"Urbane, our helper in Christ, and Stachys my beloved"** Romans 16:9
- **"Apelles approved in Christ. Salute them which are of Aristobulus' household"** Romans 16:10
- **"Herodion my kinsman...them that be of the household of Narcissus, which are in the Lord"** Romans 16:11
- **"Tryphena and Tryphosa, who labour in the Lord...the beloved Persis, which laboured much in the Lord"** Romans 16:12

- **“Rufus chosen in the Lord, and his mother and mine”** Romans 16:13
- **“Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them”** Romans 16:14
- **“Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them”** Romans 16:15

Paul is of course ever mindful of those joining with him in the salutations who were with him as the Lord said **“Ye are they which have continued with me in my temptations”** Luke 22:28 as **“labourers together with God”** 1 Corinthians 3:9 namely **“Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen”** Romans 16:21, **“I Tertius, who wrote this epistle”** Romans 16:22, Paul’s amanuensis<sup>3</sup> who is privileged to insert his own personal salutation because **“God is no respecter of persons”** Acts 10:34 even in a major doctrinal dissertation and those who provided hospitality and guidance on the ground with local authorities **“Gaius mine host, and of the whole church...Erastus the chamberlain of the city...and Quartus a brother”** Romans 16:23.

Paul’s over-arching pre-occupation with all the above names is as today’s believer’s should be with respect to *names* that they be **“written in the book of life of the Lamb slain from the foundation of the world”** Revelation 13:8 *so that lists of names in scripture should not be boring because you should be sure that they include your own* as Paul makes clear with respect to his main focus for **“my fellow-labourers”** including those that Romans 16:21-23 lists.

**“And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life”** Philip-  
pians 4:3.

In effect, Paul’s benediction here is succinct though more reserved northern Europeans will typically apply a hug, which this writer knows from experience can be most comforting. **“Salute one another with an holy kiss...The grace of our Lord Jesus Christ be with you all. Amen”** Romans 16:16, 24.

**“Salute”** Romans 16:9, 10, 11, 12, 13, 14, 15, 16

Note in passing that Bible corrupter Edwin Palmer objected to the word **“salute”** in the AV1611.

See this work<sup>4</sup>. The **yellow-shaded** text is Edwin Palmer’s objection. This writer’s response is in **blue** text.

39. **Luke 1:40.** Mary did not “salute” (KJV) Elizabeth, but “greeted” (NIV) her.

A salutation is a greeting, even though it may be given in mockery, Mark 15:18. What did Edwin Palmer think it was?

**“Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ”** Romans 16:5.

**“Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord”** Romans 16:11.

**“Salute every saint in Christ Jesus. The brethren which are with me greet you”** Philippians 4:21.

**“All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen”** Titus 3:15.

**“But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name”** 3 John 14.

Note further that to **“salute”** or to **“greet”** a person in scripture is *to show regard for how that person is progressing in expectation of a response that they are faring well.* **“And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; And carry these ten cheeses unto the captain of their thousand, and look how**

**thy brethren fare, and take their pledge...And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren**” 1 Samuel 17:17-18, 22 noting that the NIV’s “See how your brothers are” is weaker than “look how thy brethren fare” 1 Samuel 17:18. Moreover “pledge” in scripture has the sense of a definite promise, Genesis 38:17, 18, 20 that is stronger in the context than the NIV’s superficial “some assurance.”

A salutation is actually a *particular* greeting. “**But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name**” 3 John 14.

**“...divisions and offences contrary to the doctrine which ye have learned”** Romans 16:17

This theme covers Romans 16:17-20 where in effect Paul urges “**Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle**” 2 Thessalonians 2:15 and “**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 being encouraged that “**that Wicked...the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved**” 2 Thessalonians 2:8-10.

One major reason “**them that perish...received not the love of the truth, that they might be saved**” 2 Thessalonians 2:10 is through “**...pernicious ways; by reason of whom the way of truth shall be evil spoken of**” 2 Peter 2:2, namely “**in the Greek**” Revelation 9:11.

See attached studies for details with respect to Greekiolators

- having no authority to impose ‘the Greek’ on anyone i.e. they are 5<sup>th</sup> Columnists
- violating the priesthood of all believers, 1 Peter 2:5, 9
- insinuating that the Lord Jesus Christ and His apostles are liars
- denying the very fact of salvation to believers
- denying the very work of the Spirit of God Himself in finally perfecting “**the book of the LORD**” Isaiah 34:16, “**the scripture of truth**” Daniel 10:21:

## The Royal Law

### Seven Aspects of ‘in the Greek’

### The Superiority of the 1611 Holy Bible over the Greek and the Original

### Correcting the Greek with the King James English

In sum, note this extract<sup>5</sup>.

- **Elder = bishop**. “**For this cause left I thee in Crete, that thou shouldest...ordain elders in every city, as I had appointed thee: If any be blameless...For a bishop must be blameless, as the steward of God...**” Titus 1:5-6, 7.

Paul stresses that a *bishop* as an *elder*, as the term implies, should be a man of mature years “**Not a novice, lest being lifted up with pride he fall into the condemnation of the devil**” 1 Timothy 3:6. Isaiah describes the devil’s pride and condemnation. “**I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit**” Isaiah 14:14-15. Though not “**in danger of hell fire**” Matthew 5:22, modern fundamentalist preachers are likely to become “**lifted up with pride**” according to the proud boast “**I will be like the most High**” Isaiah 14:14 through their obsession with ‘Greekiology.’ See this work<sup>6</sup> and the attached study *Seven Aspects of ‘in the Greek’* with respect to that particular obsession.

Thankfully, as the foregoing and the attached studies show ‘the Greek’ like “**the fashion of this world passeth away**” 1 Corinthians 7:31.

***“To God only wise, be glory through Jesus Christ for ever. Amen” Romans 16:27***

This theme covers the concluding verses of the chapter, Romans 16:25-27, which this writer has heard described as a doxology or expression of praise to God<sup>7</sup>. This writer has no disagreement with that description but it is regrettable that the speaker missed the best known doxology of all because he was using an NIV counterfeit instead of **“the book of the LORD”** Isaiah 34:16, **“the scripture of truth”** Daniel 10:21. This same individual has also denied Acts 8:37 through use of an NIV counterfeit. See the attached studies:

### **The Best-Known Doxology - Matthew 6:13**

#### **Acts 8:37 – Note Sent August 11<sup>th</sup> 2011, Reply Not Forthcoming**

As King Solomon rightly observed **“And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there”** Ecclesiastes 3:16.

**Romans 16:25** declares that the believer is *stablished* in the Lord Jesus Christ or *stabilised* by the power of the Lord Jesus Christ such that he *cannot* be moved from that condition because as Paul states elsewhere **“For we are members of his body, of his flesh, and of his bones”** Ephesians 5:30. Paul makes that condition clear in **“my gospel, and the preaching of Jesus Christ.”** See this extract<sup>8</sup> and note reference **“to the revelation of the mystery”** as **The Body of Christ** of which each saved individual in the Church Age is a permanent member as Paul also makes clear **“Now ye are the body of Christ, and members in particular”** 1 Corinthians 12:27.

### **The Seventh Gospel**

The seventh gospel is the entire body of **“sound doctrine”** 1 Timothy 1:10, 2 Timothy 4:3, Titus 1:9, 2:1 that Paul wrote for the church age and which he termed **“my gospel”** Romans 2:16 and **“the glorious gospel of the blessed God”** 1 Timothy 1:11. Note the association of that term with **“the law”** and **“sound doctrine”** in what follows indicating that **“my gospel”** Romans 2:16 embodies more than **“the gospel of the grace of God”** Acts 20:24 with respect to salvation:

**“But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust”** 1 Timothy 1:8-11.

**“My gospel”** Romans 2:16 is therefore the doctrinal and indeed related practical content of all of Paul’s New Testament writings said explicitly to be by him i.e. Romans-Philemon and is definitive for the church age...

...what Paul **“received...by the revelation of Jesus Christ”** Galatians 1:11-12 as **“my gospel”** Romans 2:16 goes well beyond **“the gospel of the grace of God”** Acts 20:24. For example, Paul **“received...by the revelation of Jesus Christ”** Galatians 1:11-12 **“the mysteries of God”** 1 Corinthians 4:1 of which seven are found in scripture, six of which explicitly in Paul’s letters *and only in Paul’s letters* and the seventh at least by implication<sup>9</sup>.

3. **The Body of Christ.** “How that by revelation he made known unto me the mystery...That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel...For we are members of his body, of his flesh, and of his bones” Ephesians 3:3, 6, 5:30...

Romans 16:25-26 with respect to “the revelation of the mystery...made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” is as Peter explains with respect to “the power of God through faith unto salvation ready to be revealed in the last time” 1 Peter 1:5.

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” 1 Peter 1:10-11.

“Of which salvation” 1 Peter 1:10 today’s believer, “For we are members of his body, of his flesh, and of his bones” Ephesians 5:30 “...not redeemed with corruptible things, as silver and gold...But with the precious blood of Christ, as of a lamb without blemish and without spot” 1 Peter 1:18-19, should understand as the Lord insisted “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” John 17:3 and as Paul emphasises “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord” 1 Corinthians 1:9.

Matching Romans 16:26 the Lord Jesus Christ made clear that that insistence and that emphasis should be made clear “among all nations.”

“Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things” Luke 24:45-48.

Note in passing that the NIVs, NKJV are wrong in changing “stablish” Romans 16:25 to “establish” as the following references show. To “establish” in scripture is to “set up” or to “build up” and as indicated to “stablish” is to stabilise or make immovable or “perfect...strengthen, settle.” Note how Psalm 93:1-2 with Psalm 89:4 contrast the respective meanings of the words “stablished” and “established” – the NIVs, NKJV counterfeits miss that distinction.

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom” 2 Samuel 7:12.

“Thy seed will I establish for ever, and build up thy throne to all generations. Selah” Psalm 89:4.

“The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne is established of old: thou art from everlasting” Psalm 93:1-2.

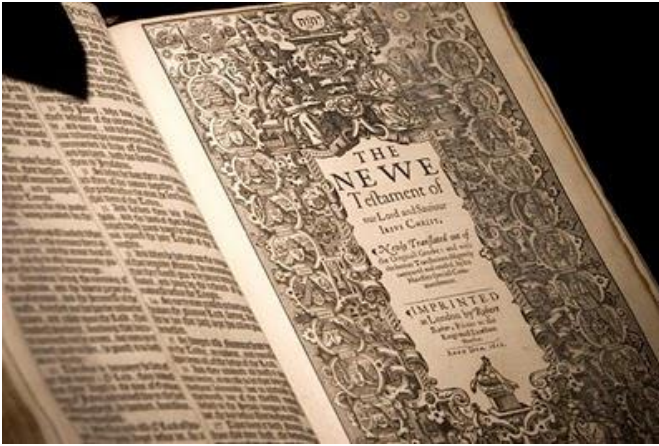
“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” 1 Peter 5:10.

That last reference is a great encouragement to today’s believer and should prompt Paul’s closing prayer for the Book of Romans “To God only wise, be glory through Jesus Christ for ever. Amen.”

It is therefore fitting that Paul himself should have the last word as an apt exhortation in principle to close out the Book of Romans.

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear” Hebrews 12:28.

## “The Royal Law” James 2:8



“The Royal Law” James 2:8



The Queen Enthroned with “The Royal Law”

### British Governance

British governance is embodied in the Coronation Oath<sup>10</sup>. Her Majesty Queen Elizabeth II undertook the Oath when she was crowned. David Gardner<sup>11</sup> explains the significance of the Oath.

*“When the Sovereign is crowned, he or she is required to place one hand on the open Bible, and is then required to take a solemn oath before Almighty God ‘to uphold to the utmost of my power, the Laws of God within the Realm, and the true profession of the Christian Gospel.’ Parliament, through its peers, pledges itself to support the sovereign in this. This is the British position constitutionally.”*

It still is, as shown below, regardless of how much it has been violated in practice or by whom.

### The Coronation Oath

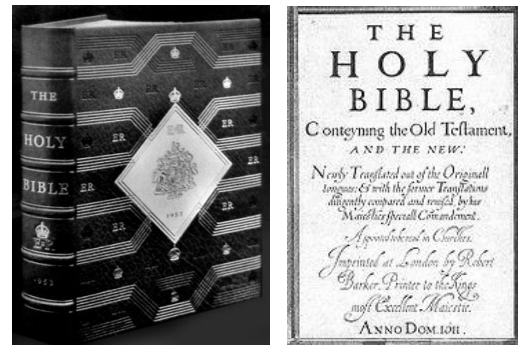
The monarch-to-be is seated upon the Chair of Estate in Westminster Abbey. The Archbishop of Canterbury gives the Coronation Oath for the monarch’s enthronement. The Oath states in part:

**Archbishop:** *“Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? Will you maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof as by law established in England? And will you reserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them of any of them?”*

**Queen:** *“All this I promise to do.”*

The Oath is sealed with the King James Bible<sup>12</sup>, presented to the monarch. The presenter at Queen Elizabeth II’s Coronation was the Moderator of the Church of Scotland, with these words. *“Our gracious Queen: to keep your Majesty ever mindful of the Law and the Gospel of God as the Rule for the whole life and government of Christian Princes, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom [Revelation 13:18]; This is the royal Law [James 2:8]; These are the lively Oracles of God [Acts 7:38, Romans 3:2, Hebrews 5:12, 1 Peter 4:11].”*

The King James Bible used for the Coronation contains the Apocrypha but the Apocrypha is *not* part of “the royal law.” See figure **The Coronation Bible and Title Page**.



The Coronation Bible and Title Page

### ***“The Royal Law”***

James 2:8 states ***“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:”*** ***“The royal law”*** and ***“the scripture”*** are each ***“the whole law”*** James 2:10 and the Coronation Oath is unequivocal that the King James Bible is ***“the royal law”*** for ***“the Rule for the whole life and government of”*** Her Majesty and her subjects. In turn, nothing is above the King James Bible ***“for thou hast magnified thy word above all thy name”*** Psalm 138:2.

***“The royal law”*** states in Numbers 15:16\* with respect to Great Britain and the Old Dominions that:

***“One law and one manner shall be for you, and for the stranger that sojourneth with you.”***

\*To Israel first but not rescinded for other nations by Paul, the author of specific Christian doctrine

Numbers 15:16 means that for governance of Britain’s inhabitants by ***“the royal law”*** the AV1611:

- Criticism of ***“the royal law”*** the AV1611 is treason against God and the Crown.
- Hostility towards Israel and/or the Jewish people is treason against God and the Crown.
- Catholicism by its hatred of ***“the royal law”*** the AV1611 is treason against God and the Crown.
- Britain’s membership of the papal European Union is treason against God and the Crown.
- Entry of foreigners alien to ***“the royal law”*** the AV1611 is treason against God and the Crown.
- Mohammedanism and all non-Biblical religions are treason against God and the Crown.
- Secular belief systems e.g. Darwinism, Marxism etc. are treason against God and the Crown.
- ***“Whoremongers...them that defile themselves with mankind...menstealers...liars...perjured persons”*** 1 Timothy 1:10 ***“and all that do unrighteously, are an abomination unto the LORD thy God”*** Deuteronomy 25:16 and traitors to ***“the royal law”*** the AV1611, God and the Crown.

The Coronation Oath has been repeatedly violated since the Coronation and it still is. However, as Rev Gardner states, the Oath is *a solemn oath before Almighty God* so God the Offended Party must punish the violators.

### **God the Offended Party**

Men in scripture are likened to trees. ***“And he looked up, and said, I see men as trees, walking”*** Mark 8:24.

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



**The Fire of Jeremiah**

***“The isles”*** and ***“trees, walking”*** are easily identified.

Jeremiah 21:14 is therefore a grim warning for Britain.

***“...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..”***

Proverbs 13:13 is a further warning, though with ***“mercy...against judgment”*** James 2:13: ***“Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.”***

Britain *must* therefore regain her only firebreak ***“the royal law”*** the AV1611 to receive mercy when God’s End Times judgement by fire finally descends ***“that the whole nation perish not”*** John 11:50.



## Seven Aspects of ‘in the Greek’<sup>13</sup>

Based on Dr Donald Waite and *The DBS* [Dean Burgon Society], *Dead Bible Society* pp 32-34

### “In the Greek” – Once Only in Scripture!

1. *No single, definitive Greek text exists*<sup>14</sup>. As Gail Riplinger shows, “*in the Greek*” Revelation 9:11 is “*upon the sand*” Matthew 7:26 and “*ready to fall*” Isaiah 30:13 with “*none to help*” Psalm 107:12.
2. *Koine i.e. New Testament Greek is a dead language*. The DBS<sup>15</sup> admits *Biblical Greek is a dead language* but 1 Peter 1:23 says “*The word of God...liveth and abideth for ever.*” So “*the word of God*” cannot be “*in the Greek.*” Moreover, neither 1600’s writers like Shakespeare nor Greek philosophers can dictate Bible word meanings or usage. Dr Hills<sup>16</sup> states.

*The English of the King James Version is not the English of the early 17<sup>th</sup> century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version...Even in their use of thee and thou the translators were not following 17<sup>th</sup>-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural you in polite conversation.*

David W. Norris<sup>17</sup> states:

*Shakespeare certainly knew how to use English, but he also knew how to be vulgar, suggestive, and anything but pure-minded in his writing. Rather than being so much influenced itself by the language around it, the Authorised Version has given to the English language many words, phrases, and proverbs...[it has] had an impact on English prose that remains to this day.*

*The 1611 Bible was never the ‘modern version’ of its day. The Authorised Version possesses its own unique English. It gave to English far more than it took from it...Bible words must be defined for us by the way they are used in the Bible itself. Scripture is its own lexicon<sup>18</sup>...It is for preachers of the Word to explain and expound these words according to their very specific biblical usage, which will often be different from their secular use. For example, dikaiosune is translated ‘righteousness’ in our Authorised Version, but in English translations of the Greek philosopher, Plato, the same word is translated ‘justice’. Dikaiosune when used in Scripture means to be right before God, to be as we ought before God, to stand in a right relationship to Him. Used in Plato, it means to be right with our fellowmen, to be as we ought with other men. In Scripture, the word is directed towards God, in Plato towards men.*

Plato leavens the 1984 NIV in Acts 17:31, Romans 3:25, 26, Hebrews 11:33, Revelation 19:11, where “*righteousness*” is changed to “*justice.*” The 2011 NIV has “*righteousness*” in Romans 3:25, 26 but retains “*justice*” where “*righteousness*” is “*through faith*” Hebrews 11:33 and



“*The angel of the bottomless pit...in the Greek tongue hath his name Apollyon*”

Revelation 9:11 (!)

where God **“will judge the world”** Acts 17:11 and **“judge and make war”** against it Revelation 19:11. **“Sinners...are afraid”** Isaiah 33:14 of that **“righteousness”** and would prefer Plato!

3. *Koine Greek was a stage in the development of the scriptures, Psalm 12:6, 7, with God bringing forth vernacular Bibles in many languages<sup>19</sup>; Latin, Syriac, Gothic, German, English etc. However, Koine Greek is now history, as Dr Mrs Riplinger explains<sup>20</sup>, this writer’s emphases.*

*The desire to appear intelligent or superior by referring to ‘the Greek’ and downplaying the common man’s Bible, exposes a naivety concerning textual history and those documents which today’s pseudo-intellectuals call ‘the critical text,’ ‘the original Greek,’ the ‘Majority Text,’ or the ‘Textus Receptus.’ There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on [earth] speaks first century Koine Greek, so God is finished with it. He needs no ‘Dead Bible Society’ to translate it into “everyday English,” using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and HCSB [Holman Christian Standard Bible]. God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors.*

4. *Paul never said go to ‘the Greek’ for what God ‘really’ said. **“Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?”** 1 Corinthians 14:9.*
5. *Few can master Koine Greek. They risk becoming ‘Protestant popes,’ **“highminded”** 2 Timothy 3:4, like 33<sup>rd</sup> Degree Royal Arch Masons, i.e. only those taught ‘the (Greek) mysteries’ know what God ‘really’ said, which violates the priesthood of all believers, 1 Peter 2:5, 9 and is lording it over the laity, **“the doctrine of the Nicolaitans, which thing I hate”** Revelation 2:15.*
6. *Even the Greeks don’t understand ‘the Greek’! Bro. Brent Logan is a KJB Baptist missionary to Thessaloniki, Greece. He has said to this writer:*

*The TR (Koine) Greek is not used in Greece. Modern Greek (Dimotiki) is several steps away from Koine. Some use the older Katharevousa Greek which is between Koine and Dimotiki, but this is still 19<sup>th</sup> century Greek. Most do not even understand Katharevousa. I have heard that there may be some Orthodox priests that chant the Koine as liturgy without knowing what it means but have never confirmed this. Any exception would prove the rule. Greek people today do not have nor understand Koine.*

Why should English-speaking believers be subject to a language for **“the scripture of truth”** Daniel 10:21 that not even Greeks understand? As Paul says of **“false brethren...who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour”** Galatians 2:4-5.

7. *The expression **“in the Greek”** occurs only once in scripture, Revelation 9:11 (!) in relation to **“Apollyon”** and **“the bottomless pit.”** That is where ‘Greekiolatry’ comes from. The Lord Jesus Christ said **“Heaven and earth shall pass away, but my words shall not pass away”** Matthew 24:35. ‘The Greek’ is long gone **“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it”** Deuteronomy 30:14.*

The AV1611 is that word, **“the word of faith, which we preach”** Romans 10:8.

Amen.

## The Superiority of the 1611 Holy Bible over the Greek and the Original

A common refrain from the enemies of the 1611 Holy Bible is this:

*The AV1611 may be tolerated but it is still inferior to “the Greek” or to “the Original.”*

There are at least 8 reasons why the AV1611 is in fact superior to ‘the Greek’ - and to ‘the Original’<sup>21</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.
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 A.D. 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. It virtually rules our lives now.
5. The AV1611 has **“churches”** in Acts 19:37, showing where heathen 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.”* 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>22</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. The AV1611 is superior because it is warning you against modern Bible corrupters.

Insistence on ‘the Greek’ or ‘the original’ is really a violation of the priesthood of all believers, 1 Peter 2:5, 9 but fundamentalists do it all the time. They are what Spurgeon called *“little popelings”*!<sup>23</sup> The Bible calls it being **“wise in your own conceits”** Romans 11:25.

### **Additional Note: Regenerative Translations Superior to Degenerative Originals**

It should be understood that anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called and invariably undefined, over the King James English is saying that the word of God has lost information in transmission i.e. translation. Fundamentalists repeatedly say words to that effect. However, if the word of God has lost information in translation, it has degenerated. If the word of God is subject to degeneration, then anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the Lord Jesus Christ lied when He said as recorded 3 times in scripture ***“Heaven and earth shall pass away, but my words shall not pass away”*** Matthew 24:35, Mark 13:31, Luke 21:33.

In addition, your salvation is predicated on the integrity and incorruptibility of **“the word of God”** as Peter states ***“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”*** 1 Peter 1:23. Anyone therefore who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the apostle Peter lied because the word of God is subject to degeneration and is therefore corruptible.

Therefore your salvation is subject to degeneration and it too is corruptible.

Further, anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is also saying that the apostle James lied when he said ***“...receive with meekness the engrafted word, which is able to save your souls”*** James 1:21.

There’s no point because it isn’t and it won’t, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That is, you don’t have salvation and you can never have it, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That’s about as blasphemous as it gets but fundamentalists do it all the time.

You should of course be encouraged that translation is not degenerative but is always regenerative, an improvement over the original in scripture:

***“So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba”*** 2 Samuel 3:9-10.

***“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”*** Colossians 1:13.

***“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God”*** Hebrews 11:5.

## Correcting the Greek with the King James English

### Introduction

The issue of ‘the Greek’ so-called versus the English i.e. the AV1611 may be resolved simply. The 16<sup>th</sup> century Protestant Reformation saw the publication of editions of the Received Greek New Testament Text or Textus Receptus. One editor was Robert Stephanus, whom God also used to devise the verse divisions of the New Testament<sup>24</sup>. This work uses Stephanus’ 1550 Received Text Edition.

These editions drew from the majority of extant Greek New Testament manuscripts and bore witness to the true text of scripture of vernacular Bibles that reached back to apostolic times. They stood against Catholic bibles drawn from the corrupt Alexandrian manuscripts. These are few in number but they influenced Constantine<sup>25</sup>, effectively the first pope, to found the Catholic Church **“O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness”** Acts 13:10.

The 1611 Holy Bible is based upon the Received Text but *principally* upon the faithful pre-1611 English and vernacular foreign Bibles according to the AV1611 Title Page<sup>26</sup> *being with the former translations diligently compared and revised by His Majesty’s special command. “Where the word of a king is, there is power: and who may say unto him, What does thou?”* Ecclesiastes 8:4.

Rome attacked the AV1611 for 300 years and in the 19<sup>th</sup> century her destructive critics brought forth a series of Greek editions derived from Rome’s mutilated Alexandrian manuscripts<sup>27</sup>.

**Table 1** shows that the AV1611 English in agreement with Stephanus’ Receptus corrects these corrupt Greek texts of which Nestle’s is the best known.

**Table 1** is based on Dr Ruckman’s work<sup>28</sup> and that of this writer on the DR versus the AV1611. **Red-shaded** verses are from Chapter 8.

Ne, G, L, T, Tr, A, W are Nestle (21<sup>st</sup> Edition), Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth respectively, Rome’s 19<sup>th</sup> century destructive critics. Brackets mean that the editor doubts a reading. No brackets mean that he cut it out of the New Testament.

DR, RV, NIV, NKJV fn., JB, NJB, NWT are the 1749-1752 Douay-Rheims version, 1881 Westcott-Hort Revised Version, 1984, 2011 New International Versions, New King James Version footnotes, Jerusalem, New Jerusalem Bibles, 1984, 2013 New World Translations respectively. DR, RV, NIV etc. means that the DR, RV, 1984, 2011 NIV etc. cut out, dispute or alter the AV1611 reading listed.

### Notes on Table 1

1. **Table 1** lists **71** verses of scripture. The AV1611 and Stephanus’ Receptus agree in all **71** verses *against* what are rightly called *today’s Vatican versions* both Greek and English.
2. **Table 1** then shows that the non-AV1611 sources *as a group* depart from the AV1611 but the pre-Nestle Greek sources do *not* agree in total. Moreover, Nestle’s text that underlies the JB, NJB, NIVs, NWTs is not fixed. Gail Riplinger reports<sup>29</sup> that *Changes in...the Nestle’s text...have been made over the years...In the recent Nestle’s twenty-sixth edition (1979) the chameleon becomes a cobra with a whopping 712 changes in the Greek text...nearly 500 of these changes were ‘white flags’, retreating back to the pre-Westcott and Hort Textus Receptus readings...Much like Nestle’s dramatic turn around, the UBS third edition was forced to make 500 changes from its second edition...The New International Version (NIV) followed the UBS first edition (1966), thereby missing hundreds of updates...*
3. Stephanus’ Receptus is *not* over the AV1611<sup>30</sup>. The Textus Receptus *now* is AV1611 English *not* Greek.

Table 1 Correcting the Greek with the AV1611 English

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Against the 1611, 2011+ AV1611s
Matt. 5:22	without a cause	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, (Tr, A)
Matt. 6:13	For thine is the kingdom, the power and the glory, for ever	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Matt. 6:33	of God changed to: his or the	RV, NIV, JB, NJB, NWT, Ne, L, T, (A)
Matt. 9:13	to repentance	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Matt. 16:3	O ye hypocrites	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Matt. 20:22	and to be baptized with the baptism that I am baptized with	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A
Matt. 20:23	and to be baptized with the baptism that I am baptized with	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A
Matt. 23:8	even Christ	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Matt. 25:13	wherein the Son of man cometh	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A
Matt. 26:60	yet found they none	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, (L), T, Tr, A
Mark 1:2	the prophets changed to: Isaiah the prophet	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Mark 2:17	to repentance	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Mark 6:11	Verily I say unto you, It shall be more tolerable for Sodom and Gormorrha in the day of judgment, than for that city	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, (L), T, Tr, A
Mark 9:44	Where their worm dieth not, and the fire is not quenched	RV, NIV, NKJV fn., JB, NJB, NWT, Ne, T, (Tr)
Mark 9:46	Where their worm dieth not, and the fire is not quenched	RV, NIV, NKJV fn., JB, NJB, NWT, Ne, T, (Tr)
Mark 10:21	take up the cross	DR, RV, NIV, JB, NJB, NWT, Ne, (L), T, Tr
Mark 11:10	in the name of the Lord	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Mark 13:14	spoken of by Daniel the prophet	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, (L), T, Tr, A
Luke 2:14	on earth peace, good will toward(s) men is changed to: on earth peace to men on whom his favour rests or towards men of good will	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Luke 2:33	Joseph changed to: his father	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, T, Tr, A

Table 1 Correcting the Greek with the AV1611 English, Continued

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Against the 1611, 2011+ AV1611s
Luke 2:43	<b>Joseph and his mother</b> changed to: his parents	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Luke 4:8	<b>Get thee behind me, Satan</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, (L), T, Tr, A
Luke 11:2, 4	<b>Our, which art in heaven, Thy will be done, as in heaven so in earth, but deliver us from evil</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, T, Tr, A. L regards the fourth phrase as “doubtful.”
John 5:3, 4	<b>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</b>	RV, NIV, NKJV fn., NWT, Ne, (G), T, Tr, A
John 7:39	<b>Holy</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, (Tr, A).
John 17:12	<b>in the world</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Acts 2:30	<b>according to the flesh, he would raise up Christ</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A
Acts 4:25	Added: by the Holy Spirit and our father, or similar	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Acts 7:30	<b>of the Lord</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Acts 15:24	<b>saying, Ye must be circumcised and keep the l(L)aw</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Acts 16:7	Added: of Jesus	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A
Acts 16:31	<b>Christ</b>	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Acts 17:26	<b>blood</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, (A).
Acts 23:9	<b>Let us not fight against God</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A,
Rom. 1:16	<b>of Christ</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rom. 8:1	<b>but after the spirit</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rom. 11:6	<b>But if it be of works, then is it no longer grace: otherwise work is no more work</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, (A).
Rom. 13:9	<b>thou shalt not bear false witness</b>	RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rom. 14:6	<b>and he that regardeth not the day, to the Lord he doth not regard it</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, (A).
1 Cor. 2:13	<b>Holy</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Cor. 6:20	<b>and in your spirit, which are God’s</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Cor. 10:28	<b>for the earth is the Lord’s and the fulness thereof</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Cor. 15:47	<b>the Lord</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A

Table 1 Correcting the Greek with the AV1611 English, Continued

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Against the 1611, 2011+ AV1611s
2 Cor. 4:10	<b>the Lord</b>	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Gal. 3:17	<b>in Christ</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Eph. 3:9	<b>by Jesus Christ</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Thess. 1:1	<b>from God our Father, and the Lord Jesus Christ</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, (L), T, Tr, A
1 Tim. 3:16	<b>God</b> changed to: which, who, He, or He who	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Tim. 6:5	<b>from such withdraw thyself</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A, W
Heb. 1:3	<b>by himself</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
Heb. 7:21	<b>after the order of Melchisedec</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, T, Tr, A
Heb. 10:30	<b>saith the Lord</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, T, Tr
Heb. 10:34	<b>in heaven</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A, W
Heb. 11:11	<b>was delivered of a child</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A
James 5:16	<b>faults</b> changed to sins	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr
1 Pet. 1:22	<b>through the Spirit, pure</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A, W
1 Pet. 3:15	<b>the Lord God</b> changed to: Christ as Lord, or the Lord Christ	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A, W
1 Pet. 4:14	<b>on their part he is evil spoken of, but on your part he is glorified</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
<b>2 Pet. 2:17</b>	<b>for ever</b>	<b>DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A</b>
1 John 3:1	Added: and we are, or similar	DR (has "and should be"), RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
1 John 4:3	<b>Christ is come in the flesh</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A
1 John 5:7, 8	<b>in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth...in one</b>	<b>RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W</b>
Rev. 1:11	<b>I am Alpha and Omega, the first and the last</b>	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rev. 12:12	<b>the inhabitants of</b>	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rev. 16:17	<b>of heaven</b>	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A, W
Rev. 20:12	<b>God</b> changed to: the throne, or his throne	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, G, L, T, Tr, A, W
<b>Rev. 21:24</b>	<b>of them which are saved</b>	<b>DR, RV, NIV, NKJV fn, JB, NJB, NWT, Ne, G, L, T, Tr, A, W</b>
Rev. 22:14	<b>do his commandments</b> changed to: wash their robes	DR, RV, NIV, NKJV fn., JB, NJB, NWT, Ne, L, T, Tr, A



### The Best-Known Doxology - Matthew 6:13<sup>31</sup>

“**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. Wycliffe, JR, DR omit all but the word “**Amen.**” Tyndale, Coverdale, Great, Matthew, Geneva, Bishops’ contain all the words.

Fuller<sup>32</sup> citing Burgon, states that of more than 500 relevant (Greek) manuscripts, all but nine contain the AV1611 reading. Hills<sup>33</sup> states that uncials B, Aleph, D, Z and 6 cursives omit the words, together with 9 manuscripts of the Old Latin and all of Jerome’s Vulgate.

The TBS<sup>34</sup> have an extremely detailed compilation on this text as follows:

Evidence for the authenticity of the AV1611 reading:

1<sup>st</sup> Century: 2 Timothy 4:18b (cross reference)

2<sup>nd</sup> Century: Didache (document of Apostolic Teaching, discovered 1875<sup>35</sup>), Tatian’s Diatessaron, Old Syriac version (Peshitta)

3<sup>rd</sup> Century: Coptic and Sahidic (i.e. Egyptian) versions

4<sup>th</sup> Century: Apostolic Constitutions, Old Latin manuscript k, Gothic (Ulphilas<sup>36</sup>) and Armenian versions

5<sup>th</sup> Century: Uncial W, Chrysostom, Isidore of Pelusium<sup>37</sup>, Georgian version

6<sup>th</sup> Century: Uncials Sigma, Phi; Ethiopic version; Palestinian, Harkelian (Harclean) and Curetonian Syriac<sup>38</sup>

8<sup>th</sup> Century: Uncials E, L

9<sup>th</sup> Century: Uncials G, K, M, U, V, Delta, Phi, Pi; Old Latin f, g; Cursives 33, 565, 892

10<sup>th</sup> Century: Cursive 1079

11<sup>th</sup> Century: Cursives 28, 124, 174, 230, 700, 788, 1216

12<sup>th</sup> Century: Cursives 346, 543, 1010, 1071, 1195, 1230, 1241, 1365, 1646

13<sup>th</sup> Century: Cursives 13, 1009, 1242, 1546

14<sup>th</sup> Century: Cursives 2148, 2174

15<sup>th</sup> Century: Cursives 69, 1253.

The TBS states that the majority of the *very numerous* Byzantine copies, including lectionaries, contain the AV1611 reading.

The evidence against the AV1611 reading is as follows:

2<sup>nd</sup> Century: Cyprian, Origen, Tertullian, who all fail to mention the words - as do later writers listed below.

3<sup>rd</sup> Century: Some Coptic manuscripts

4<sup>th</sup> Century: Aleph, B, Old Latin a, Caesarius Nazarene, Cyril of Jerusalem, Gregory Nyssa, Hilary

5<sup>th</sup> Century: Uncial D, Old Latin b, h; Chromatius, Augustine

6<sup>th</sup> Century: Uncial Z, Cursive 0170

7<sup>th</sup> Century: Old Latin l

9<sup>th</sup> Century: Old Latin g2

10<sup>th</sup>-11<sup>th</sup> Centuries: Old Latin ff.

12<sup>th</sup>-13<sup>th</sup> Centuries: Cursive 1, 118, Lectionary 547, Old Latin c

14<sup>th</sup>-15<sup>th</sup> Centuries: Cursives 131, 209, 17, 130.

The evidence vastly favours the AV1611 reading. See also Will Kinney’s detailed article<sup>39</sup>.

## Acts 8:37 – Note Sent August 11<sup>th</sup> 2011, Reply Not Forthcoming

Dear [Pastor]

cc: {the church secretary}

I trust that you and the family have had a good break, with hopefully some fine weather.

I am writing briefly to draw attention to a matter that I noted in Mr \*\*\*\*\*'s message last Sunday, w.r.t. Acts 8:26-40, in particular Acts 8:37.

I appreciate that in a sense, the matter is water under the bridge now but hopefully the brief points that follow will be considered should the above Acts passage, in particular Acts 8:37, be addressed in any future ministry of the church.

Mr \*\*\*\*\* made reference to Acts 8:37 as not being in the oldest manuscripts and not part of 'the original' or words to that effect.

Had he limited his comments to the above statement, I would not have raised this matter. Any speaker can give an incorrect report, depending on the sources he consults. It's happened to me. The simple truth is that Acts 8:37 is scripture, with an unbroken testimony to its validity from the 2<sup>nd</sup> century AD onwards and God's blessing of Reformation and Revival on the Bibles that contain it, e.g. all those of the 16<sup>th</sup> century English Protestant Reformation. Even the versions that omit it imply the validity of Acts 8:37, because they don't change the verse numbering system, although it would obviously be very easy to do so in this particular instance, if their editors genuinely believed that Acts 8:37 is spurious\*.

\*Various objections to Acts 8:37 have been raised. I believe that it is possible to answer them all satisfactorily.

What was real cause for concern to me (and hence this note) was the statement in the message to the effect that the passage loses nothing if Acts 8:37 is cut out because the Ethiopian clearly believed and was saved.

On the contrary, the passage loses everything with respect to Christian salvation if Acts 8:37 is lost.

Significantly, the word "believed" is lost. Without Acts 8:37, it can only be inferred that the individual "believed" anything with respect to salvation (apart from the supposed need for baptism – see comments that follow). It can equally be inferred that belief in the Lord Jesus Christ is not necessary for salvation.

Needless to say, that is a most serious error but it is a possible error if Acts 8:37 is cut out of the account.

Equally significantly, it is known why Acts 8:37 is missing from most Greek manuscripts, including the Catholic manuscripts alluded to but not identified on pages 1024, 1073 of the church bibles.

Acts 8:37 was dropped from successive copies of Greek manuscripts by the monkish forbears of those who are now Greek Orthodox priests (as well as by the Catholic forbears), such that it is now omitted by most extant Greek manuscripts, for the majority of which the Greek Orthodox Church is the custodian, notably at St Catherine's Monastery at the foot of Mt. Sinai.

The reason is that the Greek Orthodox Church teaches that only baptism and communion are necessary for salvation, not belief on the Lord Jesus Christ. Omission of Acts 8:37 provides this church with the necessary justification for this false teaching (as with the Catholic Church, its members don't readily "Search the scriptures" John 5:39). Once this false teaching is established, it becomes straightforward to impose infant baptism.

The Greek Orthodox manner of infant baptism is even more heinous than that of the Catholic Church. I think it amounts to ritualistic satanic child abuse. It is likely that the young women in the church who work with children would be moved to tears if they knew the details.

All of this is written up in the Sister Gail Riplinger's book<sup>40</sup>.

I fully appreciate that no-one in the church is likely to be led astray by the false doctrines of infant baptism and baptism as part of salvation but, as indicated, I think that it is useful for the church to be informed of the underlying issues.

Yours in the Lord Jesus Christ  
Alan O'R

[2016 Update: The following information on the validity of Acts 8:37 as it stands in the AV1611 has been inserted below<sup>41</sup>.](#)

### 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, NIV, NKJV f.n., JB, NJB, NWT.

Hills<sup>42</sup> explains that the verse is absent from most Greek manuscripts because the practice of delaying baptism following profession of faith had become common before the end of the 3<sup>rd</sup> century. However, the verse is found in uncial E (6<sup>th</sup>-7<sup>th</sup> centuries), the Old Latin (2<sup>nd</sup> century) and the Vulgate (5<sup>th</sup> century) and is cited by Irenaeus (180 AD) and Cyprian (250 AD). See also Ruckman<sup>43</sup>.

Ruckman<sup>44</sup> also cites Tertullian (2<sup>nd</sup> century), Pacian (370 AD), Ambrose and Augustine (4<sup>th</sup> century) as knowing of the verse.

Even though the verse is not in the Majority Text, Berry's Greek text supports the AV1611, indicating the familiarity of the 16<sup>th</sup> century editors with the ancient evidence in support of the verse\*<sup>2012</sup>.

\*<sup>2012</sup>Dr Mrs Riplinger<sup>45</sup> explains how Acts 8:37 was dropped from successive copies of Greek manuscripts by the monkish forbears of those who are now Greek Orthodox priests (as well as by the Catholic forbears) in order to support their false doctrine of baptismal regeneration, especially with respect to infant baptism.

See also Will Kinney's detailed article<sup>46</sup>.

The following material is included<sup>47</sup> to show how ***“the scripture of truth”*** Daniel 10:21 ***“maketh the judges fools”*** Job 12:17 with respect to Bible critics with particular application to Acts 8:37.

### 14.3 Acts 8:37

Our critic's next attack on the Holy Bible is against Acts 8:37, Section 7.3. He states that ***“Uncial E of the 8<sup>th</sup> Century is the earliest known Greek MS to include this passage. It is basically a Western addition and is omitted from P45 (early 3<sup>rd</sup> Century) and the earliest uncials. The grammatical construction of the Ethiopian's confession is quite un-Lukan. There is no reason at all why scribes should have omitted this material if it had stood originally in the text. It possibly began as a marginal gloss.”***

Note that our critic gives no evidence for Acts 8:37 being *“a Western addition”* or originating *“as a marginal gloss.”* Neither does he explain why, if the reading was false, the NIV etc. retain the verse numbering sequence of the AV1611. He continues ***“Prominent among those early Fathers who quote the verse are those whom you describe as the “Founding Fathers of the Roman Church”...The verse is not in the Alexandrian family or even the Byzantine! It found its way into the received text and hence into the KJV via Erasmus who...took the words from the margin of another manuscript.”***

In answer I shall quote first from Dr Hills<sup>48</sup> As J. A. Alexander (1857) suggested, this verse, though genuine, was omitted by many scribes, “as unfriendly to the practice of delaying baptism, which had become common, if not prevalent, before the end of the 3<sup>rd</sup> century.”

Dr Hills has advanced a good reason “why scribes should have omitted this material,” if they were not Bible believers. Our critic has overlooked this. Dr Hills continues:

*Hence the verse is absent from the majority of the Greek manuscripts. But it is present in some of them, including E (6<sup>th</sup> or 7<sup>th</sup> century). It is cited by Irenaeus (c. 180) and Cyprian (c. 250) and is found in the Old Latin and the Vulgate. In his notes Erasmus says that he took this reading from the margin of 4ap and incorporated it into the Textus Receptus.*

Dr Ruckman<sup>49</sup> places E in the 8<sup>th</sup> century but in the 6<sup>th</sup> to 7<sup>th</sup> century in an earlier work. The difference is minor.

Our critic therefore adds little or nothing to the information which I summarised in Section 7.3. The difference is that Dr Hills acknowledges the graciousness of *divine providence* in supplying ALL of the New Testament from several sources, Section 9.6. By contrast, our critic seems ready to reject such providence if it did not see fit to locate a reading in the text with, in his opinion, “better credentials.” See Section 9.3.

As for the lack of the verse in particular “families,” although this classification is often used for convenience<sup>50</sup>, it is nevertheless a HOAX<sup>51</sup>.

In reference to the “un-Lukan” grammar of the Ethiopian’s confession, why wouldn’t it be “un-Lukan” if indeed it is? The man speaking was an AFRICAN. The man writing the Book of Acts was a JEW! See Romans 3:1-2. Even though our critic is referring specifically to grammar, I am reminded of Dr Hills’s statement<sup>52</sup>.

*Arguments from literary style are notoriously weak.*

I continue with Dr Ruckman<sup>53</sup>.

*Those who first threw (Acts 8:37) out were P45 and P74, followed by the Cult (Sinaiticus, Vaticanus, “C”, the Sahidic, and the Bohairic; and then the Harclean and Peshitta Syriac, after Origen messed with them). It is also missing from cursives 049, 056, 0142, 436, 326, 1241, 1505, 2127, 181, 81, 88 and several others.*

*To offset this vast array of African scholarship produced by half-baked apostates, we have the verse, in whole or in part, in the works of Irenaeus (190 A.D.), Tertullian (200 A.D.), Cyprian (255 A.D.), Pacian (370 A.D.), Ambrose, uncial manuscript E, Old Latin manuscripts, Old Syriac manuscripts, plus the Armenian and Georgian translations. It is also found in cursive 629...(from) the dates of the Church Fathers listed above, we find the verse being quoted 100 to 200 YEARS BEFORE SINAITICUS OR VATICANUS WERE WRITTEN.*

*So, we quote it 100 years AFTER the REVISED VERSION of Hort fell to pieces with the British Empire. (Why give up a good thing just because a destructive critic doesn’t like it?)*

Why indeed? Dr Ruckman<sup>54</sup> states that Acts 8:37 has an unbroken chain of testimony from the Old Latin (second century)...to the present time. That testimony includes the Wycliffe, Tyndale, Coverdale, Great, Matthew, Geneva, Bishops’ Texts. Reviewing the evidence therefore, one finds that Acts 8:37, like 1 John 5:7-8, fulfils at least 5 of Burgon’s 7 tests.

Cursive 629 also has 1 John 5:7-8 in its margin<sup>55</sup>...no doubt also by God’s gracious provision. Our critic again resorts to misrepresentation in attacking this verse [Acts 8:37]. He states “**Once again it has to be said that the idea that challenging the authenticity of this verse is to question the importance of personal salvation is utterly ludicrous.**”

I put forth no such “idea” at all in Section 7.3. What I said was *Note that Luke 23:42, John 9:35, Acts 8:37 and 9:5, 6 are all passages which deal with INDIVIDUAL SALVATION.* FIVE verses were cited, not ONE. (I could have added a sixth, Acts 16:31, where “**Christ**” is omitted by the DR, RV, NIV,

JB, NJB, NWT, Ne thanks as usual to L, T, Tr, A, [Lachmann, Tischendorf, Tregelles, Alford] Section 11.4). If our critic had read my statement carefully and LOOKED AT THE VERSES, he would have seen that they deal with THE SALVATION OF INDIVIDUAL SOULS, two of whom were saved by the LORD JESUS CHRIST HIMSELF!

I was not referring to the “*subject*” of “*personal salvation*” in the abstract - of which our critic does not cite even ONE of the “*hundreds of statements*” in the New Testament that he insists deal with it, according to this section of his document. The critics obviously mutilated verses which gave specific examples of SOUL-WINNING. Whatever their “*motives*” in so doing - and these may have been as sincere as Eve’s, Genesis 3:6! - their ACTIONS and the RESULTS of those actions are ABOMINABLE!

Our critic then states “*Incidentally some of the manuscripts which have Acts 8:37 also have in v. 39 “the Spirit of the Lord fell upon the eunuch”*” and poses the question “*Why is this not in the KJV?*”

There are at least three good reasons.

1. The AV1611 translators, being much more scholarly than the modern translators and endowed with much greater spiritual wisdom, Luke 21:15, were able to discern between the authentic reading and the false one. Lacking this discernment, the modern translators rejected BOTH readings.
2. The spurious reading in Acts 8:39 no doubt lacks number, respectability, continuity and variety of witnesses. It may also lack antiquity and the context, as defined by Burgon<sup>56</sup>, may be suspect. Typically, our critic does not state which manuscripts contain the spurious addition to Acts 8:39. See **Addendum to Section 14:3 on Acts 8:39**.
3. There are two references in the Book of Acts to the Holy Ghost falling upon individuals, Acts 10:44, 11:15. They deal with incidents in Acts 2:3, 4 and 10:44. In each case there were Jews present and the gift of TONGUES was manifested, magnifying God as a SIGN to these Jews, 1 Corinthians 1:22, Acts 2:5-11, 10:45-46, 11:17-18. In Acts 8:39 NEITHER condition applies and therefore internal considerations mitigate against the reading.

The reading therefore fails 5 TO 7 of Burgon’s tests and is therefore rightly rejected. See [Moorman<sup>57</sup>](#) for detailed listing of the witnesses for Acts 8:37 as it stands in the AV1611.

#### **Addendum to Section 14:3 on Acts 8:39**

A Google search has located a site on Miniscule 1739<sup>58</sup>, a 10<sup>th</sup> century ms. The entry states *In Acts 8:39, instead of πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον ([The] Spirit of [the] Lord caught up Philip), it has the interesting textual variant πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν εὐνοῦχον, ἄγγελος δὲ κυρίου ἤρπασεν τὸν Φίλιππον ([the] Holy Spirit fell on the eunuch, and [the] angel of [the] Lord caught up Philip) supported by Codex Alexandrinus and several minuscule manuscripts: 94, 103, 307, 322, 323, 385, 453, 467, 945, 1765, 1891, 2298, 36<sup>a</sup>, i<sup>p</sup> [Itala Old Latin manuscript p], vg [Vulgate], syr<sup>h</sup> [Harclean Syriac].*

See **References** for manuscript abbreviations<sup>59, 60</sup>.

It should be noted that Mss. 103, 307, 322, 323, 385, 453, 467, 945, 1739, 1765, 1891 listed above also contain the genuine scripture Acts 8:37, along with Mss. E, 4, 36, 88, 97, 104, 242, 257, 429, 464, 629, 630, 913, 1522, 1877 and others. See again Will Kinney’s<sup>61</sup> detailed vindication of Acts 8:37 as *Inspired Scripture*.

That said, the enemies of “**the book of the LORD**” Isaiah 34:16 “**the scripture of truth**” Daniel 10:21 “**the royal law**” James 2:8 like our critic will clutch at any straw or crumb of chaff to denigrate the 1611 Holy Bible.

*The interesting textual variant* in Acts 8:39 never entered English texts but because the mss. listed above that contained Acts 8:37 contained the variant reading, our critic by means of guilt by association therefore used the variant to cast doubt, Genesis 3:1, upon the genuineness of Acts 8:37 as it stands in the 1611 Holy Bible.

The truth is as follows. Although Codex Alexandrinus does not contain Acts 8:37 it does contain as listed above the variant reading in Acts 8:39. That is how the variant came into existence, in this early codex of the 5<sup>th</sup> century.

Stanley N. Helton<sup>62</sup> explains, this writer's emphases, that *While most of the witnesses are late; one is important and early. In Codex Alexandrinus the first hand scribe entered it as a correction ...*

Codex Alexandrinus<sup>63</sup> was brought to Britain in 1624. Post-1611 editors of the 1611 Holy Bible<sup>64</sup> clearly saw the 'correction' to be a manmade insertion.

Thanks to men like Daniel **"Forasmuch as an excellent spirit, and knowledge, and understanding...and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel"** Daniel 5:12 who were of **"...them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil"** Hebrews 5:14 the insertion was rejected and Acts 8:37 vindicated as belonging to **"the book of the LORD"** Isaiah 34:16 **"the scripture of truth"** Daniel 10:21.

Therefore, as the Lord commands through Jeremiah **"...he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD"** Jeremiah 23:28.

## References

All web references were current at the time of writing. Web reference and author are given the first time a particular work is cited. Only the work itself is cited in subsequent references.

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 Book of Romans* pp 588-610

*Ruckman Reference Bible* pp 1508-1509

<sup>2</sup> [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) *Romans 12-15 - Summary Thoughts*

<sup>3</sup> [en.wikipedia.org/wiki/Amanuensis](http://en.wikipedia.org/wiki/Amanuensis) *Amanuensis*

<sup>4</sup> [www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php](http://www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php) *The AV1611 Holy Bible versus Bible Corrupter Edwin Palmer* p 39

<sup>5</sup> [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) *1 Timothy 3 – Summary Thoughts* p 3

<sup>6</sup> [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) *1 Timothy 1 – Summary Thoughts* pp 4-6

<sup>7</sup> [www.yourdictionary.com/doxology](http://www.yourdictionary.com/doxology) *Doxology*

<sup>8</sup> [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) *The Ten Gospels – or Twelve* pp 7-8

<sup>9</sup> *Ruckman Reference Bible* pp 1261, 1513-1514

<sup>10</sup> [en.wikipedia.org/wiki/Coronation\\_of\\_the\\_British\\_monarch](http://en.wikipedia.org/wiki/Coronation_of_the_British_monarch) *Coronation of the British monarch*

[en.wikipedia.org/wiki/Coronation\\_of\\_Elizabeth\\_II](http://en.wikipedia.org/wiki/Coronation_of_Elizabeth_II) *Coronation of Elizabeth II*

<sup>11</sup> [www.amazon.co.uk/Trumpet-Sounds-Britain-Volumes-One/dp/1903725208](http://www.amazon.co.uk/Trumpet-Sounds-Britain-Volumes-One/dp/1903725208) *The Trumpet Sounds for Britain Volume 1* by David E. Gardner, Chapter 3

<sup>12</sup> [petersengland.blogspot.co.uk/2012/02/coronation-of-queen-elizabeth-ii.html](http://petersengland.blogspot.co.uk/2012/02/coronation-of-queen-elizabeth-ii.html) *This England*

<sup>13</sup> [www.reformation.org/emperor-jesus-constantine-was-apollyon.html](http://www.reformation.org/emperor-jesus-constantine-was-apollyon.html) *EMPEROR JESUS CONSTANTINE WAS APOLLYON MANIFEST IN THE FLESH!*

<sup>14</sup> [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html) *Hazardous Materials, Greek & Hebrew Study Dangers* by Gail Riplinger, Introduction

<sup>15</sup> [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php](http://www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php) *K. DiVietro Response* pp 12, 41, 212

<sup>16</sup> [archive.org/details/TheKingJamesVersionDefended/mode/2up](http://archive.org/details/TheKingJamesVersionDefended/mode/2up) *The King James Version Defended* by Dr Edward F. Hills, 3<sup>rd</sup> Edition Chapter 8

[www.amazon.co.uk/King-James-Version-Defended/dp/0915923009](http://www.amazon.co.uk/King-James-Version-Defended/dp/0915923009) *The King James Version Defended* by Dr Edward F. Hills, 3<sup>rd</sup> Edition Chapter 8

<sup>17</sup> [www.amazon.co.uk/Big-Picture-Authority-Integrity-Authentic/dp/0954842502/ref=sr\\_1\\_4?qid=1581849512&refinements=p\\_27%3ADavid+W.+Norris&s=books&sr=1-4](http://www.amazon.co.uk/Big-Picture-Authority-Integrity-Authentic/dp/0954842502/ref=sr_1_4?qid=1581849512&refinements=p_27%3ADavid+W.+Norris&s=books&sr=1-4) *The Big Picture* by David W. Norris, pp 372, 384-385

<sup>18</sup> [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html)

*The Language of the King James Bible* by Gail Riplinger

*In Awe of Thy Word* by Gail Riplinger, Parts 1-4

<sup>19</sup> [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html) *The Hidden History of The English Scriptures* by Gail Riplinger

- <sup>20</sup> *In Awe of Thy Word* p 956
- <sup>21</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Christian's Handbook of Biblical Scholarship* Appendix 7 now *Biblical Scholarship* by Dr Peter S. Ruckman, Appendix 7
- <sup>22</sup> [www.av1611.org/kjv/easter2.html](http://www.av1611.org/kjv/easter2.html) *Conies Brass and Easter* by Dr J. A. Moorman, pp 13-15 printed edition
- <sup>23</sup> [archive.spurgeon.org/misc/gfw.php](http://archive.spurgeon.org/misc/gfw.php) *The Greatest Fight in the World* by Charles Haddon Spurgeon
- <sup>24</sup> [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) 'O Biblios' – *The Book* pp 12-13
- <sup>25</sup> [www.sdadefend.com/Living-Word/Wilkinson/AuthorizedBibleTOC.htm](http://www.sdadefend.com/Living-Word/Wilkinson/AuthorizedBibleTOC.htm) *Our Authorized Bible Vindicated* by Dr Benjamin Wilkinson, Chapter 2
- [silentmessengers.org/library/files/AuthorizedBible.pdf](http://silentmessengers.org/library/files/AuthorizedBible.pdf) *Our Authorized Bible Vindicated* by Dr Benjamin Wilkinson, Chapter 2
- <sup>26</sup> [en.wikipedia.org/wiki/King\\_James\\_Version](http://en.wikipedia.org/wiki/King_James_Version) *King James Version*
- [upload.wikimedia.org/wikipedia/commons/e/e8/King-James-Version-Bible-first-edition-title-page-1611.png](http://upload.wikimedia.org/wikipedia/commons/e/e8/King-James-Version-Bible-first-edition-title-page-1611.png)
- <sup>27</sup> *Our Authorized Bible Vindicated* Chapter 7
- 'O Biblios' – *The Book* pp 116-118
- <sup>28</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Christian's Handbook of Manuscript Evidence* by Dr Peter S. Ruckman, Chapter 8
- 'O Biblios' – *The Book* pp 202-203
- <sup>29</sup> [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html) *New Age Bible Versions* by Gail Riplinger, pp 494, 497 2019 Edition pp 547, 550-551
- <sup>30</sup> [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) *Seven purifications of the Textus Receptus*
- <sup>31</sup> 'O Biblios' – *The Book* pp 42-43
- <sup>32</sup> [www.amazon.co.uk/True-False-David-Otis-Fuller/dp/0825426146](http://www.amazon.co.uk/True-False-David-Otis-Fuller/dp/0825426146) *True or False?* 2<sup>nd</sup> Edition by Dr David Otis Fuller, p 108
- <sup>33</sup> *The King James Version Defended* 3<sup>rd</sup> Edition Chapter 6 p 146 printed edition
- [www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf](http://www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf) *Believing Bible Study* 2<sup>nd</sup> Edition by Dr Edward F. Hills, Chapter 5 p 118 printed edition
- [www.amazon.co.uk/Believing-Bible-Study-Edward-Hills/dp/0915923017](http://www.amazon.co.uk/Believing-Bible-Study-Edward-Hills/dp/0915923017) *Believing Bible Study* 2<sup>nd</sup> Edition by Dr Edward F. Hills, Chapter 5 p 118
- <sup>34</sup> [www.tbsbibles.org/page/articles](http://www.tbsbibles.org/page/articles) *The Power and the Glory*
- <sup>35</sup> *Believing Bible Study* 2<sup>nd</sup> Edition p 117 printed edition
- <sup>36</sup> *The Christian's Handbook of Manuscript Evidence* p 208
- <sup>37</sup> *The King James Version Defended* 3<sup>rd</sup> Edition Chapter 6 p 147 printed edition
- <sup>38</sup> *The King James Version Defended* 3<sup>rd</sup> Edition Chapter 6 p 148 printed edition
- <sup>39</sup> [brandplucked.webs.com/kjbarticles.htm](http://brandplucked.webs.com/kjbarticles.htm) *Matthew 6:13 & Luke 11:2-4 The Lord's Prayer - Is your bible a "Catholic" bible?*
- <sup>40</sup> *Hazardous Materials, Greek & Hebrew Study Dangers* pp 745ff
- <sup>41</sup> 'O Biblios' – *The Book* p 57
- <sup>42</sup> *The King James Version Defended* 3<sup>rd</sup> Edition Chapter 8 p 201 printed edition
- Believing Bible Study* 2<sup>nd</sup> Edition Chapter 7 p 197 printed edition
- <sup>43</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *Problem Texts* p 331 now *The "Errors" in the King James Bible* by Dr Peter S. Ruckman, pp 333-334
- [store.kjv1611.org/](http://store.kjv1611.org/) *The New ASV - Satan's Masterpiece* by Dr Peter S. Ruckman, pp 19-20
- <sup>44</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Book of Acts* by Dr Peter S. Ruckman, p 291
- <sup>45</sup> *Hazardous Materials, Greek & Hebrew Study Dangers* pp 745ff
- <sup>46</sup> [brandplucked.webs.com/kjbarticles.htm](http://brandplucked.webs.com/kjbarticles.htm) *Acts 8:37...Inspired Scripture or Not?*
- <sup>47</sup> 'O Biblios' – *The Book* pp 255-256
- <sup>48</sup> *The King James Version Defended* 3<sup>rd</sup> Edition Chapter 8 p 201 printed edition
- <sup>49</sup> *Problem Texts* p 331 now *The "Errors" in the King James Bible* pp 333-334
- <sup>50</sup> *The King James Version Defended* 3<sup>rd</sup> Edition Chapter 5 p 120 printed edition
- <sup>51</sup> 'O Biblios' – *The Book* Section 9.4
- <sup>52</sup> *The King James Version Defended* 3<sup>rd</sup> Edition Chapter 6 p 158 printed edition
- <sup>53</sup> *The Christian's Handbook of Biblical Scholarship* pp 236-237 now *Biblical Scholarship* pp 319-320
- <sup>54</sup> *Problem Texts* p 331 now *The "Errors" in the King James Bible* pp 333-334

<sup>55</sup> 'O Biblios' – *The Book* p 256

<sup>56</sup> *True or False?* 2<sup>nd</sup> Edition pp 264 ff

<sup>57</sup> [www.amazon.co.uk/When-KJV-Departs-Majority-Text/dp/1568480989](http://www.amazon.co.uk/When-KJV-Departs-Majority-Text/dp/1568480989) *When The KJV Departs From The “Majority” Text* by Dr J. A. Moorman, pp 60-61

<sup>58</sup> [en.wikipedia.org/wiki/Minuscule\\_1739](http://en.wikipedia.org/wiki/Minuscule_1739) *Miniscule 1739*

<sup>59</sup> [bible.org/article/abbreviations-and-introduction-principal-manuscript-evidence-greek-new-testament-found-net](http://bible.org/article/abbreviations-and-introduction-principal-manuscript-evidence-greek-new-testament-found-net) *Abbreviations and Introduction to Principal Manuscript Evidence for the Greek New Testament (As found in the NET Bible footnotes)*

<sup>60</sup> [cal-itsee.bham.ac.uk/itseeweb/vetuslatina/sigla.htm](http://cal-itsee.bham.ac.uk/itseeweb/vetuslatina/sigla.htm) *Concordance of Sigla for Old Latin New Testament Manuscripts*

<sup>61</sup> *Acts 8:37...Inspired Scripture of Not?*

<sup>62</sup> [stansscholia.wordpress.com/](http://stansscholia.wordpress.com/) *The Spirit Fell on the Eunuch? (Textual Variant in Acts 8:39)*

<sup>63</sup> [en.wikipedia.org/wiki/Codex\\_Alexandrinus](http://en.wikipedia.org/wiki/Codex_Alexandrinus) *Codex Alexandrinus*

<sup>64</sup> *The Men Behind the KJV* by Gustavus S. Paine, p 163

[www.earnestlycontendingforthefait.com/Books/GustavusSPaine/GustavusPaine%27sTheMenBehindTheKingJames-Version01.html](http://www.earnestlycontendingforthefait.com/Books/GustavusSPaine/GustavusPaine%27sTheMenBehindTheKingJames-Version01.html)

[store.kjv1611.org/](http://store.kjv1611.org/) *The Men Behind the KJV* by Gustavus S. Paine, p 163