

# Seven Sevenfold Purifications of The Words of the LORD

## Introduction

Attention is drawn to the familiar passage Psalm 12:6 ***“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.”*** Sister Riplinger and others have shown that the Lord has fulfilled Psalm 12:6 for sevenfold purifications of ***“The words of the LORD”*** as follows<sup>1, 2</sup>, five in all thus far.

- From the ancient Biblical languages to the 1611 AV1611
- From the pre-English and early English Bibles to the 1611 AV1611
- From the Greek Textus Receptus New Testament Editions to the final TR in English as the 1611 AV1611. This study has been attached for information.
- From the 16<sup>th</sup> century English Protestant Reformation Bibles e.g. Tyndale etc. to the 1611 AV1611
- From the 1611 AV1611 through its major editions to the 1769 i.e. 2015+ AV1611.

It is realistic to consider that the Lord would have implemented *seven* sevenfold purifications for ***“The words of the LORD.”*** This is so because Revelation 5:1, 6-7 refer to ***“a book written within and on the backside, sealed with seven seals”*** and ***“a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.”*** Revelation 8:1-2 state ***“And when he had opened the seventh seal...I saw the seven angels which stood before God; and to them were given seven trumpets.”*** The successive opening of the *seven* seals by the Lamb with *seven* horns and *seven* eyes that are the *seven* Spirits of God and the sounding by the *seven* angels of the *seven* trumpets finally perfect God’s revelation in the form of ***“the little book”*** Revelation 10:8, 9, 10 that is hand-held and associated with ***“seven thunders”*** Revelation 10:3, 4 i.e. *seven sevens*.

***“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets, And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth”*** Revelation 10:7-8.

Having identified five of the proposed seven sevenfold purifications of ***“The words of the LORD”*** Psalm 12:6 the 1611 Holy Bible, ***“the little book”*** Revelation 10:8, 9, 10 that is hand-held<sup>3</sup>, the sixth and seventh sevenfold purifications appear to be as follows.

- From the original text to the perfected AV1611 text by means of word separation, upper and lower case distinction, punctuation, chapter, verse and paragraph divisions. Going from the original text to today’s AV1611 Text embodies *seven* major steps of which the first is the original text itself. That is *presentational* perfection of ***“The words of the LORD.”***
- Sevenfold *scriptural* proof that ***“The words of the LORD”*** may be expressed in different languages without loss or degeneration of inspiration, 2 Timothy 3:16, preservation, Psalm 12:7 or magnification, Psalm 138:2 so that they are now ***“The words of the LORD”*** undiminished, unattenuated and inviolate in King James English. That is as the King James translators perceived the King’s speech in *The Translators to the Reader*<sup>4</sup>. *As the King’s speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King’s speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere. That is, all is sound for substance having lost nothing of essence but the same will shine as gold more brightly, being rubbed and polished.*

Examples will follow. They don’t always bode well for God’s people but they make the point.

The sixth and seventh sevenfold purifications of ***“The words of the LORD”*** will now be outlined.

## ***Presentational Perfection of “The words of the LORD,” the Sixth Sevenfold Purification***

### ***From “originally given” to Finally Perfected - Extract<sup>5</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>6</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 shows, *Hazardous Materials*, Chapter 18, *The Trinitarian Bible Society’s Little Leaven, TBS Scrivener-Beza Textus Receptus*, 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>7</sup>.

ΟΥΤΩΣΓΑΡΗΓΑΠΗΣΕΝΟΘΕΟΣΤΟΝΚΟΣΜΟΝΩΣΤΕΤΟΝΥΙΟΝΑΥΤΟΥΤΟΝΜΟΝΟΓΕΝΗ  
ΕΔΩΚΕΝΙΝΑΠΙΑΣΟΠΙΣΤΕΥΩΝΕΙΣΑΥΤΟΝΜΗΑΠΟΛΗΤΑΙΑΛΛΕΧΗΖΩΗΝΑΙΩΝΙΟΝ

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 whosoener beleeueth 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>8</sup>.

#### **1769 A.D.<sup>9</sup> to 2015 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 2015+ 1611 Holy Bible, note these extracts from Punctuation and Bible Chapter and Verse Division sources under the above 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>10</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 this writer’s earlier work<sup>11</sup>.](#)

[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”***

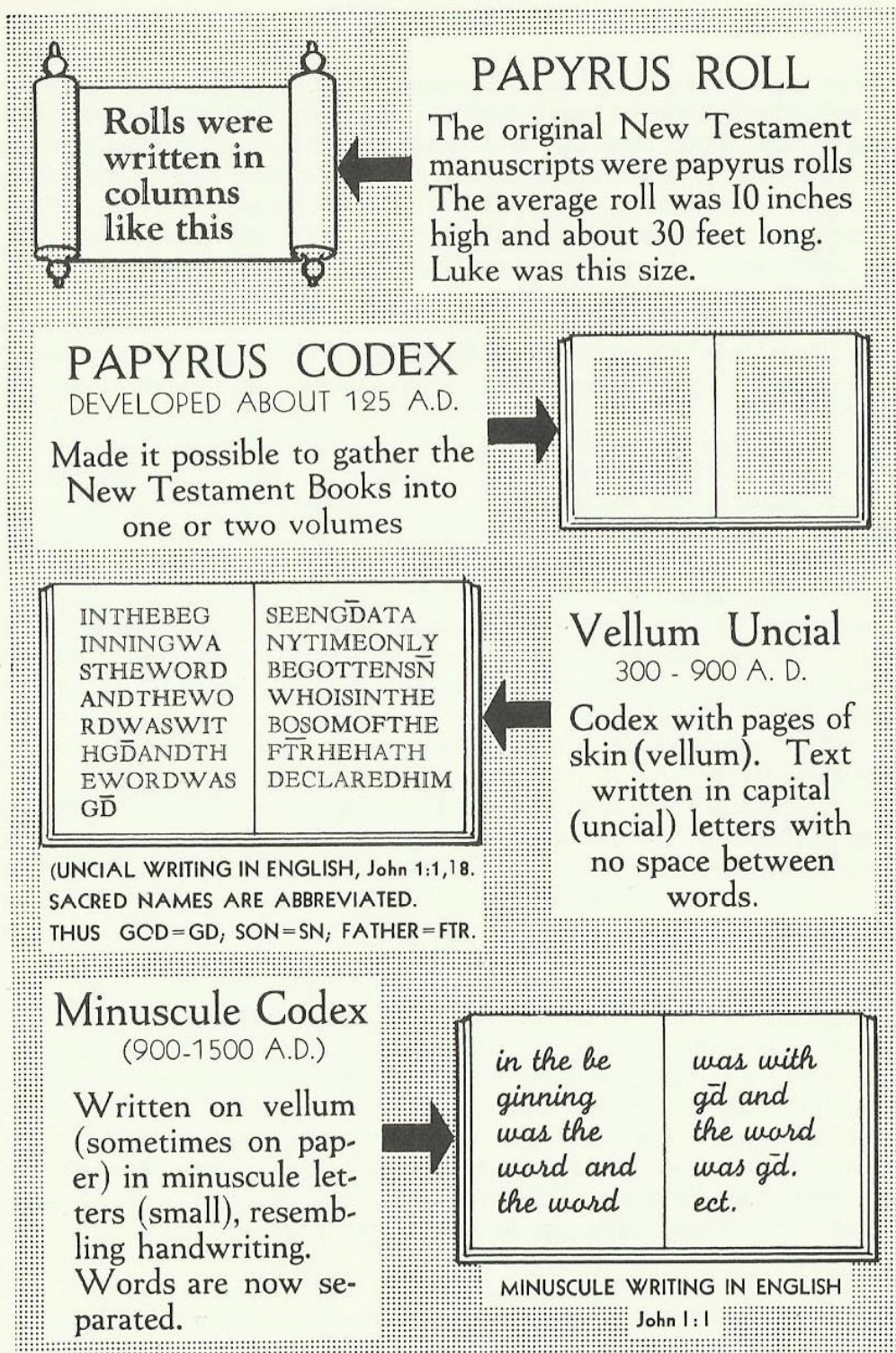
1. 7 specific verses substantiating these “claims” have been cited [Numbers 33:52, Psalm 74:8, Daniel 11:38, Acts 12:4, 19:37, 2 Corinthians 2:17, Galatians 2:20]. See Chapter 5. A total of 60 examples can be obtained from Ruckman<sup>12</sup>.
2. I repeat several reasons why the AV1611 is superior to “the originals”<sup>13</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.

Following the attached studies **Seven Purifications of the Textus Receptus, the Received Text** and **Archbishop Stephen Langton – Charter Framer and Chapter Divider** the seventh and final sevenfold purification of ***“The words of the LORD”*** will be addressed with respect to *scriptural* proof that ***“The words of the LORD”*** Psalm 12:6 may be expressed in different languages without loss or degeneration of inspiration, 2 Timothy 3:16, preservation, Psalm 12:7 or magnification, Psalm 138:2 so that they are now ***“The words of the LORD”*** undiminished, un-attenuated and inviolate in King James English.





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>14</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>15</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>16</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>17</sup>.

Another useful article is that by Dr Marvin Vincent<sup>18</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>19</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>20</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>21</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>22</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>23</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>24</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>25</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, at 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>26</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>27</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>28</sup>. That is a further blessing from the Author of the 1611 Holy Bible in addition to superseding the Greek so-called.



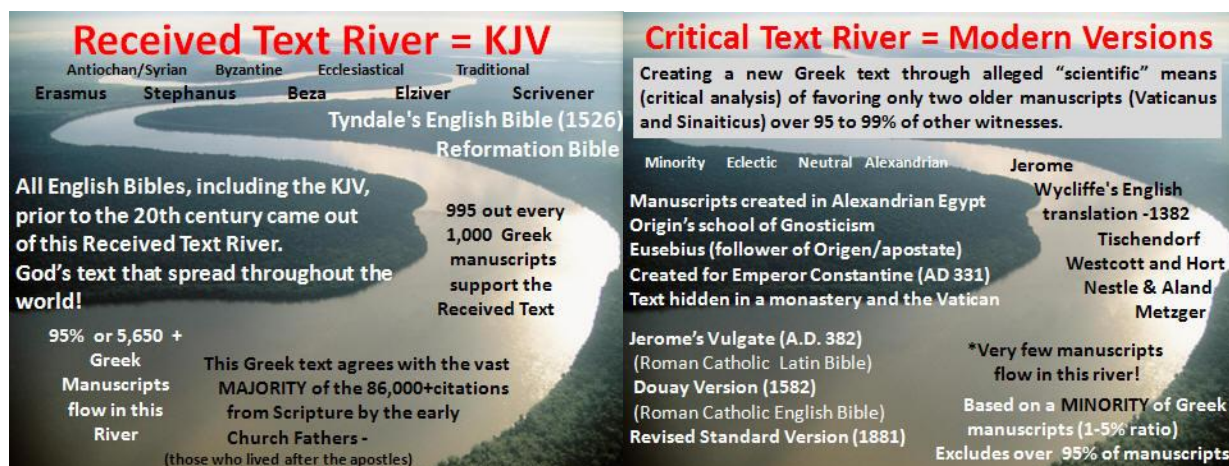
7. If that is how God perceives His sevenfold purified Textus Receptus today, the sevenfold purified 1611 Holy Bible, as this writer believes that He has, then all would-be 1611 Holy Bible clarifiers, correctors, improvers etc. by means of the Greek, so-called, should pay careful attention to the following 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>29</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 []:

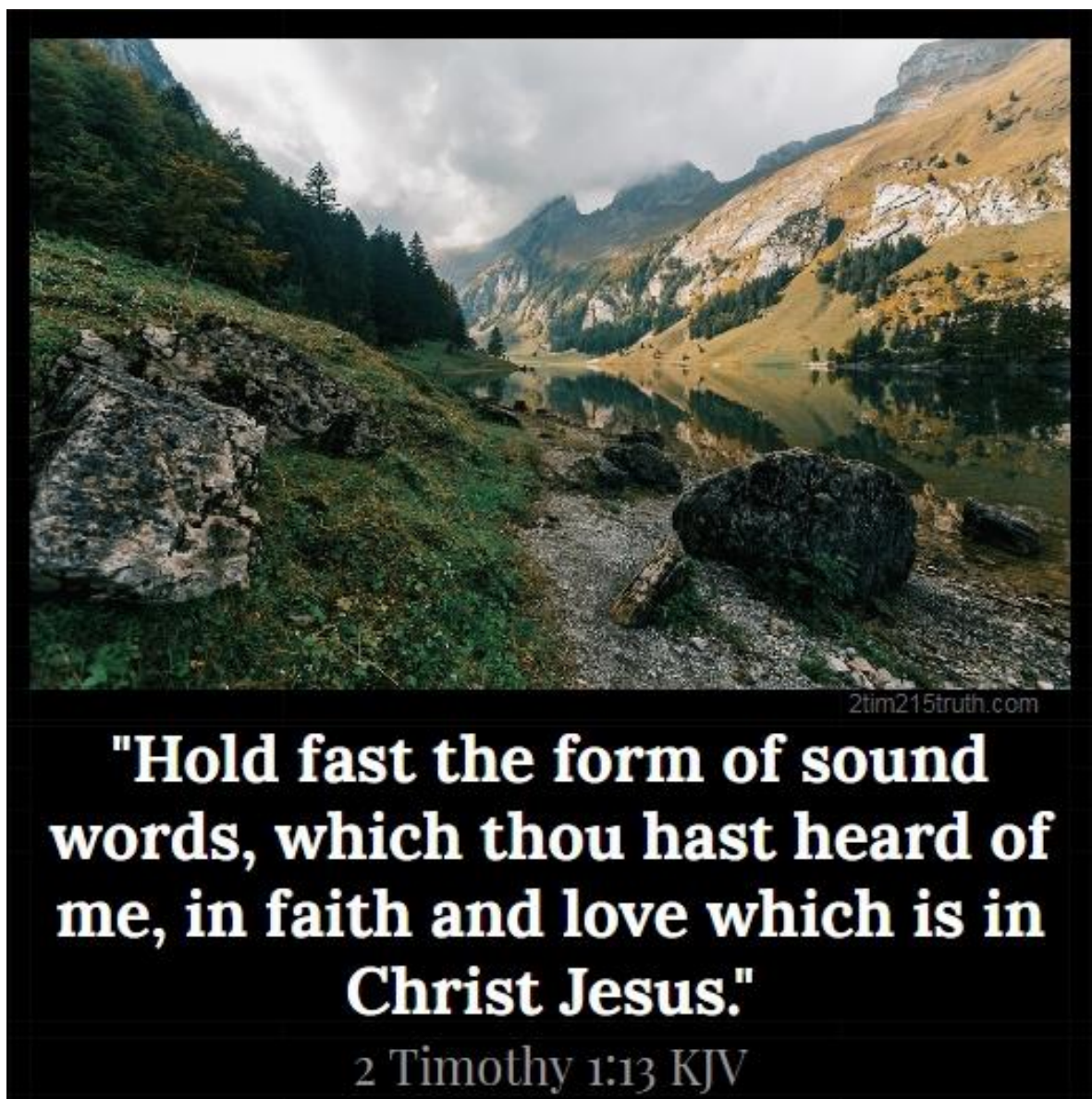
*...we must also reject the teaching of those “KJV-only” proponents (Peter Ruckman and Gail Riplinger) who claim that the English of the KJV is inspired and superior to the underlying Hebrew and Greek texts of the KJV. This is an erroneous position and error that is rejected by most loyal King James 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>30</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>31</sup>:



Archbishop Stephen Langton – Charter Framer and Chapter Divider



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

The Christian Institute<sup>32</sup> has compiled a most informative synopsis of Magna Carta<sup>33</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>34</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>35</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>36</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>37</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.

## **Multi-lingual Perfection of “The words of the LORD,” the Seventh Sevenfold Purification**

### **Seventh Sevenfold Purification – Introduction**

It should be emphasised that King James English is now the standard for all faithful Bible translations as Jonathan Richmond<sup>38</sup> makes clear.

#### **A Brief Analysis of Missionary Authority**

By Jonathan Richmond

*(Editor’s Note: Jonathan Richmond is the director of the Bible Baptist Mission Board.)*

*An issue concerning a couple of Bible versions (Luther’s German Bible — 1545, and Reina Valera — 1602, 1865), as compared to the **King James**, has come to light. The espousal of a particular translation being equal to or superior to the **King James** leaves one in a precarious position in relation to Bible believers versus the Alexandrian Cult.*

*Bible believers believe that the **King James (Authorized Version)** is the perfect, inerrant words of God and is the final authority. It is the standard to which all versions and translations are compared. And since the AV is the standard, it is superior to anything and everything that is compared to it. Stated another way, nothing compared to the standard is equal to or superior to the standard. English is the standard for time, place, distance, size, quantity, volume, language, etc. When the English standard showed up, both the German and Spanish Bibles should have been corrected and/or updated with the English.*

*The Greek Textus Receptus (any edition) is not superior to English. It was an interim, early New Testament, a stepping stone to the purification of the words of God in English. The world does not speak Greek and never will again. Therefore, the Valera (1602, 1865), having been translated from the Receptus, is **inferior** to English. Luther’s German Bible is not superior to the English. It was an interim stepping stone to the purification of the words of God in English and was used to bring about the Protestant Reformation. The world does not speak German and never will.*

*To say that Luther’s German Bible or the Valera Bible of 1865 is equal to or superior to the AV is to espouse ANOTHER standard. So then **your** brain determines which is correct; **your** brain is the final authority; **you** have made **yourself** equal to God.*

In the light of Jonathan Richmond’s evaluation of the 1611 Holy Bible, this seventh sevenfold purification of “**The words of the LORD**” shows that their ultimate purity as the text of the 1611 Holy Bible, in which all the following references are found, is undiminished, un-attenuated and inviolate even after multi-lingual applications. See remarks in the **Introduction** to this work.

It should be further understood, again see **Introduction**, that with one of the sevenfold purifications of “**The words of the LORD**” Psalm 12:6 having focused on “**the new testament**” 2 Corinthians 3:6 i.e. that of the Textus Receptus now in King James English, this seventh sevenfold purification shows how these sevenfold purifications have been providentially “**set in order**” Exodus 26:17, 39:37, 40:4, 2 Chronicles 29:35, Ecclesiastes 12:9, 1 Corinthians 11:34, Titus 1:5 in that it focuses on “**the old testament**” 2 Corinthians 3:14. God has effected this seventh sevenfold purification of “**The words of the LORD**” by means of the following particular Old Testament languages.

#### **The Egyptian Language<sup>39</sup>**

***“And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so....And they knew not that Joseph understood them; for he spake unto them by an interpreter”*** Genesis 42:18-20, 23.

Genesis 42:18-20 were originally given in Egyptian but they are now “**The words of the LORD**” undiminished, un-attenuated and inviolate in King James English.

### ***“The Syrian language” and “the Jews’ language”***

***“Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews’ language in the ears of the people that are on the wall...Then Rabshakeh stood and cried with a loud voice in the Jews’ language, and spake, saying, Hear the word of the great king, the king of Assyria”*** 2 Kings 18:26, 28 with Isaiah 36:11, 13.

***“The Jews’ language”*** 2 Kings 18:26, 28 with Isaiah 36:11, 13 was the language in which ***“the holy scriptures”*** Romans 1:2, 2 Timothy 3:15 of ***“the old testament”*** 2 Corinthians 3:14 were largely first written i.e. in ***“the Hebrew tongue”*** John 5:2, Acts 21:40, 22:2, 26:14, Revelation 9:11, 16:16 as Paul states with respect to the Jews ***“...because that unto them were committed the oracles of God”*** Romans 3:2. ***“The Jews’ language”*** is however but one of the seven languages specified in ***“the old testament”*** including the Egyptian language cited above where ***“The words of the LORD”*** are manifest undiminished, un-attenuated and inviolate until their ultimate perfected revelation as King James English. ***“The Syrian language”*** or ***“the Syrian tongue”*** is another of these seven languages as the examples above and below show. The content of this passage originally in Syrian is hostile to God’s people but it is ***“The words of the LORD”*** nevertheless and ***“in writing”*** 1 Chronicles 28:19, 2 Chronicles 2:11, 36:22, Ezra 1:1. Note that ***“the Syrian tongue”*** or Aramaic\* is actually the *first* language in which portions of ***“the old testament”*** were written<sup>40</sup>, namely Ezra 4:8-6:18, Daniel 2:4-8:1.

***“And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue...This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king’s palace, and it was not meet for us to see the king’s dishonour, therefore have we sent and certified the king; That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river”*** Ezra 4:7, 11-16.

\*Syriac and Aramaic are now different languages<sup>41</sup> but in Old Testament times note this reference. It is easy to see why the AV1611 reads ***Syrian/Syriack*** instead of Aramaic<sup>42</sup>:

#### ***Aramaic***

##### ***Concise Bible Dictionary:***

*This word occurs 2 Kings 18:26; Ezra 4:7; and Isaiah 36:11, where it is translated “the [Syrian](#) language” or “tongue”; also in Daniel 2:4, where it is “[Syriack](#).” Aramaic is the language of [Aram](#), and embraces the language of Chaldee and that of [Syria](#).*

Numbers 23:7 ***And he took up his parable, and said, Balak the king of Moab hath brought me from [Aram](#), out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel*** and context with:

2 Peter 2:15 ***Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;***

Jude 1:11 ***Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.***

Revelation 2:14 ***But I have a few things against thee, because thou hast there them that hold the***



doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Deuteronomy 26:5 *And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:*

Therefore note Dr Ruckman's observation<sup>43</sup>, his emphasis. *The Jewish people are Syrians.*

### ***"The language of Canaan"***

The fulfilment of Isaiah's reference to *"the language of Canaan"* – see below - is yet future but its inclusion in *"the old testament"* as one of the *seven* languages specified in *"the old testament"* where *"The words of the LORD"* are manifest undiminished, un-attenuated and inviolate until their ultimate perfected revelation as King James English as the King James translators themselves<sup>44</sup> perceived with respect to this particular language. *But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.* The King James translators do refer to *the language of Canaan* as Hebrew, which would be true historically after Israel's conquest of Canaan under Joshua with respect to *"all the words of the law, the blessings and cursings, according to all that is written in the book of the law"* Joshua 8:34 with Joshua 8:32, 22:5, 23:6, 24:26 but the scripture never associates *"the language of Canaan"* with *"the Hebrew tongue"* John 5:2, Acts 21:40, 22:2, 26:14, Revelation 9:11, 16:16 as such so this writer takes them to be different languages. Isaiah's reference to *"the language of Canaan"* may indeed be a prophecy with respect to King James English itself as the King James translators effectively intimated. It is noted of course that the King James English went through seven purifications. See *Introduction* and *From "originally given" to Finally Perfected* with respect to John 3:16.

While John Bunyan in *The Pilgrim's Progress* understandably perceived *"the city of destruction"* negatively the context of Isaiah's references strongly suggests that its citizens acquire that distinction because that city is the first of the five to carry out reforms such as in Josiah's time after having sworn to the Lord of hosts *to destroy idolatrous artefacts and practices as an essential precursor to revival*<sup>45</sup>. *"And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers"* 2 Chronicles 34:31-33.

*"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction"* Isaiah 19:18.

The swearing to *"the LORD of hosts"* appears to this writer to be an oath of allegiance to *"the words of the covenant which are written in this book"* 2 Chronicles 34:31 as in King Josiah's time and therefore identifies *"the language of Canaan"* as one of the *seven* languages specified in *"the old testament"* where *"The words of the LORD"* are manifest undiminished, un-attenuated and inviolate until their ultimate perfected revelation as King James English. As the King James translators intimated *"the language of Canaan"* may even be King James English, itself eventually to undergo *seven* purifications.

### ***“The tongue of the Chaldeans”***

Daniel and his companions were introduced to this tongue early in their captivity in Babylon.

***“Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king’s palace, and whom they might teach the learning and the tongue of the Chaldeans”*** Daniel 1:4.

Note in Daniel 4:1-2 that ***“the tongue of the Chaldeans”*** becomes a parent tongue for ***“The words of the LORD”*** for many languages. The same operation is found with the Persian language, Esther 1:1, 19-22, Daniel 6:25-28, which is significant with Persian being a type of English and King James English being the parent language for missionary translations. See Jonathan Richmond’s statement above and remarks below with respect to ***The Languages of “the Medes and the Persians.”*** Dr Ruckman has shown that Persia is a type of England and the British Empire<sup>46</sup>. King Nebuchadnezzar would no doubt have first written his testimony of Daniel 4 in ***“the tongue of the Chaldeans.”***

***“Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me”*** Daniel 4:1-2.

Nebuchadnezzar’s testimony therefore identifies ***“the tongue of the Chaldeans”*** as one of the *seven* languages specified in ***“the old testament”*** where ***“The words of the LORD”*** are manifest undiminished, un-attenuated and inviolate until their ultimate perfected revelation as King James English.

### ***The Languages of “the Medes and Persians”***

These languages, which were different<sup>47</sup> and of which the language of the Persians becomes dominant, are of particular importance to the seventh sevenfold purification of ***“the words of the LORD”*** Psalm 12:6. See this extract from a related work by this writer<sup>48</sup>.

***“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last”*** Daniel 8:3.

Daniel 7, 8 occur in the first and third years of King Belshazzar respectively, Daniel 7:1, 8:1. Daniel 7, 8 therefore pre-date Daniel 5, 6 and they are therefore prophetic both historically and in type.

The Medes and the Persians make up two kingdoms where the Medes are prominent first but then Persia becomes prominent and the kingdom as a whole is called Persia.

It’s interesting that something the same happened to this country following the English Protestant Reformation of the 16<sup>th</sup> century. Britain existed as such but England was prominent, especially under Elizabeth 1<sup>st</sup>. Under James 1<sup>st</sup>, however, in 1603, the country as a whole becomes Great Britain, see the *Epistle Dedicatory* to the 1611 Holy Bible, and this unity is consolidated by the Act of Union in 1707<sup>49</sup>. That in part explains the wings in Daniel 7:4.

The languages of ***“the Medes and Persians”*** are manifest in scripture as follows as ***“the law of the Medes and Persians”*** set down ***“in writing”*** 1 Chronicles 28:19, 2 Chronicles 2:11, 36:22, Ezra 1:1. Again the content of the passage is hostile to God’s people but it is ***“The words of the LORD”*** nevertheless. See remarks under ***“The Syrian language”*** and ***“the Jews’ language.”***

***“All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree”*** Daniel 6:7-9.

However, noting that ***“all things work together for good to them that love God”*** Romans 8:28 ***“the law of the Medes and Persians”*** was extended after Daniel’s deliverance Daniel 6:20-22 for the benefit

of God's people, as indeed *"The words of the LORD"* Psalm 12:6 are of benefit to the LORD's people as Jeremiah testifies. *"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts"* Jeremiah 15:16.

*"Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end"* Daniel 6:25-26.

For what follows note remarks under *"The tongue of the Chaldeans"* with respect to Daniel 4:1-2 and the importance of the dominance of the Persian language and Persia as a type of England and in turn the British Empire with respect to Persian as a parent tongue for *"The words of the LORD"* in many languages. The decree of Ahasuerus – though feminazis<sup>50</sup> would not be enamoured with its contents that nevertheless fit Ephesians 5:22, 33 *"Wives, submit yourselves unto your own husbands, as unto the Lord...let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband"* – is the most explicit of the Gentile royal decrees in scripture, especially with respect to its scope, Esther 1:1 and therefore in line with Jonathan Richmond's evaluation, this decree of Ahasuerus typifies King James English as *God's* parent language for the mission field. See also Gail Riplinger's evaluation<sup>51</sup>.

Preview of Chapter 12  
"The Ends of the World":  
The KJV for Missionaries & Children

The KJV's built-in 'English teacher' provides 11 different forms (such as 'ye,' 'thee,' and '-est') to communicate all 11 different parts of speech. New versions jumble all 11 into 5 forms, making Bible comprehension very difficult. Retaining the '-est' and '-eth' endings is the only way to show important grammatical and theological distinctions, clearly seen in Greek, Hebrew, and many foreign Bibles. Wise missionaries love the KJV because its 'est' and 'eth' verb endings match those of many of the world's languages. The edge of a sword and the edges of words are critical; they sever the true from the false. Jesus is the beginning and *the ending*, even in his word.

Note in what follows that *"the law of the Medes and Persians"* is now *"the laws of the Persians and the Medes"* i.e. Persian is dominant. Note too that King Ahasuerus has a *great* empire just as *Great* Britain did and King James 1<sup>st</sup> *"by the grace of God"* 1 Corinthians 15:10 was King of *Great* Britain, according to the Epistle Dedicatory of the 1611 Holy Bible.

*"Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)...In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him"* Esther 1:1, 3.

*"If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small. And the saying pleased the king and the princes; and the king did according to the word of Memucan: For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people"* Esther 1:19-22.

The decree of Ahasuerus therefore identifies *The Languages of "the Medes and Persians"* as two of the *seven* languages specified in *"the old testament"* where *"The words of the LORD"* are manifest undiminished, un-attenuated and inviolate until their ultimate perfected revelation as King James English. Such is the power of Persian as a type of English as a parent tongue for *"The words of the LORD"* Psalm 12:6 in many languages that it becomes a written original even for *"the Jews"*



language” 2 Kings 18:26, 28 with Isaiah 36:11, 13, see remarks under *“The Syrian language” and “the Jews’ language.”* This is a royal document in the king’s language no doubt entered into *“the book of the chronicles of the kings of Media and Persia”* Esther 10:2 then translated to the Jews.

*“Write ye also for the Jews, as it liketh you, in the king’s name, and seal it with the king’s ring: for the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse. Then were the king’s scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language”* Esther 8:8-9.

In sum, *seven* major languages in total are manifest for an Old Testament witness to *“The words of the LORD”* Psalm 12:6 manifest in different languages without loss or degeneration of inspiration, 2 Timothy 3:16, preservation, Psalm 12:7 or magnification, Psalm 138:2, undiminished, un-attenuated and inviolate until their ultimate perfected revelation as King James English.

Those seven major Old Testament languages are:

- The Egyptian language
- The Jews’ language
- The Syrian language
- The language of Canaan
- The tongue of the Chaldeans
- The languages of the Medes and Persians.

Note again from the *Introduction* the full seven sevenfold purifications of *“The words of the LORD”* Psalm 12:6 implemented in series-parallel format:

- From the ancient Biblical languages to the 1611 AV1611
- From seven major Old Testament languages to an historical type of AV1611 English
- From the pre-English and early English Bibles to the 1611 AV1611
- From the original text to presentational perfection of the AV1611 text by means of word separation, upper and lower case distinction, punctuation, chapter, verse and paragraph divisions
- From the Greek Textus Receptus New Testament Editions to the final TR in English as the 1611 AV1611
- From the 16<sup>th</sup> century English Protestant Reformation Bibles e.g. Tyndale etc. to the 1611 AV1611
- From the 1611 AV1611 through its major editions to the 1769 i.e. 2015+ AV1611.

This writer perceives that ultimate perfected manifestation as the *seventh and final* sevenfold purification of *“The words of the LORD”* the 1611 Holy Bible, *“the little book”* Revelation 10:8, 9, 10 *that is hand-held.* Note further:

### **God’s Words Unchanging and Improved**

#### ***God’s Words Unchanging***

*“The words of the LORD”* Psalm 12:6 are unchanging *sevenfold* *“through the faith of the operation of God”* Colossians 2:12 with respect to:

- Consistency. *“All the words of my mouth are in righteousness; there is nothing froward or perverse in them”* Proverbs 8:8.

- Fulfilment. *“There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass”* Joshua 21:45.
- Salvation. *“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls”* James 1:21.
- Comfort. *“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope”* Romans 15:4.
- Purity. *“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times”* Psalm 12:6.
- Permanence. *“Heaven and earth shall pass away, but my words shall not pass away”* Matthew 24:35, Mark 13:31, Luke 21:33.
- Absolute Authority. *“Where the word of a king is, there is power: and who may say unto him, What doest thou?”* Ecclesiastes 8:4.

*“Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?”* Proverbs 22:20-21.

### ***God’s Words Improved***

That said, in stark contrast to the false notion that, strictly speaking, only the original writings are/were *“The words of the LORD,” the principal Mover and Author of the work*<sup>52</sup> in the spiritual realm insofar as *“God is a Spirit”* John 4:24 not only sustains but even improves *“his words”* Deuteronomy 4:36, 2 Chronicles 34:27, 36:16, Job 22:22, Psalm 106:12, Proverbs 30:6, Isaiah 31:2, Daniel 9:12, 10:6, 10:9 twice, Mark 10:24, 12:13, Luke 20:20, 26, 24:8, 16 references all. He and they are not subject to degeneration as the Lord Jesus Christ declares in John 6:63 *“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”*

Yet again, a sevenfold *“operation of God”* Colossians 2:12 emerges with respect to God’s upgrading of *“his words”* from the non-extant original writings to the final AV1611 perfection<sup>53</sup>. The Lord:

- Preserves *“his words.”* *“Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever”* Psalm 12:7.
- Edits *“his words.”* *“Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words”* Jeremiah 36:32.
- Regenerates *“his words.”* *“For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you”* 1 Peter 1:24-25.

The ancient Biblical languages are dead languages and cannot convey *“his words,” “incorruptible...the word of God, which liveth and abideth for ever”* 1 Peter 1:23. With respect to Hebrew, Biblical and modern Hebrew are different<sup>54</sup>, the former being confined to classical study and therefore *“the Jews’ language”* 2 Kings 18:26, 28, Nehemiah 13:24, Isaiah 36:11, 13 cannot supplant AV1611 English. Concerning New Testament Greek, Gail Riplinger states<sup>55</sup> *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...When the Word “appeared in another form,” as Jesus did, “neither believed they them” (Mark 16:12, 13). Likewise, some still dig for words in haunted Greek graveyards.*

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

The original writings were never collated into a single book between two covers.

- Organises *“his words.”* *“And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth”* Ecclesiastes 12:9-10.
  - Modernises<sup>56</sup> *“his words.”* *“In that day the Lord will take away...The bonnets, and the ornaments of the legs, and the headbands, and the tabrets, and the earrings”* Isaiah 3:18, 20.
- HP TouchPad Wi-Fi 16 GB 9.7-Inch Tablet Computer by HP 3.4 out of 5 stars 1,412 ratings
- Globalises *“his words.”* *“Then were the king’s scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language”* Esther 8:9.



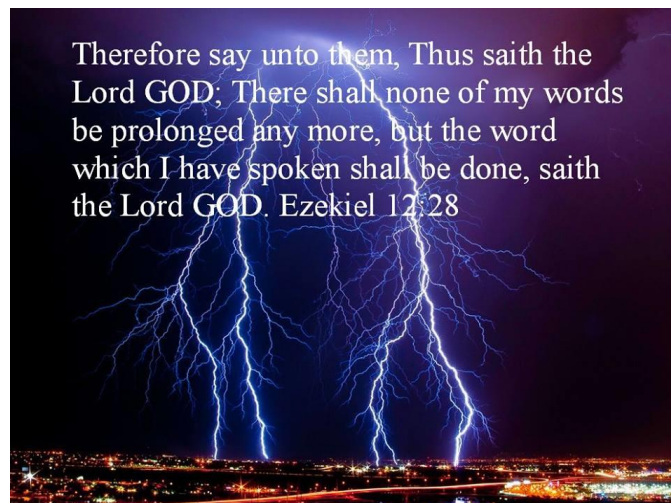
*“Thy word is very pure: therefore thy servant loveth it”* Psalm 119:140.

### Conclusion

Dr Miles Smith said this in the preface to the 1611 Holy Bible<sup>57</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*. The final word should therefore go to the scripture itself<sup>58</sup>.





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