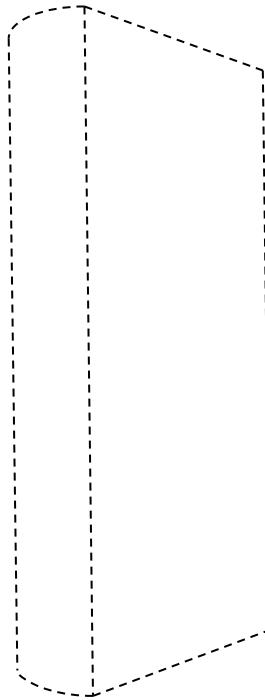


**The 1611 Holy Bible  
versus the Non-Extant Original**



## **The 1611 Holy Bible versus the Non-Extant Original<sup>1</sup>**

from **Presentation Perfection of  
“The words of the LORD” Psalm 12:6**

### ***Introduction for this Study***

This study is drawn from two works<sup>2</sup>. The aim of this work is to emphasise that the fundamentalist notion of ‘only the original is perfect’ as embodied in fundamentalist statements of faith e.g. that of FIEC<sup>3</sup> *cannot* be true and their framers **“abode not in the truth”** John 8:44.

### ***From “originally given” so-called to Finally Perfected - Extract<sup>4</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 from the non-extant original to **“...the word of God, which liveth and abideth for ever”** 1 Peter 1:23.

## **90 A.D. The most probable ‘original’<sup>5</sup>**

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

The following citation has been adapted from Scrivener’s<sup>6</sup> 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<sup>7</sup>, 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. By inspection, the script only shows line breaks.

The most probable original example passage for a 1<sup>st</sup> century Greek script immediately follows<sup>8</sup>.

ΟΥΤΩΣΓΑΡΗΓΑΠΗΣΕΝΟΘΕΟΣΤΟΝΚΟΣΜΟΝΩΣΤΕΤΟΝΥΙΟΝΑΥΤΟΥΤΟΝΜΟΝΟΓΕΝΗ  
ΕΛΩΚΕΝΙΝΑΠΑΣΟΠΙΣΤΕΥΩΝΕΙΣΑΥΤΟΝΜΗΑΠΟΛΗΤΑΙΑΛΛΕΧΗΖΩΗΝΑΙΩΝΙΟΝ

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

## **1611 A.D.**

**John 3:16** For God so loued ye world, that he gaue his only begotten Sonne: that whosoever beleueth 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>9</sup>.

## 1769 A.D.<sup>10</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<sup>11</sup>”. 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>12</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>13</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”***

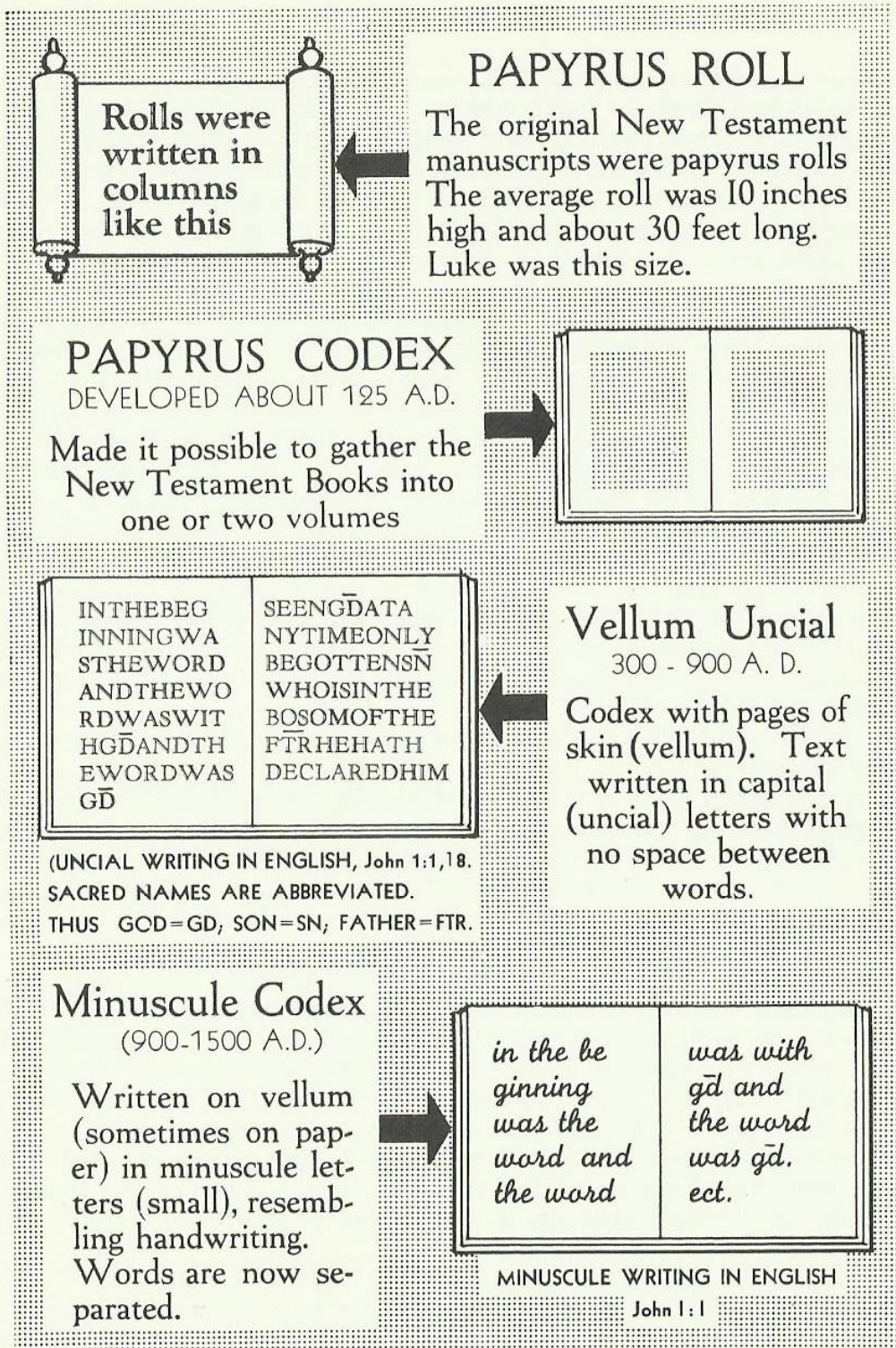
1. 7 specific verses substantiating these “claims” have been cited [Numbers 33:52, Psalm 74:8, Daniel 11:38, Acts 12:4, 19:37, 2 Corinthians 2:17, Galatians 2:20]. See Chapter 5. A total of 60 examples can be obtained from Ruckman<sup>14</sup>.
2. I repeat several reasons why the AV1611 is superior to “the originals<sup>15</sup>.”

The AV1611:

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

Note especially points 2.1, 2.2, 2.3, 2.4, 2.5, 2.7 from the above list in addition to the detailed material from the web sources on how the Lord refined His word from **originally given** to *finally perfected* as the 1611 Holy Bible according to interwoven historical and practical refinements, the sixth sevenfold purification of **“The words of the LORD”** the 1611 Holy Bible, **“the little book”** Revelation 10:8, 9, 10 *that is hand-held*. **Figure 1 New Testament Manuscripts 50-1500 A.D.** depicts the nature of this sixth sevenfold purification.





New Testament Manuscripts From 50 - 1500 A.D.

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

## Archbishop Stephen Langton – Charter Framer and Chapter Divider

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

The Christian Institute<sup>16</sup> has compiled a most informative synopsis of Magna Carta<sup>17</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>18</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>19</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>20</sup> has this to say about Bro. Langton.

*Who Divided the Bible into Chapters?* by Fred Sanders on July 9, 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>21</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 fulfill 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.

### **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.

### ***Final Word for this Work***

Specifically with respect to final authority and the 1611 Holy Bible versus the non-extant original, see *A Brief Analysis of Missionary Authority* by Jonathan Richmond<sup>22</sup>, Bible Baptist Mission Board director, writer's emphases.

*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 [i.e. any non-English Bible] 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...*

As Gail Riplinger has rightly said<sup>23</sup>, this writer's emphases:

*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<sup>24</sup>.*



The grass withereth, the flower  
fadeth: but the word of our God  
shall stand for ever. Isaiah 40:8



*E. J. Se*

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[www.theopedia.com/textus-receptus](http://www.theopedia.com/textus-receptus). This site is helpful but is wrong as is Dr Hills in an otherwise most helpful chapter of *The King James Version Defended*, see site immediately above, in stating that the King James translators used the Vulgate. See [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html) *Hazardous Materials, Greek & Hebrew Study Dangers* by Gail Riplinger, Chapter 18 *The Trinitarian Bible Society's Little Leaven, TBS Scrivener-Beza Textus Receptus*.

<sup>6</sup> [www.amazon.com/Authorized-Version-English-Bible-Representatives/dp/1592446345](http://www.amazon.com/Authorized-Version-English-Bible-Representatives/dp/1592446345) *The Authorized Edition of the English Bible (1611) Its Subsequent Reprints and Modern Representatives* by Dr F. H. A. Scrivener

<sup>7</sup> *Hazardous Materials, Greek & Hebrew Study Dangers* Chapter 18 *The Trinitarian Bible Society's Little Leaven, TBS Scrivener-Beza Textus Receptus*

<sup>8</sup> The Greek original script would have been a *translation* of John's 'original' original of his Gospel. See *Hazardous Materials, Greek & Hebrew Study Dangers* pp 1097ff and [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html) *The Hidden History of the English Scriptures* by Gail Riplinger, p 3.

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