

## Undermining or Open Cast Excavation

### *Church Leaders' Statement*

This writer's attention has been drawn to a written statement by a number of local church leaders on the need for unity of the local fellowship. See the attached scanned copy of the statement entitled *One in Christ – a message from the church elders*. The key word in the statement is *undermining*, which occurs either as such or as another part of speech four times.

This writer is aware of why the attached statement has come about and will explain why that is so and why what has been termed *undermining* is in reality *open cast excavation*. **"The dross of silver"** Ezekiel 22:18 in this case must be removed in order to bring forth **"The words of the LORD...pure words: as silver tried in a furnace of earth, purified seven times"** Psalm 12:6.

See graphic<sup>1</sup> and note Paul's exhortations to the Thessalonians and to Timothy and in turn to today's believer. It is for the reader to decide whether the attached statement or this writer's studies fulfill Paul's exhortations and whether or not *open cast excavation* fits reality instead of *undermining*.

**"Prove all things; hold fast that which is good"** 1 Thessalonians 5:21.

**"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.

### *Devoid of Scripture*

It is noteworthy that the attached statement is itself devoid of scripture. With the title *One in Christ* an appropriate scripture might have been expected such as Psalm 133:1 **"Behold, how good and how pleasant it is for brethren to dwell together in unity!"**

See further Paul's exhortation. **"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"** 1 Corinthians 1:10.

### *Final Authority Unspecified*

It is further noteworthy that the attached statement is devoid of any reference to final authority. That is because the statement has been composed in principle on the basis of the FIEC Fellowship of Independent Evangelical Churches 'originals-onlyism' as follows<sup>2</sup>. Emphases in the FIEC statement below are this writer's. The FIEC is saying in effect that only the lost originals are/were really the word of God and it therefore follows from the FIEC stance that no-one really has the word of God today or ever can have it:

## 2. The Bible

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

See the attached study **'Originals-Onlyists' Final Authority – End Game** for an introduction to the heresy of 'originals-onlyism' and its unbiblical outcome. For the record this writer's final authority is and always will be the 1611 Holy Bible **"the book of the LORD"** Isaiah 34:16 **"the scripture of truth"** Daniel 10:21 **"the royal law"** James 2:8 and **"All scripture"** that **"is given by inspiration of God"** 2 Timothy 3:16 this writer steadfast in the certain belief that no other book is.



Note that anonymity has been preserved throughout this work, in part because this writer thinks that at least some of the church leaders were reluctant participants in the church leaders' statement according to the sense of 2 Samuel 15:11 ***“And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.”***

### ***No Coherent Responses***

The church leaders' statement urges readers to speak to the elders with respect to *a substantive complaint or concern*. This writer did so in some detail on two occasions with respect to particular passages of scripture. See the attached studies [Acts 8v37 - Why this SHOULD be in the Bible!](#) and ***“Christ is come in the flesh,” Heavenly and Earthly Witnesses, Summary Notes*** that were made available to the church leaders. No coherent responses have ever been received so this writer is therefore governed by Titus 3:10-11 ***“A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.”***

It does appear to this writer that the Lord Jesus Christ has vindicated this writer's stance on the 1611 Holy Bible in the face of the church leaders' statement by means of a couple of intriguing events. See the attached study **Jelly Babies and Aliens etc. Evangelism**.

### ***Explanation for the Church Leaders' Statement***

Why the church leaders' statement came about is explained by reference to these attached studies:

#### **AV1611 Advanced Revelations**

**Romans – The AV1611 versus Modern Cut-Outs**, noting that the church leaders' statement makes reference to a series of messages on the Book of Romans

**The 1611 Holy Bible versus the Non-Extant Original**, companion to **‘Originals-Onlyists’ Final Authority – End Game**

**Seven Aspects of ‘in the Greek,’ ‘the Greek’ like ‘the original’** being often appealed to in order to try and overthrow the 1611 Holy Bible<sup>3</sup>.

**Table The 1611 Holy Bible versus Vatican Versions, Disputed New Testament Verses**, summarizing omissions in modern versions that FIEC-style churches use, resulting in serious error

This writer had communicated aspects of the above studies to various individuals both verbally and in writing. It was that communication that eventually brought about the attached church leaders' statement. It is ironic that the statement disparages *formation of any kind “clique.”* St Paul's declaration is ***“For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you”*** 1 Corinthians 11:18-19.

The reader will benefit from studying the materials ***Suggested Further Study Resources, Online and Hard Copies*** and the attached study ***The Great Bible Robbery*** showing the *open cast excavated* real face of ‘originals-onlyism.’ This work has sought to do likewise for the church leaders' statement.

### ***Conclusion***

***“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil”*** Ecclesiastes 12:14.

***“Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was”*** 2 Timothy 3:8-9.

The church leaders' statement follows. Note that the date February 2106 should read February 2016.

## One in Christ – a message from the church elders

February 2106

We have recently benefited from preaching on Romans concerning our interactions as a loving fellowship of believers. Hopefully, we all feel that we can subscribe to Paul's writing and the preaching derived from it.

Our church has always had believers from different denominational and doctrinal backgrounds. We have sometimes benefited from our differences in non-core gospel matters that we do not consider to directly affect that gospel or are clearly unscriptural. While these differences themselves are not always helpful, we rejoice in the loving fellowship with mutual concern and affection that overcomes them.

We must, however, recognise the dangers that can arise if such differences are given undue importance, potentially leading to divisions in fellowship and factions within the body of believers.

What are the warning signs and behaviours to be avoided? Here are some examples:

- Persistent pointing out and discussing "errors" associated with diverging doctrines and practices.
- Constant criticism and undermining of preached message content or direction.
- Promoting non-core points of view or doctrines in a way that implies that those who disagree are not legitimate Christians, or leads them to question their salvation.
- Intemperate or abusive language used against those with whom we disagree.
- Formation of any kind of "clique" within the fellowship centring around disagreement with others in the fellowship.

We need to be careful how we express our disagreements, not upsetting or undermining the faith of others, not undermining church leadership. If there is a substantive complaint or concern, please speak to the elders. If you think that an issue should be regarded as "core" but are concerned that it is not, please discuss this with the elders.

This does not mean that we can never be critical of another point of view, including those held by the leadership. We just need to be careful that this is done in a considered and loving fashion.

We expect believers who are regularly worshipping with us, whether or not on the church membership roll, to come to worship and share fellowship rather than with a purpose to criticise or undermine.

### **‘Originals-Onlyists’ Final Authority – End Game**

The ‘originals-onlyist’ is in effect his own final authority with respect to ***“the words of the LORD”*** Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11 (18 occurrences in all). The Lord has said ***“I will not give my glory unto another”*** Isaiah 48:11 and therefore concerning the ‘originals-onlyist’ ***“the same is a thief and a robber”*** John 10:1.

For a current example of ***“...thieves and robbers...”*** John 10:8 see this extract<sup>4</sup>, noting the unbiblical outcome of the ‘originals-onlyists’ final authority.

‘Only the originals were the pure, perfect, inspired word of God’ or a comment to that effect. No scripture.

‘Multiple versions are needed’ or a comment to that effect. No scripture.

‘Multiple versions must be sifted through to get what God really said’ or a comment to that effect. No scripture.

‘Decide for yourself which version to use on the basis of whatever you think is best for you out of all the versions available to you’ or a comment to that effect. No scripture.

‘Go back to the Hebrew and the Greek to get what God really said’ or a comment to that effect. No scripture – and no identification of *which* Hebrew or *which* Greek to go back to and no explanation of why God was evidently unable to preserve His words perfectly from the perfect originals to what is extant today, in spite of Psalm 12:6-7 “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” This is what Gail Riplinger<sup>5</sup> had to say about the multiple-whatever-suits-you-DIY-version approach.

*It is scandalous for rich Americans to have ten versions of the bible, instead of just one. Four million dollars was invested in the New King James Version; subsequent to that; several million dollars was spent on advertising campaigns. Many tribes and peoples around the world have no King James Bible type bibles at all; the Albanian bible was destroyed during the communist regime. Many of the tribes in New Guinea do not have a bible in their language. But, these countries have no money to pay the publishers. The publishers are not interested in giving these people bibles; they are just interested in making bibles that can produce a profit for their operation.*

Do you want to be counted with that crowd at “the judgment seat of Christ” Romans 14:10? The Lord’s evaluation in sum is “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” Isaiah 8:20...

The end result is that the individual is left with being his own final authority on what God said according to the mind-set “I will be like the most High” Isaiah 14:14. That is not a good situation. “no king in Israel” applies equally to “the word of a king” Ecclesiastes 8:4 not in a church.

“In those days there was no king in Israel: every man did that which was right in his own eyes” Judges 21:25.



## **Acts 8v37 - Why this SHOULD be in the Bible!**

*Writer's Note 2016:* The following note was sent to church leadership on August 28<sup>th</sup> 2011 with respect to the validity of 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"*** which a visiting speaker to the church had impugned from the church's pulpit. No reply was ever received.

Dear \*\*\*\*\*

...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 2nd century AD onwards and God's blessing of Reformation and Revival on the Bibles that contain it, e.g. all those of the 16th 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. [2016 update: See attached information following this note.](#)

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. [2016 update: 1984 NIVs with reference to Mark 16:9-20, John 7:53-8:11](#)

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 by Gail Riplinger<sup>6</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>7</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>8</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>9</sup>.

Ruckman<sup>10</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>11</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>12</sup>.](#)

The following material is included<sup>13</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>14</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>15</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>16</sup>, it is nevertheless a HOAX<sup>17</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>18</sup>.

*Arguments from literary style are notoriously weak.*

I continue with Dr Ruckman<sup>19</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>20</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>21</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>22</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 Moor-man<sup>23</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>24</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>, it<sup>p</sup> [Itala Old Latin manuscript p], vg [Vulgate], syr<sup>h</sup> [Harclean Syriac].*

See **References** for manuscript abbreviations<sup>25, 26</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>27</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>28</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>29</sup> was brought to Britain in 1624. Post-1611 editors of the 1611 Holy Bible<sup>30</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.

## ***“Christ is come in the flesh,” Heavenly and Earthly Witnesses, Summary Notes***

### ***Introduction***

The expression ***“Christ is come in the flesh”*** 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as in the 1611 Holy Bible have consistent testimony as ***“The words of the LORD”*** Psalm 12:6 and impinge on major doctrine. However, modern bible versions cut out or dispute those testimonies. This summary will show that the 1611 Holy Bible is correct in 1 John 4:3, 5:7-8 and should not be doubted or impugned in any way with respect to 1 John 4:3, 5:7-8.

Note that the different formats in the notes that follow arise because extracts have been taken from other works and retained in the format of those works. Brief insertions have been made using the current format.

Note further the list of sources for pre-1611 Bibles and post-1611 versions with the key for abbreviations for post-1611 versions:

See **References** for the sites used for:

1385, 1395 Wycliffe and 16<sup>th</sup> century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’<sup>31</sup>

DR = Catholic Douay-Rheims Version, Challoner’s Revision 1749-1752<sup>32</sup>

RV = English Revised Version, 1885<sup>33</sup>

Ne = Nestle’s 21<sup>st</sup> Edition Greek-English Interlinear New Testament<sup>34</sup>. Nestle is largely the underlying Greek New Testament Text for the 20<sup>th</sup> century cut-outs i.e. NIVs, NKJV f.n.s, JB, NJB, NWTs and most critics use Nestle to attack the AV1611. However Nestle’s text is based on a small number of heavily corrupted Greek manuscripts and not fit for purpose as Dr Gipp and Sister Riplinger have shown<sup>35</sup>.

NIV = 1984, 2011 Editions New International Version<sup>36</sup>

NKJV = New King James Version<sup>37</sup>

NKJV f.n. = New King James Version footnote

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively<sup>38</sup>

NWT = Jehovah’s Witness Watchtower 1984, 2013 New World Translation<sup>39</sup>

Berry = George Ricker Berry’s Interlinear Edition of Stephanus’ 1550 Edition of the Received Greek New Testament Text, hard copy<sup>40</sup>

### **1 John 4:3<sup>41</sup>**

2012 updates in blue

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

Dr J. A. Moorman<sup>42</sup> cites A, B, Psi and some copies of the Old Latin as the main sources of this omission. Berry’s Greek text supports the AV1611.

The pre-1611 Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’ all contain ***“Christ is come in the flesh”*** in 1 John 4:3. Dr Moorman<sup>43</sup> notes that the omission of ***“Christ is come in the flesh”*** from 1 John 4:3 stems from an early heresy that claimed that the Lord Jesus Christ was merely a man named Jesus who only became Christ at his baptism. This heresy denies the coming of the Messiah according to Isaiah’s prophecy and Matthew and John’s record.

***“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”*** Isaiah 7:14.

Note that the 1385, 1395 Wycliffe, Coverdale, Matthew, Great, Bishops’ Bibles have *“a virgin”* or the equivalent *“a mayde (maid)”* 1385 Wycliffe in Isaiah 7:14. The 1599 Geneva Bible has *“the virgine.”*

Note therefore the following exchange between Gail Riplinger, authoress of the highly acclaimed *New Age Bible Versions* and myself with respect to Isaiah 7:14.

*Dear Gail*

*I was going over New Age Bible Versions Chapter 7 Mystery Babylon the Great, noting your citations concerning THE Virgin. You will have observed that some modern versions, NIVs, NKJV, ESV [English Standard Version], HCSB [Holman Christian Standard Bible], NLT [New Living Translation], read “the virgin” in Isaiah 7:14, not “**a virgin**” as in the 1611 Holy Bible. This reading is a fairly modern change in that even the DRB, RV, ASV, NASVs read a virgin and almost all the historic versions from Wycliffe onward read “a virgin” with the 1611 Holy Bible, as Bro. Kinney’s article shows<sup>44</sup>. 2020 Update: The exception is the Geneva Bible which reads *the virgin* in the 1560, 1587, 1599, 1606 Editions<sup>45</sup>. The 1611 Holy Bible corrects that error because as the King James translators and most pre-1611 editors understood, Isaiah 7:14 must match Matthew 1:23 “**Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**” All pre-1611 Bibles including the Geneva Bible read with the 1611 Holy Bible in Matthew 1:23. See below.*

*It appears to me that the modern reading in Isaiah 7:14 is yet another satanic New Age change, aimed at glorifying the demonic queen of heaven Jeremiah 7:18, 44:17, 18, 19, 25 and substituting antichrist for the Lord Jesus Christ, in the same manner as you showed for Isaiah 14:12 with the devil trying to put the Lord Jesus Christ there in place of himself.*

This is Sister Riplinger’s reply.

*Dear Brother,*

*When I was a Catholic as a child, I recall Mary being called, The Blessed Virgin. So when I saw the Virgin, I immediately recognized it [as] a Catholic intrusion. I like your idea about it. It is very good.*

*Gail*

**“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us”** Matthew 1:23.

Observe that the 1385, 1395 Wycliffe, Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’ Bibles all have “a virgin” or the equivalent “a mayd(e) (maid)” Tyndale, Coverdale, Great, Matthew Bibles in Matthew 1:23.

That is, “**a virgin**” not “the virgin” is correct in Isaiah 7:14. When the scripture needs to use “**the**” with respect to the Lord Jesus Christ it does so:

**“He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ”** John 1:41.

That is, the Lord Jesus Christ is “**the Messiah the Prince**” Daniel 9:25. “**The**” is correct in Daniel 9:25, John 1:41 just as “**a virgin**” is correct in Isaiah 7:14 because “**thy word is truth**” John 17:17.

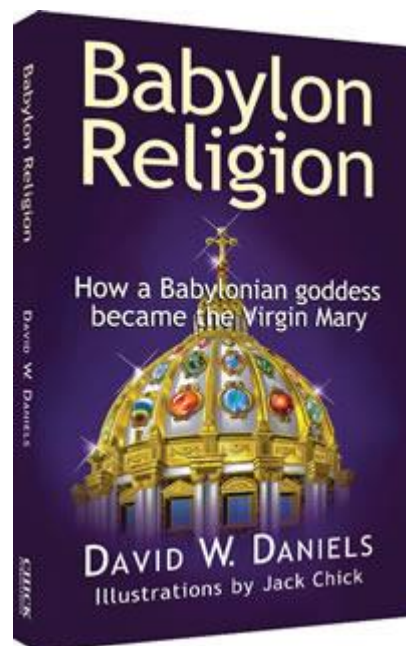
The contemporary application of the omission or disputation of “**Christ is come in the flesh**” in 1 John 4:3 by the modern versions is to cater for New Age doctrine whereby all religions are brought together under the final antichrist, Revelation 13, including those such as Judaism and Mohammedanism, each of which “**confesseth not that Jesus Christ is come in the flesh**” but will “*acknowledge Jesus.*” Although it is more subtle, Catholicism also “**confesseth not that Jesus Christ is come in the flesh**” in that although a Catholic *will* confess that Jesus Christ is come in the flesh, a Catholic also wants to confess that Jesus Christ is come in the *wafer* at the Catholic Mass. The expression “**confesseth not that Jesus Christ is come in the flesh**” disallows that false *added* Catholic confession, just as it disallows Jewish and Mohammedan denial “**that Jesus Christ is come in the flesh.**”

See David W. Daniels' remarks<sup>46</sup> with respect to *Queen of All*<sup>47</sup> by Jim Tetlow, Roger Oakland, Brad Meyers. David Daniels rightly says of *Queen of All* that *This book is an amazing exposé of Satan's plan for the Roman Catholic "Mary" as the all-compassing "goddess" who will unite all religions in the End of Time.*

See further Gail Riplinger's observation<sup>48</sup>.

Scanning I John 4:2, 3 in a new version will show how their wording fits precisely into the New Age One World Religion.

NIV	KJV
This is how you can <b>recognize</b> the Spirit of God: Every spirit that <b>acknowledges</b> that Jesus Christ <b>has</b> come in the flesh is from God, <b>but</b> every spirit <b>that does not acknowledge Jesus</b> is not <b>from</b> God. This is the spirit of antichrist...	Hereby <b>know</b> ye the Spirit of God: Every spirit that <b>confesseth</b> that Jesus Christ <b>is</b> come in the flesh is of God: <b>And</b> every spirit that <b>confesseth</b> not that Jesus <b>Christ is come in the flesh</b> is not of God: and this is that spirit of antichrist...
	I John 4:2-3



The MAIN tenet of the New World Religion is TOLERANCE for the religious beliefs of others. Therefore Christians *may* still believe that “Jesus Christ is come in the flesh” as stated in verse 2 above. BUT the broad way forbids that we say that one who “confesseth **not** that Jesus Christ is come in the flesh is **not** of God.” Therefore, I John 4:2 can stand with little alteration. BUT, I John 4:3 MUST change to conform to the unjudgmental broad way. “Christ is come in the **flesh**” must be removed. All New World Religion advocates will “acknowledge Jesus.”

See remarks following on 1 John 5:7-8. Note that 1 John 5:7-8 in the AV1611 is found in the 1385, 1395 Wycliffe Bibles and the Bibles of the 16<sup>th</sup> century English Protestant Reformation; Tyndale, Coverdale, Great, Matthew, Bishops', Geneva.

### 1 John 5:7, 8<sup>49</sup>

2012 updates in blue. Further amendments have since been made to the material on 1 John 5:7 in this work and in the earlier work “*O Biblios*” – *The Book*.

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

This passage, known as the ‘Johannine Comma,’ is lacking from most of the 500-600 extant Greek manuscripts which contain 1 John, although Dr Gill<sup>50</sup> stated in the 18<sup>th</sup> century that *out of sixteen ancient copies of Robert Stephens’, nine of them had (the passage).*

Citing Nestle’s 26<sup>th</sup> Edition as the source, Dr J. A. Moorman<sup>51</sup> lists nine Greek manuscripts in his work which contain the Comma, four in the text and five in the margin.

The former include Ms 61 of the 15<sup>th</sup>-16<sup>th</sup> century, kept in Dublin and known as the Montfort manuscript and Mss 629, 918, 2318. The latter include Mss 88, 221, 429, 635, 636<sup>52</sup>. Dr J. A. Moorman designates Ms 629 as a 14<sup>th</sup> century manuscript, citing Metzger, 918, 2318 of the 16<sup>th</sup>, 18<sup>th</sup> centuries respectively, 88, 221, 429, 635, 636 of the 12<sup>th</sup>, 10<sup>th</sup>, 14<sup>th</sup> 11<sup>th</sup>, 15<sup>th</sup> centuries respectively. Dr Ruckman cites an 8<sup>th</sup> century Latin ms Wizanburgensis as containing the passage. See also Will Kinney’s article. Codex Ravianus, listed in earlier editions of this work, as a source for 1 John 5:7 is evidently a direct



copy of the Complutensian Polyglot Bible<sup>53</sup> and is therefore no longer listed as a particular historical witness to 1 John 5:7.

The main authorities for the passage are the Old Latin Text of the 2<sup>nd</sup> century, including manuscript r, written in the 5<sup>th</sup>-6<sup>th</sup> century and the *Speculum*, a treatise containing the Old Latin Text, written, according to Moorman, early in the 5<sup>th</sup> century and several fathers. Fuller<sup>54</sup>, citing Wilkinson<sup>\*2012</sup>, states that the passage was found in the Old Latin Bibles of the Waldenses, whose text pre-dated Jerome's Vulgate.

<sup>\*2012</sup>See also Wilkinson<sup>55</sup>.

See also Ray<sup>56</sup>, who states that this Italic Bible dates from 157 AD. The Old Latin text carried sufficient weight to influence the later copies of the Vulgate, most of which from 800 AD onward incorporated the passage.

The fathers who cite the passage include Tatian, Tertullian (both 2<sup>nd</sup> century), Cyprian (250 AD), Priscillian (385 AD), Idacius Clarus (385 AD), several African writers of the 5<sup>th</sup> century and Cassiodorus (480-570 AD). The combined influence of these authorities, together with grammatical difficulties which arise if the Comma is omitted, was sufficient to ensure its place in most editions of the Textus Receptus - see Berry's text - and hence in the AV1611, where it undoubtedly belongs.

For more detailed discussion see Hills, the TBS, Ruckman, Kinney, Riplinger, Moorman. The omission of the Comma from the majority of the manuscripts most likely stems from the influence of Origen and some of his supporters, who did not accept the doctrine of the Trinity<sup>57</sup>, <sup>\*2019</sup>.

<sup>\*2019</sup>Drs Hills, Moorman, Riplinger explain why the words of 1 John 5:7-8 were removed from the Greek manuscripts, through the influence of anti-Trinitarian heretics.

The following material<sup>58</sup> shows how ***"the scripture of truth"*** Daniel 10:21 ***"maketh the judges fools"*** Job 12:17 with respect to Bible critics with particular application to 1 John 5:7.

#### 14.1 1 John 5:7

2012 updates in blue. Further amendments have since been made to the material on 1 John 5:7 in this work and in the earlier work *"O Biblios" – The Book*.

I now address the final section of our critic's document, where he seeks to justify the excision<sup>\*2012</sup> of several verses or words of scripture from the Holy Bible.

<sup>\*2012</sup>Note again from Section 7.3 that Dr Mrs Riplinger has explained<sup>59</sup> why two verses that our critic attacks, 1 John 5:7 in this section and Acts 8:37 in Section 14.3, were cut out of most Greek manuscripts by Greek Orthodox priests and/or their ecclesiastical forbears. Drs Hills and Moorman<sup>60</sup> likewise address 1 John 5:7 and its omission in considerable detail.

The first is 1 John 5:7, 8 ***"in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth."*** See Sections 1.2, 7.3 for a summary of the manuscript evidence in support of these verses.

Our critic states ***"These words are not quoted by any of the Greek Fathers and are absent from all early versions. The oldest citation of this verse is in a 4<sup>th</sup> Century Latin treatise called Liber apologeticus...It probably began as allegorical exegesis in a marginal gloss."***

Our critic gives no evidence to prove that ONLY Greek writers are to be taken as authentic witnesses. Christian writers who cited the words in question BEFORE the 4<sup>th</sup> Century are Tatian (A.D. 180), Tertullian (A.D. 200) and Cyprian (A.D. 225). Athanasius cited the words in A.D. 350<sup>61</sup>. Dr J. A. Moorman<sup>62</sup> indicates that Priscillian, who cited the verse in 385 A.D., is the author of *Liber apologeticus*.

The early versions which cite the verse are the Old Syriac (170 A.D.) and the Old Latin (A.D. 200)<sup>63</sup> despite our critic's opinion that ***"This verse did not become established in the Old Latin until the fifth century."*** Wilkinson<sup>64</sup>, citing Nolan, says of the Old Italic Bible, which existed in A.D. 157, that

*it has supplied him with the unequivocal testimony of a truly apostolical branch of the primitive church, that the celebrated text of the heavenly witnesses (1 John 5:7) was adopted in the version which prevailed in the Latin Church, previously to the introduction of the modern Vulgate.*

Our critic then states ***“It was not in Jerome’s Vulgate despite the opinion of John Gill...this text was not in the Vulgate till the beginning of the 9<sup>th</sup> Century.”*** Our critic did not read Section 7.3 very carefully. I quoted from Maclean<sup>65</sup> with respect to GREEK copies in the possession of Robert Stephanus. Maclean cites Gill as saying *As to its (1 John 5:7-8) being wanting in some Greek manuscripts...it need only be said that it is found in many others...out of sixteen ancient copies of Robert Stephens’, nine of them had it.*

I made no reference to Gill’s opinion of the text of the Vulgate, although Jerome cites the words in 450 A.D. *in his epistle to Eustochium and wants to know why it was excluded from some texts*<sup>66</sup>.

Our critic continues ***“the words are not an integral part of the Byzantine textual tradition.”*** This is of no consequence because the AV1611 translators were not obliged to adhere rigidly to *“the Byzantine textual tradition”* where that *“tradition”* was defective. Their text was ECLECTIC<sup>67</sup>. See Section 9.8 and they had with them six Waldensian Bibles, whose Text contained 1 John 5:7-8 and which dated from the 2<sup>nd</sup> Century.

Our critic then states ***“The verse is found in only four very late Greek MSS...probably all post date Erasmus’ second edition. It is generally agreed that Erasmus reluctantly included the verse in his third edition under pressure from Rome. The Greek manuscript which was “found” for him was translated at the time from the Vulgate.”***

I originally stated in Section 7.3 that the words are found in only two of the 500-600 extant Greek manuscripts of 1 John and in the margins of two others<sup>68</sup>. A more comprehensive picture is as now shown.

Citing Nestle’s 26<sup>th</sup> Edition as the source, Dr J. A. Moorman<sup>69</sup> lists nine Greek manuscripts in his work which contain the Comma, four in the text and five in the margin.

The former include Ms 61 of the 15<sup>th</sup>-16<sup>th</sup> century, kept in Dublin and known as the Montfort manuscript and Mss 629, 918, 2318. The latter include Mss 88, 221, 429, 635, 636<sup>70</sup>. Dr J. A. Moorman designates Ms 629 as a 14<sup>th</sup> century manuscript, citing Metzger, 918, 2318 of the 16<sup>th</sup>, 18<sup>th</sup> centuries respectively, 88, 221, 429, 635, 636 of the 12<sup>th</sup>, 10<sup>th</sup>, 14<sup>th</sup> 11<sup>th</sup>, 15<sup>th</sup> centuries respectively. Dr Ruckman cites an 8<sup>th</sup> century Latin ms Wizanburgensis as containing the passage. See also Will Kinney’s article. Codex Ravianus, listed in earlier editions of this work, as a source for 1 John 5:7 is evidently a direct copy of the Complutensian Polyglot Bible<sup>71</sup> and is therefore no longer listed as a particular historical witness to 1 John 5:7.

Concerning Erasmus’ inclusion of 1 John 5:7-8 in his 3<sup>rd</sup> Edition of the TR, Dr Hills<sup>72</sup> explains that it was NOT *“pressure from Rome”* that influenced him but Erasmus’ promise *to restore (1 John 5:7-8) if but one Greek manuscript could be found which contained it...Many critics believe that (Codex 61) was written at Oxford for the special purpose of refuting Erasmus, and this is what Erasmus himself suggested in his notes.*

This is clearly our critic’s belief. He also assumes that Manuscript 61 came from the Vulgate. However, Dr Ruckman<sup>73</sup> has a more searching analysis:

*How about that Manuscript 61 at Dublin?*

*Well, according to Professor Michaelis (cited in Prof. Armin Panning's "New Testament Criticism"), Manuscript 61 has four chapters in Mark that possess three coincidences with Old Syriac, two of which also agree with the Old Itala: ALL READINGS DIFFER FROM EVERY GREEK MANUSCRIPT EX-TANT IN ANY FAMILY. The Old Itala was written long before 200 A.D., and the Old Syriac dates from before 170 (Tatian's Diatessaron).*

*Manuscript 61 was supposed to have been written between 1519 and 1522; the question becomes us, "FROM WHAT?" Not from Ximenes's Polyglot - his wasn't out yet. Not from Erasmus, for it doesn't match his "Greek" in many places. The literal affinities of Manuscript 61 are with the SYRIAC (Acts 11:26), and that version WAS NOT KNOWN IN EUROPE UNTIL 1552 (Moses Mardin).*

Our critic adds **"Luther did not include the verse in his translation of the Bible."** This is a half truth. Beale<sup>74</sup> states *The passage of the three witnesses (1 John 5:7b-8a) did not appear in Luther's Bible until 1574-1575, when a Frankfort publisher inserted it for the first time...The passage does not appear in a Wittenberg edition until 1596.*

However, since then, 1 John 5:7-8 has remained in Luther's Bible<sup>75</sup>. Moreover, Tyndale DID include 1 John 5:7-8 in his New Testament.

Dr Mrs Riplinger<sup>76</sup> states, this author's emphases, that *In fact, following 'Greek' led Luther to error in omitting 1 John 5:7, which had been in all previous German Bibles. It was restored by the German people after Luther.*

Our critic did not mention those facts. Again, Solomon warns **"A false balance is abomination to the LORD..."** Proverbs 11:1...

Our critic remarks that **"some defenders of the KJV are prepared to agree now that it did not form part of the original text,"** which shows that even Bible believers can give way to apostasy. Our critic observes that J. N. Darby omitted the verse from his New Testament, which I knew anyway<sup>77</sup>. I would add that Darby's New Testament, like Wesley's, the RV, RSV etc. has long since joined the ranks of versions now obsolete or nearly obsolete. In any event, Darby's New Testament had little influence outside of the exclusive Brethren.

Our critic lied again in his concluding statements on 1 John 5:7-8:

**"To imply that the doctrine of the Trinity depends on this verse and that to question it is to deny that doctrine, is absolutely unacceptable."**

Our critic is here springing to the defence of Origen, who would correct the word of God (in the originals or otherwise) as quickly as (he) would take a breath of air<sup>78</sup>.

I did not imply ANYWHERE that the doctrine of the Trinity DEPENDS on this verse, to the extent that the doctrine cannot be proved without it, although I would never seek to do so.

However, 1 John 5:7-8 is undoubtedly the strongest verse in the Bible on the Trinity. There is no doubt that Origen rejected the doctrine of the Trinity and his infidelity to this doctrine very likely prompted him to attack the verse. See Section 1.2.

The TBS<sup>79</sup> cites R. L. Dabney as follows:

*There are strong probable grounds to conclude, that the text of Scriptures current in the East received a mischievous modification at the hands of the famous Origen. Those who are best acquainted with the history of Christian opinion know best, that Origen was the great corrupter, and the source, or at least earliest channel, of nearly all the speculative errors which plagued the church in after ages...He disbelieved the full inspiration and infallibility of the Scriptures, holding that the inspired men apprehended and stated many things obscurely...He expressly denied the consubstantial unity of the Persons and the proper incarnation of the Godhead - the very propositions most clearly asserted in the doctrinal various readings we have under review.*

*The weight of probability is greatly in favour of this theory, viz., THAT THE ANTI-TRINITARIANS, FINDING CERTAIN CODICES IN WHICH THESE DOCTRINAL READINGS HAD BEEN ALREADY LOST THROUGH THE LICENTIOUS CRITICISM OF ORIGEN AND HIS SCHOOL, INDUSTRIOUSLY DIFFUSED THEM, WHILE THEY ALSO DID WHAT THEY DARED TO ADD TO THE OMISSIONS OF SIMILAR READINGS.*

Given our critic's offer to teach me Greek, it is instructive to quote from the TBS *Notes on the Vindication of 1 John 5:7*. See also Riplinger, Ruckman [and the extensive article by the TBS](#)<sup>80</sup>.

*The internal evidence against the omission is as follows:*

*The masculine article, numeral and participle HOI TREIS MARTUROUTES, are made to agree directly with three neuters, an insuperable and very bald grammatical difficulty. If the disputed words are allowed to remain, they agree with two masculines and one neuter noun HO PATER, HO LOGOS, KAI TO HAGION PNEUMA and, according to the rule of syntax, the masculines among the group control the gender over a neuter connected with them. Then the occurrence of the masculines TREIS MARTUROUTES in verse 8 agreeing with the neuters PNEUMA, HUDOR, and HAIMA may be accounted for by the power of attraction, well known in Greek syntax. This is probably sufficient. How did our critic miss it?*

When one reviews ALL the evidence, it is noteworthy that 1 John 5:7-8 satisfies at least 5, if not 6 of Burgon's 7 tests of truth, Section 6.2<sup>81</sup>. Only *number of witnesses* and in consequence some *respectability of witnesses* is lacking, through omission.

Finally, in view of our critic's high regard for the Westminster Confession, Sections 11.1, 11.3, I quote from the TBS article again, citing *These supporters believe the passage rightly belongs in the Scriptures, as does the Society, as did the writers of the Westminster Confession of Faith (3)...Note 3. Westminster Confession of Faith, Chapter II. iii. In the Scripture proofs for the statement of the Trinity, "God the Father, God the Son, and God the Holy Ghost", 1 John 5:7 is quoted. That is more "evidence inconvenient," which our critic ignored. See again Will Kinney's detailed article*<sup>82</sup>.

[Note also Dr Ruckman's summary of the witnesses for 1 John 5:7](#)<sup>83</sup>.

*Watch God Almighty preserving His words. In spite of the negative, critical, destructive work of "godly Conservative and Evangelical scholars." AD 170: Old Syriac and Old Latin, AD 180: Tatian and Old Syriac, AD 200: Tertullian and Old Latin, AD 250: Cyprian and Old Latin, AD 350: Priscillian and Athanasius, AD 415: Council of Carthage, AD 450: Jerome's Vulgate, AD 510: Fulgentius, AD 750: Wianburgensis, AD 1150: Miniscule manuscript 88, AD 1200-1500: Four Waldensian Bibles, AD 1519: Greek Manuscript 61, AD 1520-1611: Erasmus TR, AD 1611: King James Authorized Version of the Holy Bible. God had to work a miracle to get the truth of 1 John 5:7-8 preserved; He preserved it. You have it; but not in an RV, RSV, NRSV, CEV, ASV, NASV, or NIV.*

[Observe how 1 John 5:7-8 in the 1611 Holy Bible are essential contributions to the three threefold cords of witnesses to the Lord Jesus Christ in 1 John 5:6-10](#)<sup>84</sup>.

### ***Three Threefold Cords of Witnesses***

As shown, 1 John 5:6-10 gives a total of nine witnesses to the Person of the Saviour as ***"God...manifest in the flesh,"*** in 3 sets of 3 or 3 triads of witnesses.

- *The Heavenly Triad "the Father, the Word, and the Holy Ghost: and these three are one" 1 John 5:7*
- *The earthly triad "the spirit, and the water, and the blood: and these three agree in one" 1 John 5:6, 8*
- *The testimonial triad "The witness of men," "He that...hath the witness in himself" the witness in men, "The record that God gave of his Son" a record by men, 1 John 5:9, 10.*



These triads are a *“threefold cord”* of witnesses, as in Ecclesiastes 4:12. *“And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.”*

### **Conclusion**

*“Christ is come in the flesh”* 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as found in the 1611 Holy Bible have been shown to be words of *“The words of the LORD”* Psalm 12:6, *“the scripture of truth”* Daniel 10:21 and *“the book of the LORD”* Isaiah 34:16.

*“Christ is come in the flesh”* 1 John 4:3 and the testimonies of the heavenly and earthly witnesses, 1 John 5:7-8, as found in the 1611 Holy Bible are indeed major contributors to *“sound doctrine”* 1 Timothy 1:10, 2 Timothy 4:3, Titus 1:9, 2:1 with respect to the Lord Jesus Christ. They should steadfastly be kept as such. *“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him”* John 14:23.

## Jelly Babies and Aliens etc. Evangelism

### *Jelly Babies Evangelism*<sup>85</sup>

This item has been inserted as a summary testimony from this writer with respect to *The Real World of the Lost*<sup>86</sup> locally. It happened in February 2016.

This morning I was waiting for Gill outside the gym when a young lass, obviously a 6th Form student i.e. high school senior walked past. She smiled at me and politely said “Good morning,” to which I responded in like manner. However, I thought this most unusual. Then I remembered that last November, while I was taking part in the church’s open air work, when I had given many Chick tracts to the local high school seniors, one student, a girl, had kindly rewarded me with a jelly baby. See graphic. I believe that was the young lady who greeted me this morning, evidently having remembered me.



We can pray that **“the words of the LORD”** Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11 (18 occurrences in all) will do their work in the hearts and minds of these young folk.

**“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it”** Isaiah 55:11.

Strictly speaking, I wasn’t supposed to be handing out Chick tracts in that situation. The reason I broke the rules is as follows. See **A Special Message From Jack Chick**<sup>87</sup>.

Whatever means we use, rules or no rules, it’s a reminder to use what time we have left **“Redeeming the time, because the days are evil”** Ephesians 5:16.

**“I must work the works of him that sent me, while it is day: the night cometh, when no man can work”** John 9:4.

Yours in the Lord Jesus Christ  
Alan O’R

## A special message from Jack Chick . . .



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Dear Ones in Christ:

As a new Christian, I was shocked. It was 1948, and I had just been saved listening to Charles E. Fuller's Old Fashioned Revival Hour. I ran into some high school buddies at the Church of the Open Door in Los Angeles. I thought they had just gotten saved, too. But then came the surprise.

They told me they had known the Lord since they were 9 and 10 years old. I said, "Jim, when we were playing handball back in High School, why didn't you tell me about Jesus? I could have been killed in New Guinea or in Okinawa, and would have gone straight to hell." He replied, "Jack, we talked it over, whether or not to tell you about Jesus, and decided you would be the last guy on earth to receive Him." I was speechless. I felt betrayed. If I had died, my blood would have been on their hands.

I wonder how many souls *I've* overlooked and neglected: neighbors, friends, etc. It's an awesome thought. Ezekiel 3:18 says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." That is an awesome verse.

May God give us a greater burden to reach a dying world, and to remember we will give an account at the Judgment Seat of Christ for what we did down here.

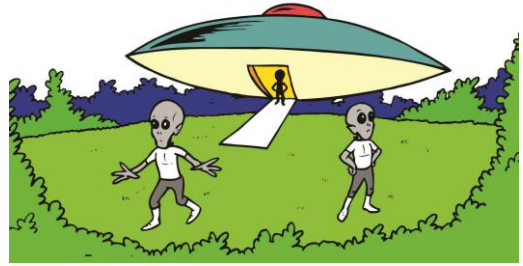
Your brother in Christ,

*Jack*

Jack T. Chick, President  
Chick Publications, Inc.

## Aliens etc. Evangelism

The other week it was Jelly Babies Evangelism. Today it is Aliens etc. Evangelism as you see. This afternoon I was coming out of the back entrance of the church after having gone in to collect a couple of Bible study question sheets. The answers to those done thus far are here<sup>88</sup>.



A young man, about 20 I would guess, walked past. From his paint-stained and tattered clothes plus a cap, I'd have guessed that he worked for a car body repair shop. However he stopped and asked me "What is evangelical?" having seen the name of the church on the back entrance. I said it meant that the Lord Jesus Christ died for your sin on the cross, shed His blood for your sin, and rose again to give you eternal life with Him and save you from hell if you'll ask Him to save you.

He then went on for several minutes with a whole raft of questions e.g. did I believe in aliens – see title above<sup>89</sup>, how did the Catholic Church start?, what about the Jehovah's Witnesses and why are there so many different churches etc., punctuated with his own somewhat colourful commentary on those questions.

He never paused long enough to receive a proper answer from me to any of his questions. He had read the Old Testament and possibly the Sermon on the Mount, saying that Jesus had come to do away with the law. I was able to correct him on that but eventually I asked him if he'd ever asked Jesus to save him. He side-stepped that saying he did believe in Jesus and I pointed out that the devils believe in Jesus too (James 2:19) but they're not saved. It has to be heart belief in Jesus, not just head belief and referring to receiving a person into your home, say, cited John 1:12 "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12, 6:37 [***"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"***] were the key scriptures that got me saved back in July 1967.

I asked him that if I could answer all his questions to his satisfaction, would he ask then Jesus to save him? He side-stepped that and went on talking as he'd done before.

He then said he had to get back to work, shook my hand and said it had been good talking to me. I gave him my first name but didn't get his in return. However, I had a King James New Testament in my backpack and gave him that, which he was willing to receive. It's a reminder to carry TBS John's Gospels and Chick tracts with you, which I hadn't been doing but will do now [2020 Update: Should still intend to ☹️].

The timing was quite precise. If it had been a minute either way, we'd have missed each other. In addition, today was an unusual day. I normally get these question sheets on a Monday morning, not Thursday afternoon.

If there'd been time – or if I'd thought of it – I'd have said "I heard you out for several minutes. Now hear me out for a minute or so" and given him a brief testimony plus reiterating the Gospel and challenging him on asking Jesus to save him.

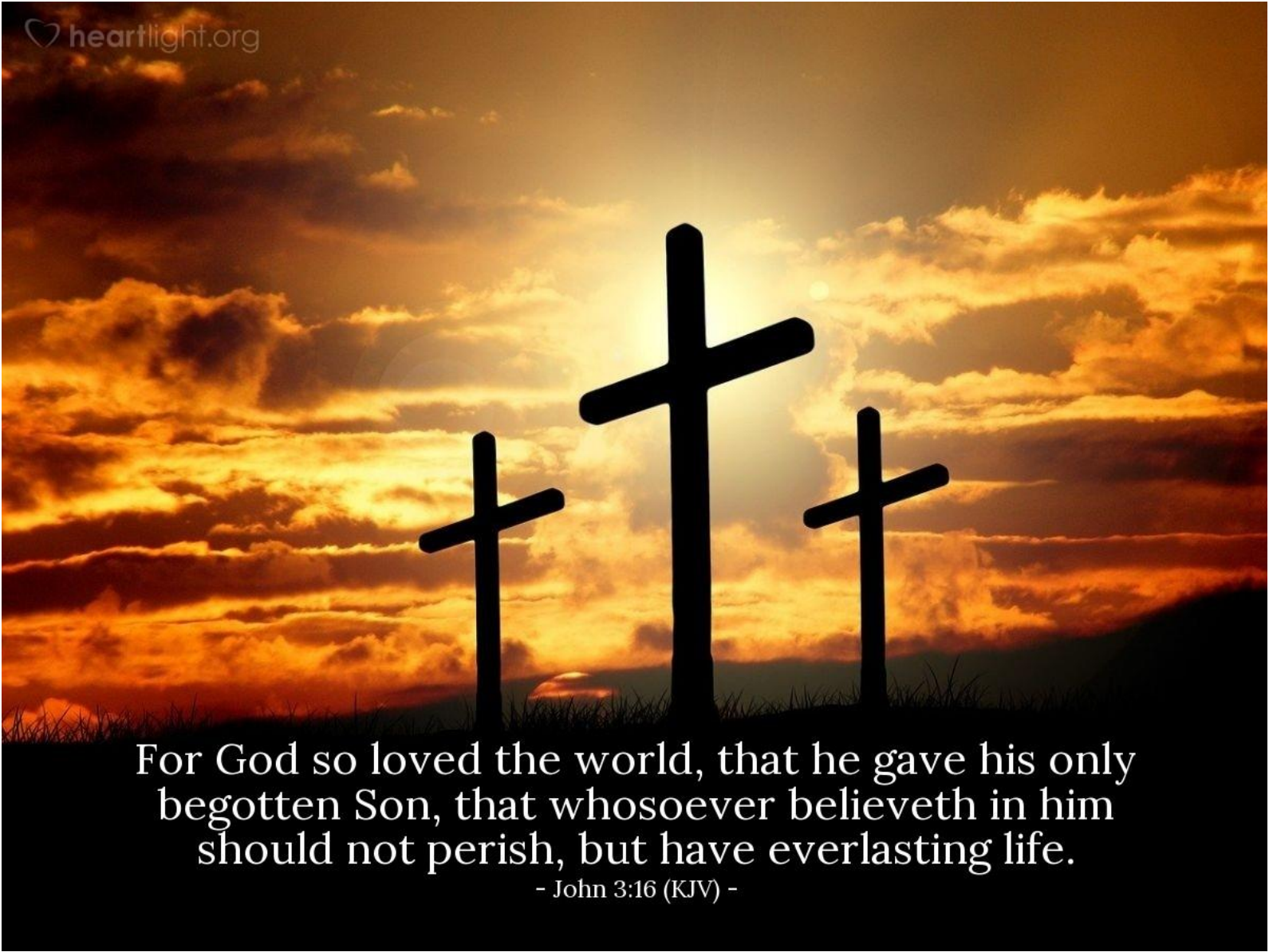
The episode was a reminder of 1 Peter 3:15 "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Yours in the Lord Jesus Christ

Alan O'R

In Sum<sup>90</sup>:



A photograph of three crosses on a grassy hill at sunset. The sun is low on the horizon, creating a bright orange and yellow glow that fills the sky and reflects off the clouds. The crosses are silhouetted against this bright background. The central cross is the tallest, flanked by two shorter crosses. The overall mood is solemn and reflective.

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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.

- John 3:16 (KJV) -

## AV1611 Advanced Revelations

### Introduction

Dr Ruckman<sup>91</sup> refers to what he terms advanced revelations in the AV1611, passages that yield information not found in the modern versions e.g. 1984 NIV, 2011 NIV, NKJV. See the following:

### *Genesis 2:16-17, 24, 3:1-3 and modern feminism or feminazism*

Much criticism of supposed archaic words in the AV1611 is aimed at the personal pronouns *“thee,” “thou”* etc. However, these supposedly archaic forms enable the reader to distinguish between the second person singular (‘thee’) and the second person plural (‘you’), a distinction lost in modern English. This distinction in the AV1611 in Genesis 2:16-17, 24, 3:1-3 yields a startling advanced revelation about the rise of modern feminism or feminazism that is concealed by the modern versions that replaced *“thee”* and *“thou”* with *“you.”* Genesis 2:16-17, 24, 3:1-3 read as follows.

*“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”*

*“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”*

*“Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.”*

God used the singular *“thou”* when speaking to Adam in Genesis 2:16-17 and He did not update it in scripture to the plural *“Ye”* after Adam received his wife because they were *“one flesh.”*

The Devil, a *positive* thinker who questioned *first of all* what God *said* i.e. God’s words, not truths, message, principles, fundamentals or composite ‘Word,’ drove a wedge between Adam and his wife by using the plural *“Ye”* by which *“the woman being deceived was in the transgression”* 1 Timothy 2:14 in that she wrongly replied with the plural *“We”* and *“ye.”* That simple but wrong reply indicated a willingness on the part of the woman to be independent of her husband that the Devil successfully exploited to the ruin of men such that by the time of Genesis 6:11 *“The earth also was corrupt before God, and the earth was filled with violence.”* As indicated, the woman’s reply depicting herself as separate from her husband has in it, additionally to the pending Fall, the seeds of the modern feminazi movement<sup>92</sup> that is especially destructive to marriage, home, church and family.

Eve, Genesis 3:20, could have replied *“No! God said ‘thou shalt not eat of it’ because Adam and me are “one flesh.” Take a hike, Lucifer [Isaiah 14:12]!”* Such a definitive reply would have saved a lot of grief over the last six millennia but its potential is obscured in the modern versions, which itself provides further insight into who is behind them, given the identity of Eve’s deceiver.

### *Numbers 33:52 and “pictures”*

Numbers 33:52 reads *“Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:”*

Dr Ruckman<sup>93</sup> notes that Numbers 33:52 in the AV1611 is an advanced revelation that warns against the destructive influence of television, which consists in effect of *images “poutrayed upon the wall round about.”* Such images fuel *“wicked abominations”* hatched by men *“in the dark, every man in the chambers of his imagery”* leading to *“greater abominations”* where men turn their backs on the Lord in false worship e.g. in that *“they worshipped the sun toward the east”* Ezekiel 8:9, 10, 12, 13, 15, 16. The Lord warns of the eyes turning to ungodly imagery i.e. the *televised “wicked thing”* Psalm 101:3. *“But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!”* The modern versions change the word *“pictures”* and obscure both the advanced revelation and the Lord’s warning against television.

### ***Psalm 74:8 and “synagogues”***

Psalm 74:8 reads ***“They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.”***

Dr Ruckman notes that Psalm 74:8 in the AV1611 is an advanced revelation that warns of the persecution of Jews in the Tribulation when they are forced to flee as in Lamentations 4:19 ***“Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.”*** The modern versions change the word “synagogues,” obscuring revelation that warns Jews of fast approaching ***“perilous times”*** of ***“the last days”*** 2 Timothy 3:1.

### ***Isaiah 3:20 and “tablets”***

Another advanced revelation from the AV1611 shows that it is up to date with modern technology<sup>94</sup>.



HP TouchPad Wi-Fi 16 GB 9.7-Inch Tablet Computer by HP 3.4 out of 5 stars  
1,412 ratings

A 7-inch tablet device can be hand-held and such devices are popular today. What's especially interesting is that in scripture, ***“tablets”*** are associated with ***“jewels of gold”*** Exodus 35:22, Numbers 31:50. Dr Ruckman refers to gold layering in strips for electronic devices with respect to Exodus 39:3. In Isaiah 3:18, 20, the AV1611 has ***“In that day the Lord will take away...the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings.”*** The Lord is here taking ungodly young women to task and spanning

the generations. Bonnets, though still worn, were much more in vogue in the 19<sup>th</sup> century but tablets, though polished jewels set in gold in Isaiah's day are now hand-held electronic devices like ipods and very likely have gold in their circuitry.

That is clearly an AV1611 advanced revelation for today's technology especially for ungodly young women ***“mad upon their idols”*** Jeremiah 50:38 including not only their finery but also their mobiles, ipods and ***“tablets.”*** The modern versions change the word ***“tablets,”*** obscuring this revelation.

### ***Acts 19:37 and “churches”***

Acts 19:37 reads ***“For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.”***

Dr Ruckman states that the AV1611's use of the word ***“churches”*** points to the worship of a ***“goddess”*** in this age by those who would profess to be Christians. Note that by implication of the word ***“robbers,”*** their church is wealthy by comparison with other churches. Acts 19:37 therefore points to Rome and Catholicism. See Revelation 17:1-5. The modern versions have ***“temples”*** instead of ***“churches”*** and thereby obscure the advanced revelation that warns of Catholicism.

### ***1 Corinthians 15:33 and “evil communications”***

1 Corinthians 15:33 reads ***“Be not deceived: evil communications corrupt good manners”*** i.e. ***“manner of life”*** Acts 26:4, 2 Timothy 3:10 and is another warning against television. See remarks on Numbers 33:52. The modern versions change the word ***“communications”*** and obscure this warning. In sum, the modern versions obscure advanced revelation in Genesis 2:16-17, 24, 3:1-3, Numbers 33:52, Psalm 74:8, Isaiah 3:20, Acts 19:37, 1 Corinthians 15:33, a sure indictment of their overseer ***“the serpent...more subtil than any beast of the field which the LORD God had made”*** Genesis 3:1. Only the AV1611 is God's words because only the AV1611 fulfils Psalm 33:11.

***“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.”***

## Romans – The AV1611 versus Modern Cut-Outs

### Introduction

Paul's Letter to the Romans<sup>95</sup> is definitive within the New Testament with respect to salvation by grace through faith plus nothing i.e. no works for the Church Age as Paul summarises in Ephesians 2:8-9 **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."**

The slash-and-burn modern Vatican-Watchtower-bogus-evangelical cut-outs, NIVs, NKJV f.n.s, DR, RV, JB, NJB, NWTs, Ne Interlinears have of course flamed and slashed at this definitive Letter to the Romans resulting in some serious omissions. The verses attacked are Romans 1:16, 29, 3:22, 6:11, 8:1, 9:28, 31, 32, 10:15, 11:6, 13:9, 14:6, 9, 10, 21, 15:8, 19, 29, 16:18, 20, 24, 21 verses in all. This work addresses those attacks, explains their significance and summarises the pre-1611 evidence for both the AV1611 readings for the 21 scriptures listed above and the modern cut-outs. The reader may thereby judge for himself the integrity or otherwise of the AV1611 readings for the 21 scriptures listed above and that of the pre-1611 evidence for and against them.

**Table Romans – The AV1611 versus Modern Cut-Outs** lists the AV1611 readings for Romans 1:16, 29, 3:22, 6:11, 8:1, 9:28, 31, 32, 10:15, 11:6, 13:9, 14:6, 9, 10, 21, 15:8, 19, 29, 16:18, 20, 24 that the modern cut-outs omit or seriously alter and lists the pre-1611 evidence for both the AV1611 readings for the 21 scriptures listed above and the modern cut-outs.

INCLUDE(S) in the table means that the version(s) listed include(s) all the words of the AV1611 reading under consideration even if with variations in wording.

OMIT on its own in the table with no part of a reading specified means that all the versions listed for the modern cut-outs cut out all the words of the AV1611 reading under consideration. Otherwise, the term refers to versions listed for the modern cut-outs that are not specified as including the reading or to part of an AV1611 reading omitted by a particular version.

A word of explanation follows to counter the usual excuse for modern cut-outs that only a small portion of the book under consideration has been affected. Romans, after all, contains 433 verses so 21 verses is less than 5% of the total so why all the fuss? See below for the answer to that question.

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

Anyone who possessed a garden bed of 433 prize rose bushes would not be best pleased to discover that 21 of them had been vandalised with bits cut out. If the garden was part of a display, the whole display would have been ruined.

It is this writer's view that the Lord Jesus Christ is not best pleased with His Book of Romans having been vandalised in like manner or with any individual who tacitly or otherwise condones or supports that vandalism.

See the following analyses.

Dr Gipp<sup>96</sup> offers one of his students a cup of coffee with a dash of salt. The student doesn't take it because it has been corrupted, tainted even though it is still mainly coffee. That is the effect of the modern cut-outs on ***"the scripture of truth"*** Daniel 10:21 for the Gospel of Mark. ***"A little leaven leaveneth the whole lump"*** Galatians 5:9. See paragraphs down to ***Sources***.

The small %age excuse<sup>97</sup> is sometimes expressed as follows, implying that it is only minor. See this extract from this writer's earlier work, down to ***Sources***. One has to be extremely circumspect about this small %age.

Para 2 [from the anti-AV1611 our critic] states: ***"The measure of agreement between (the Received Text, the Westcott and Hort text and the United Bible Societies text)...is as much as 97%. The real issue for the translator is which of the variants for the 3% of disputed text he should follow."***

A concerned layman, J. Coad of Totnes, Devon makes some penetrating observations...about the 97%-3% thesis, as it applies to the AV1611 and the NIV, which our critic has failed to appreciate:



*Is it true that there is only a 3% difference, as Bob Sheehan claims? Yes! It is true. And that 3% makes all the difference! It is “the jam in the sandwich!” It means, for certain, that 17 complete verses belong to the New Testament, as in the Received Text (AV) or otherwise they don’t, as in the NIV. It means, again, the 147 part verses missing from the NIV should be missing - or they should not be missing. It means that a certain 169 names of Our Lord God, retained in the AV are correct, or that they should be omitted, as in the NIV! It means that the words “**The Son of Man is come to save that which was lost**” was either spoken by the Saviour Himself, as recorded in the AV (Matt. 18:11) or otherwise were not spoken by Him, as is missing in the NIV!*

*Yet wait...consider these NIV 3% short measures. They are not short measures of any secular book out of Egypt. They are part of the sacred measures of the “**Shekel of the Sanctuary**”! \*<sup>2012</sup>...we demand full measure after “**the Shekel of the Sanctuary**”! A 97% salvation is no salvation, and a 97% Bible is not God’s Book. It has no place in the Sanctuary!*

\*<sup>2012</sup>The expression “**the shekel of the sanctuary**” occurs 25 times in the AV1611, in the Books of Exodus, Leviticus and Numbers. See Exodus 30:13, 24, 38:24, 25, 26 etc.

In sum 95% the Book of Romans *has no place in the Sanctuary!* because it is *not* the Book of Romans...*we demand full measure after “the Shekel of the Sanctuary”!* for the Book of Romans!

## Sources

### Manuscript Evidence

The pre-1611 manuscript and version evidence for and against the AV1611 readings for 14 of the 21 scriptures listed above has been summarised for this work from the works of Dr J. A. Moorman<sup>98,99</sup>. Those scriptures are Romans 1:16, 6:11, 8:1, 9:32, 10:15, 11:6, 13:9, 14:10, 15:8, 19, 29, 16:18, 20, 24.

Dr Moorman has not included Romans 1:29, 3:22, 9:28, 31, 14:6, 9, 21 in the above works or any note for “**Amen**” Romans 16:20 missing from most non-AV1611 texts. Only the manuscript evidence favourable to the AV1611 for Romans 16:24 has been listed in *When the KJV Departs from the “Majority” Text*.

For Romans 1:29, 3:22, 9:28, 14:6, 9, 21, 16:24 additional sources<sup>100</sup> have been used to list manuscripts that support or are hostile to the AV1611 readings. The manuscripts hostile to Romans 1:29, 3:22, 9:28, 14:6, 9, 21, 16:24 AV1611 are noted for corruption although as **Table Romans – The AV1611 versus Modern Cut-Outs** shows, e.g. see Aleph 01 Sinaiticus for Romans 3:22, 9:28, 31, 14:9, 21, they repeatedly support or were changed to support AV1611 readings, being appreciably mixed texts<sup>101</sup>.

Note that using Dr Moorman’s data:

Uncials refers to upper case Greek New Testament manuscripts numbering 274+

MAJORITY refers to lower case cursive Greek New Testament manuscripts numbering 2800+

OL, pesh, harc, Goth refer to Old Latin, Peshitta, Harclean Syriac and Gothic version manuscripts respectively, numbering 55-60, 300+, 60, 6 respectively.

The age of the above sources ranges approximately from the 4<sup>th</sup> century to the invention of the printing press by Johannes Gutenberg<sup>102</sup> in the 15<sup>th</sup> century.

The bulk of the Greek New Testament manuscript witnesses i.e. well over 90% exhibit a relatively uniform text that becomes the printed Received Greek New Testament Texts of the 16<sup>th</sup> century or Textus Receptus. The Textus Receptus is now the AV1611 New Testament in English<sup>103</sup> not 1<sup>st</sup> century Greek.

The relatively small differences between the AV1611 New Testament and the Received Greek New Testament texts have prompted some Bible critics to use the Greek TR editions to attack the words of the AV1611. Dr Gipp<sup>104</sup> has addressed that particular evil.

See Moorman<sup>105</sup> for a comprehensive overview of these manuscript sources and the extent of corruption that they have suffered. However, such is their relative trustworthiness that a simple weighting may be used to decide whether on the whole early witnesses to the Book of Romans support the AV1611 in Romans 1:16, 29, 3:22, 6:11, 8:1, 9:28, 31, 32, 10:15, 11:6, 13:9, 14:6, 9, 10, 21, 15:8, 19, 29, 16:18, 20, 24 or the modern cut-outs.

Note this summary with respect to extant manuscript sources. Greek New Testament witnesses are numerous compared with those from other ancient sources<sup>106</sup>. See this extract.

### 1.2.2. New Testament Greek Manuscripts

...Watts<sup>107</sup> gives the following totals for 1989.

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

The majority of the Greek manuscripts conform to the ‘Syrian’ or ‘Byzantine’ Text type...essentially the text of the AV1611. The remainder of the manuscripts are of the so-called ‘Alexandrian’ Text type<sup>108</sup>...

### 1.2.3. New Testament Ancient Versions

Version	Date of Text	Copies, Approx.
Old Latin	2 <sup>nd</sup> -4 <sup>th</sup>	50
Old Syriac	2 <sup>nd</sup> -4 <sup>th</sup>	350
Gothic of Ulphilas, <i>the Little Wolf</i>	4 <sup>th</sup>	6 <sup>109</sup>
Armenian	5 <sup>th</sup>	1244
Other, e.g. Coptic, Georgian etc. <sup>110</sup>		

### AV1611s, Pre and Post-1611 English Versions

See **References** for the sites used for:

1385, 1395 Wycliffe and 16<sup>th</sup> century Bibles; Tyndale, Coverdale, Matthew, Great, Geneva, Bishops<sup>111</sup>

DR = Catholic Douay-Rheims Version, Challoner’s Revision 1749-1752<sup>112</sup>

RV = English Revised Version, 1885<sup>113</sup>

Ne = Nestle’s 21<sup>st</sup> Edition Greek-English Interlinear New Testament<sup>114</sup>. Nestle is largely the underlying Greek New Testament Text for the 20<sup>th</sup> century cut-outs i.e. NIVs, NKJV f.n.s, JB, NJB, NWTs and most critics use Nestle to attack the AV1611. However Nestle’s text is based on a small number of heavily corrupted Greek manuscripts and not fit for purpose as Dr Gipp and Sister Riplinger have shown<sup>115</sup>.

NIV = 1984, 2011 Editions New International Version<sup>116</sup>

NKJV = New King James Version<sup>117</sup>

NKJV f.n. = New King James Version footnote

JB, NJB = Catholic Jerusalem, New Jerusalem Bibles, respectively<sup>118</sup>

NWT = Jehovah’s Witness Watchtower 1984, 2013 New World Translation<sup>119</sup>

*Abbreviations for Christian Library Sources*  
**Table Romans – The AV1611 versus Modern Cut-Outs**

<b>Abbreviation</b>	<b>Full Designation</b>	<b>Century</b>
P 46	P 46	circa 200 A.D.
P 40	P 40	3 <sup>rd</sup>
Aleph 01	Aleph 01 - Sinaiticus	4 <sup>th</sup>
Aleph 01O	Aleph 01 – Sinaiticus Original	4 <sup>th</sup>
Aleph 01C	Aleph 01 – Sinaiticus Corrected	4 <sup>th</sup>
B 03	B 03 - Vaticanus	4 <sup>th</sup>
A 02	A 02 - Alexandrinus	5 <sup>th</sup>
C 04	C 04 – Ephraemi Rescriptus	5 <sup>th</sup>
C 04C	C 04 – Ephraemi Rescriptus Corrected	5 <sup>th</sup>
C 04O	C 04 – Ephraemi Rescriptus Original	5 <sup>th</sup>
048	048	5 <sup>th</sup>
Byzantine	Byzantine Text (450-1450 A.D.)	5 <sup>th</sup> -15 <sup>th</sup>
D 06	D 06 - Paris: Claromontanus	6 <sup>th</sup>
D 06C	D 06 - Paris: Claromontanus Corrected	6 <sup>th</sup>
Psi	Psi 044	8 <sup>th</sup> /9 <sup>th</sup>
K 018	K 018	9 <sup>th</sup>
L 020	L 020	9 <sup>th</sup>
P 025	P 025	9 <sup>th</sup>
33	33 (Minuscule)	9 <sup>th</sup>

Table Romans – The AV1611 versus Modern Cut-Outs

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Pre-1611: Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops', Geneva	DR, RV, NIVs, NKJV f.n., JB, NJB, NWTs, Ne	Manuscript, Version Evidence For 1611, 2011+ AV1611s	Manuscript, Version Evidence Against 1611, 2011+ AV1611s
Rom. 1:16	<i>of Christ</i>	Wycliffe OMITS Others INCLUDE	OMIT	9 uncials, MAJORITY	7 uncials, few cursives, 3 OL, pesh, harc
Rom. 1:29	<i>fornication</i>	INCLUDE	DR INCLUDES Others OMIT	Byzantine L 020 Psi 044	Aleph 01 B 03 A 02 C 04 K 018 33
Rom. 3:22	<i>and upon all</i>	INCLUDE	DR INCLUDES Others OMIT	Aleph 01C Byzantine D 06 K 018 L 020	P 40 Aleph 01 B 03 A 02 C 04 P 025
Rom. 6:11	<i>our Lord</i>	INCLUDE	DR INCLUDES Others OMIT	9 uncials, MAJORITY, pesh with variation	7 uncials, few cursives, 8 OL, harc
Rom. 8:1	<i>who walk not after the flesh, but after the Spirit</i>	Wycliffe OMITS <i>but after the Spirit</i> Others INCLUDE	DR OMITS <i>but after the Spirit</i> Others OMIT	10 uncials, MAJORITY, 3 OL, harc	6 uncials, few cursives, 2 OL
Rom. 9:28	<i>in righteousness</i>	INCLUDE	DR INCLUDES Others OMIT	Aleph 01C Byzantine D 06 Psi 044 K 018 L 020 P 025 33	P 46 Aleph 01 B 03 A 02



Table Romans – The AV1611 versus Modern Cut-Outs, Continued

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Pre-1611: Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops', Geneva	DR, RV, NIVs, NKJV f.n., JB, NJB, NWTs, Ne	Manuscript, Version Evidence For 1611, 2011+ AV1611s	Manuscript, Version Evidence Against 1611, 2011+ AV1611s
Rom. 9:31	<i>to the law of righteousness</i>	INCLUDE	DR INCLUDES RV, NKJV f.n., JB, NJB, NWTs, Ne OMIT <i>of righteousness</i> NIVs read <i>it</i>	Aleph 01C Byzantine K 018 L 020 P 025	Aleph 01 B 03 A 02 D 06
Rom. 9:32	<i>of the law</i>	Wycliffe OMITS Others INCLUDE	OMIT	11 uncials, MAJORITY, 2 OL, pesh, harc, Goth	5 uncials, few cursives, 6 OL
Rom. 10:15	<i>preach the gospel of peace...of good things</i>	Wycliffe OMITS <i>the gospel of...glad tidings of</i> Coverdale OMITS <i>the gospel of...of good things</i> Others INCLUDE	DR INCLUDES RV, NKJV f.n., NWTs, Ne OMIT <i>preach the gospel of peace</i> Others OMIT	14 uncials, MAJORITY, 7 OL, pesh, harc, Goth	4 uncials, few cursives, one OL
Rom. 11:6	<i>But if it be of works, then is it no longer grace: otherwise work is no more work</i>	Wycliffe OMITS Others INCLUDE	OMIT	8 uncials with variation, MAJORITY, pesh, harc	8 uncials, few cursives, 8 OL
Rom. 13:9	<i>thou shalt not bear false witness</i>	INCLUDE	DR INCLUDES OMIT	7 uncials with variation, many cursives, 5 OL, harc with variation	8 uncials, many cursives, 5 OL, pesh, Goth
Rom. 14:6	<i>and he that regardeth not the day, to the Lord he doth not regard it</i>	Wycliffe OMITS Others INCLUDE	OMIT	C 04C Byzantine L 020 P 025	Aleph 01 B 03 A 02 C 04O D 06

Table Romans – The AV1611 versus Modern Cut-Outs, Continued

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Pre-1611: Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops', Geneva	DR, RV, NIVs, NKJV f.n., JB, NJB, NWTs, Ne	Manuscript, Version Evidence For 1611, 2011+ AV1611s	Manuscript, Version Evidence Against 1611, 2011+ AV1611s
Rom. 14:9	<i>and rose</i>	Wycliffe OMITS <i>and revived</i> Others INCLUDE	DR OMITS <i>and revived</i> Others OMIT	Aleph 01C Byzantine D 06C L 020 P 025 33	Aleph 01O B 03 A 02 C 04
Rom. 14:10	<i>of Christ</i>	INCLUDE	DR INCLUDES Others read <i>of God</i>	12 uncials, MAJORITY, 3 OL, pesh, harc, Goth	8 uncials, few cursives, 7 OL
Rom. 14:21	<i>or is offended, or is made weak</i>	INCLUDE	DR, JB, NJB INCLUDE Others OMIT	Aleph 01C B 03 Byzantine D 06 Psi 044 L 020 P 025 33	Aleph 01O A 02 C 04 048
Rom. 15:8	<i>Jesus</i>	INCLUDE	DR INCLUDES No NKJV f.n. Others OMIT	4 uncials, 10 cursives, 4 OL, pesh, harc	4 uncials, few cursives

Table Romans – The AV1611 versus Modern Cut-Outs, Continued

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Pre-1611: Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops', Geneva	DR, RV, NIVs, NKJV f.n., JB, NJB, NWTs, Ne	Manuscript, Version Evidence For 1611, 2011+ AV1611s	Manuscript, Version Evidence Against 1611, 2011+ AV1611s
Rom. 15:19	<i>of God</i>	Wycliffe reads <i>Holy Ghost</i> Others INCLUDE	DR, RV read <i>Holy Ghost</i> 1984 NIV OMITS 2011 NIV, NJB INCLUDE No NKJV f.n. JB, 1984 NWT read <i>H(h)oly Spirit</i> 2013 NWT reads <i>God's Spirit</i>	10 uncials, MAJORITY, pesh, harc	One uncial, few cursives, OL reads <i>Holy Spirit</i>
Rom. 15:29	<i>of the gospel</i>	Wycliffe OMITS Others INCLUDE	DR INCLUDES Others OMIT	8 uncials, MAJORITY, pesh, harc	9 uncials, few cursives, 8 OL
Rom. 16:18	<i>Jesus</i>	Wycliffe OMITS Others INCLUDE	JB OMITS <i>our Lord</i> Others OMIT	7 uncials, many cursives, pesh	7 uncials, few cursives, 4 OL, harc
Rom. 16:20	<i>Christ</i>	INCLUDE	DR, RV, JB, NJB INCLUDE No NKJV f.n. Others OMIT	5 uncials, MAJORITY, 6 OL, pesh, harc	2 uncials, few cursives
Rom. 16:20	<i>Amen</i>	OMIT	OMIT No NKJV f.n.	n.a.	n.a.

Table Romans – The AV1611 versus Modern Cut-Outs, Continued

Verse	Words Cut, Changed from the 1611, 2011+ AV1611s	Pre-1611: Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops', Geneva	DR, RV, NIVs, NKJV f.n., JB, NJB, NWTs, Ne	Manuscript, Version Evidence For 1611, 2011+ AV1611s	Manuscript, Version Evidence Against 1611, 2011+ AV1611s
Rom. 16:24	<i>The grace of our Lord Jesus Christ be with you all. Amen.</i>	INCLUDE	DR INCLUDES Others OMIT	6 uncials with variation, MAJORITY i.e. at least 15 with variation, 8 OL with variation, harc, Goth with variation  Byzantine Psi 044 D 06 L 020	P 46 Aleph 01 B 03 A 02 C 04



## Observations

**Table Romans – The AV1611 versus Modern Cut-Outs** shows that:

1. Variations notwithstanding, particularly with respect to the OL sources\* and Wycliffe\*\*, the pre-1611 Bibles and the manuscript evidence largely support the AV1611 readings for Romans 1:16, 29, 3:22, 6:11, 8:1, 9:28, 31, 32, 10:15, 11:6, 13:9, 14:6, 9, 10, 21, 15:8, 19, 29, 16:18, 20, 24. That result strongly indicates that the AV1611 readings for Romans 1:16, 29, 3:22, 6:11, 8:1, 9:28, 31, 32, 10:15, 11:6, 13:9, 14:6, 9, 10, 21, 15:8, 19, 29, 16:18, 20, 24 are the true readings and the modern cut-outs are corruptions.

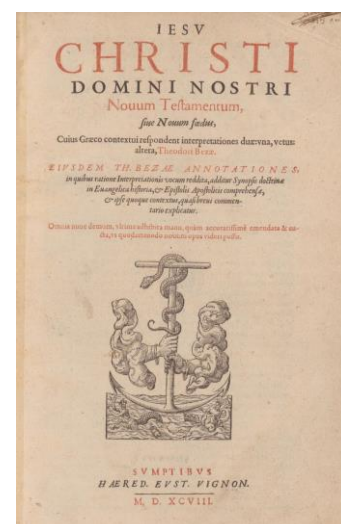
\*38 instances for the AV1611, 52+ against

\*\*11 instances for the AV1611, 11 against

2. The modern cut-outs largely in ecumenical oneness against the AV1611 between apostate Anglicans, RV, evangelicals, NIVs, NKJV f.n.s, Greekiolators, Ne, papists, DR\*, JB, NJB, no-hellers, NWTs in addition to the basic evil of cutting out ***“the words of the LORD”*** Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11, Acts 20:35, 19 occurrences in all, show utter contempt for:

\*The DR shows closer agreement with the AV1611 than the later Catholic versions JB, NJB but its disagreement with the AV1611 is substantial, 13 instances for the AV1611, 8 against.

- 2.1. The distinction<sup>120</sup> between the *ten* Gospels in scripture by cutting out ***“of Christ”*** Romans 1:16, ***“the gospel of peace...of good things”*** Romans 10:15 and ***“of the gospel”*** Romans 15:29
- 2.2. The importance of *preaching “the gospel of Christ”* Romans 1:16 by cutting out ***“of Christ”*** Romans 1:16, ***“the gospel of peace...of good things”*** Romans 10:15 and ***“of the gospel”*** Romans 15:29
- 2.3. The importance of right living and righteousness including not causing a weaker brother to stumble by cutting out ***“fornication”*** Romans 1:29 ***“righteousness”*** Romans 9:28, 31 and ***“or is offended, or is made weak”*** Romans 14:21
- 2.4. The Lord Jesus Christ Himself, His resurrection and the other Persons of the Godhead by cutting out ***“of Christ”*** Romans 1:16, 14:10 – altered see below, ***“our Lord”*** Romans 6:11, ***“the Spirit”*** Romans 8:1, ***“the Lord”*** Romans 14:6, ***“and rose”*** Romans 14:9, ***“Jesus”*** Romans 15:8, 16:18, ***“of God”*** Romans 15:19, ***“Christ”*** Romans 16:20 and ***“The grace of our Lord Jesus Christ”*** Romans 16:24 by cutting out the entire verse together with the precious word ***“Amen”*** – cut out of Romans 16:20\*, 24 - with God’s royal assurance ***“And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too”*** 1 Kings 1:36. \*The King James translators rightly inserted ***“Amen”*** in Romans 16:20 from Beza’s 4<sup>th</sup> and 5<sup>th</sup> Edition Greek New Testaments, 1589, 1598<sup>121</sup>.



***“When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost”*** John 6:12

- 2.5. The added emphasis that Paul gives to the distinction between salvation by grace through faith, Ephesians 2:8-9 see ***Introduction***, versus salvation by works by cutting out ***“and upon all”*** Romans 3:22, ***“to the law of righteousness”*** Romans 9:31, ***“of the law”*** Romans 9:32 and ***“But if it be of works, then is it no longer grace: otherwise work is no more work”*** Romans 11:6
- 2.6. The fact that condemnation, though not eternal condemnation, *does* exist even for a saved person by cutting out ***“who walk not after the flesh, but after the Spirit”*** Romans 8:1 because Paul states in the very same chapter ***“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live”*** Romans 8:13
- 2.7. Paul’s exhortations ***“to have always a conscience void of offence toward God, and toward men”*** Acts 24:16 and to ***“Provide things honest in the sight of all men”*** Romans 12:17 by cutting out ***“thou shalt not bear false witness”*** Romans 13:9
- 2.8. Christian liberty against legalism by cutting out ***“and he that regardeth not the day, to the Lord he doth not regard it”*** Romans 14:6
- 2.9. The Deity of the Lord Jesus Christ by changing ***“of Christ”*** Romans 14:10 to ***“of God”*** because Romans 14:12 states ***“So then every one of us shall give account of himself to God.”***

The above departures from the AV1611 Text for the Book of Romans are serious errors in the modern cut-outs DR, RV, NIVs, NKJV f.n.s, JB, NJB, NWTs, Ne Interlinears that cannot be carelessly glossed over.

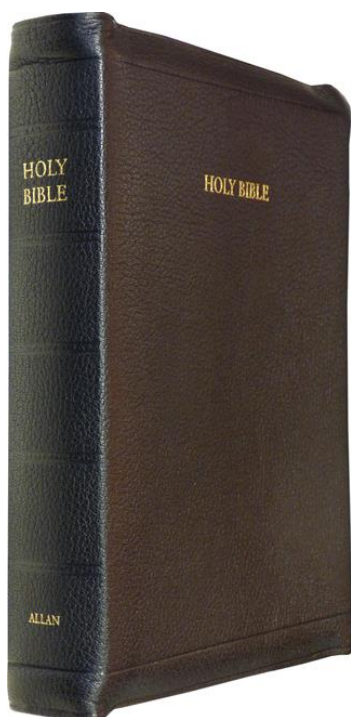
### ***Conclusion***

It is clear from **Table Romans – The AV1611 versus Modern Cut-Outs** that the AV1611 readings for Romans 1:16, 29, 3:22, 6:11, 8:1, 9:28, 31, 32, 10:15, 11:6, 13:9, 14:6, 9, 10, 21, 15:8, 19, 29, 16:18, 20, 24 are those of the true church and that fundamentalists who support the NIV, NKJV with its footnotes and other modern versions are in apostasy with the ***“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”*** Revelation 17:5 including Watchtower.

It is clear from **Table Romans – The AV1611 versus Modern Cut-Outs** that in addition to the basic evil of cutting out ***“the words of the LORD”*** Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11, Acts 20:35, the modern cut-outs have attacked *major doctrine* in their omissions from Romans 1:16, 29, 3:22, 6:11, 8:1, 9:28, 31, 32, 10:15, 11:6, 13:9, 14:6, 9, 10, 21, 15:8, 19, 29, 16:18, 20, 24. See ***Observations***.

It remains only to be re-emphasised what was stated unequivocally above.

In sum 95% the Book of Romans *has no place in the Sanctuary!* because it is *not* the Book of Romans...*we demand full measure after “the Shekel of the Sanctuary”!* for the Book of Romans!



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

## **The 1611 Holy Bible versus the Non-Extant Original<sup>122</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>123</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>124</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>125</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>126</sup>**

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

The following citation has been adapted from Scrivener’s<sup>127</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>128</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>129</sup>.

ΟΥΤΩΣΓΑΡΗΓΑΠΗΣΕΝΟΘΕΟΣΤΟΝΚΟΣΜΟΝΩΣΤΕΤΟΝΥΙΟΝΑΥΤΟΥΤΟΝΜΟΝΟΓΕΝΗ  
ΕΔΩΚΕΝΙΝΑΠΑΣΟΠΙΣΤΕΥΩΝΕΙΣΑΥΤΟΝΜΗΑΠΟΛΗΤΑΙΑΛΛΕΧΗΖΩΗΝΑΙΩΝΙΟΝ

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 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>130</sup>.

## 1769 A.D.<sup>131</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>132</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>133</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>134</sup>.

The sister's note makes for sombre reading.

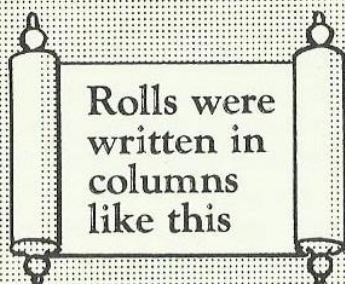
*This man's criticisms are unbelievable. Really, complaining about the use of Saint for the four gospels. I don't really believe this man is saved much less has taken time to read the bible. I'm thinking that he only went to school to learn from the 'scholarly' men who taught him to disbelieve the bible. 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>135</sup>.
2. I repeat several reasons why the AV1611 is superior to “the originals<sup>136</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.



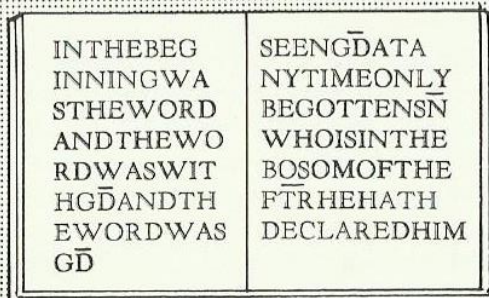
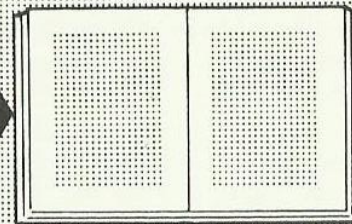
## PAPYRUS ROLL

The original New Testament manuscripts were papyrus rolls. The average roll was 10 inches high and about 30 feet long. Luke was this size.

## PAPYRUS CODEX

DEVELOPED ABOUT 125 A.D.

Made it possible to gather the New Testament Books into one or two volumes



(UNCIAL WRITING IN ENGLISH, John 1:1, 18. SACRED NAMES ARE ABBREVIATED. THUS GCD=GD, SON=SN, FATHER=FTR.)

## Vellum Uncial

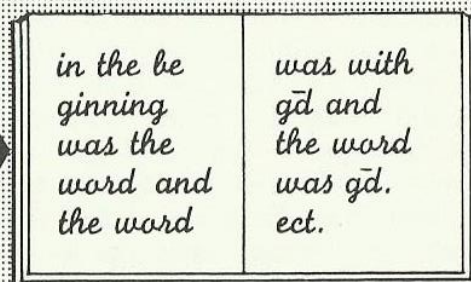
300 - 900 A. D.

Codex with pages of skin (vellum). Text written in capital (uncial) letters with no space between words.

## Minuscule Codex

(900-1500 A.D.)

Written on vellum (sometimes on paper) in minuscule letters (small), resembling handwriting. Words are now separated.



MINUSCULE WRITING IN ENGLISH

John 1:1





## Archbishop Stephen Langton – Charter Framer and Chapter Divider

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

The Christian Institute<sup>137</sup> has compiled a most informative synopsis of Magna Carta<sup>138</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>139</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>140</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>141</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>142</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...*

*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*



Stephen Langton  
Archbishop of Canterbury 1207-1228



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>143</sup>, Bible Baptist Mission Board director, writer's emphases.

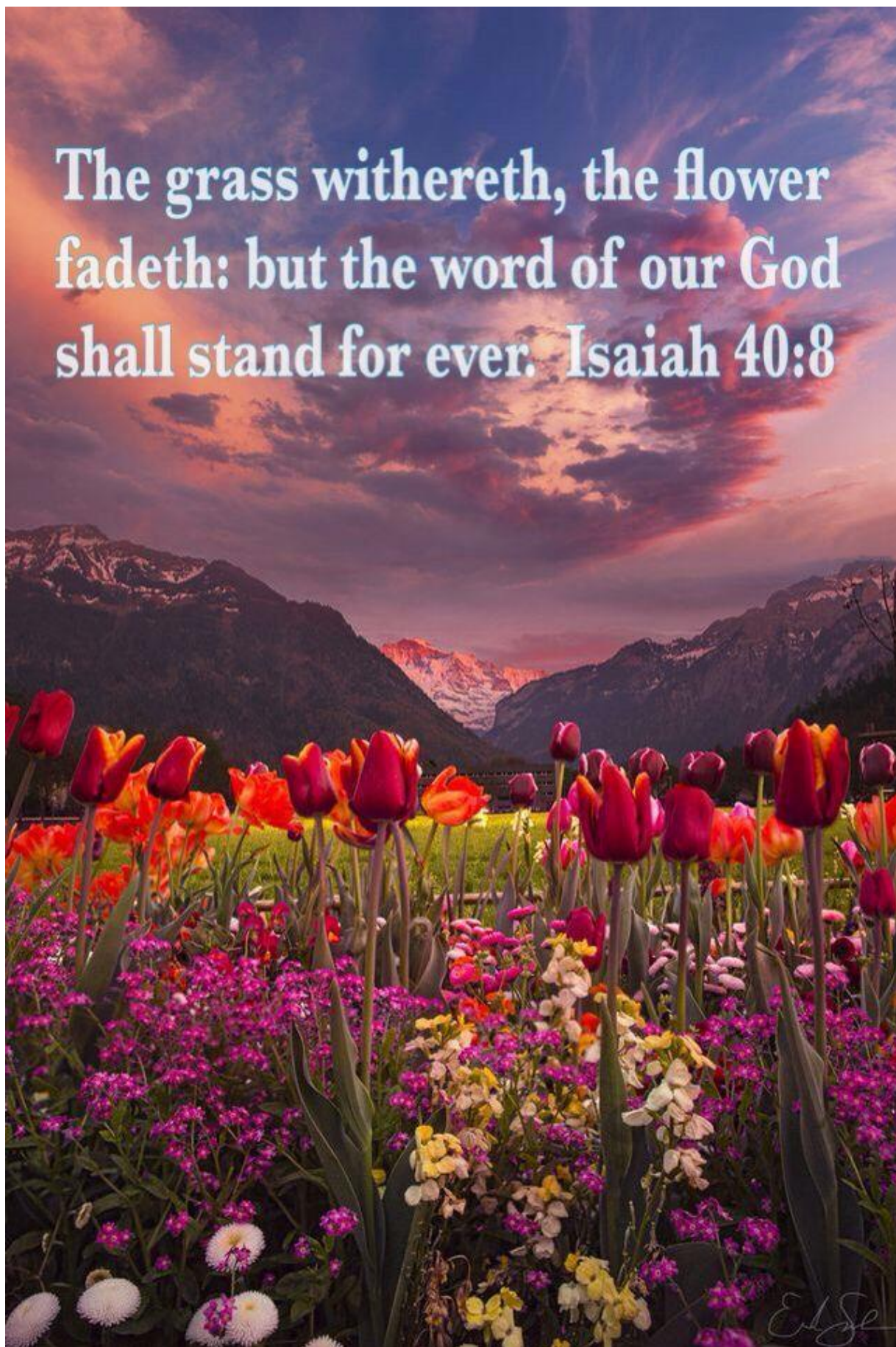
*The espousal of a particular translation being equal to or superior to the **King James** leaves one in a precarious position in relation to Bible believers versus the Alexandrian Cult. Bible believers believe that the **King James (Authorized Version)** is the perfect, inerrant words of God and is 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>144</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>145</sup>.*



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





## Seven Aspects of ‘in the Greek’<sup>146</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>147</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>148</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>149</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>150</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>151</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’. Dikaosune 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 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!



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

Revelation 9:11 (!)

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>152</sup>; Latin, Syriac, Gothic, German, English etc. However, Koine Greek is now history, as Dr Mrs Riplinger explains<sup>153</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 the planet 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 'Greekolatry' 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.



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

<b>Verse</b>	<b>AV1611</b>	<b>NIVs</b>	<b>NASVs</b>	<b>Ne</b>	<b>NLT</b>	<b>NWTs</b>	<b>JB, NJB</b>
Matt. 17:21	<b>Howbeit this kind goeth not out but by prayer and fasting.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Matt. 18:11	<b>For the Son of man is come to save that which was lost.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Matt. 23:14	<b>Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Mark 7:16	<b>If any man have ears to hear, let him hear.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	Included
Mark 9:44	<b>Where their worm dieth not, and the fire is not quenched.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Mark 9:46	<b>Where their worm dieth not, and the fire is not quenched.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Mark 11:26	<b>But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Mark 15:28	<b>And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Luke 17:36	<b>Two men shall be in the field; the one shall be taken, and the other left.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Luke 23:17	<b>(For of necessity he must release one unto them at the feast.)</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
John 5:4	<b>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>	OMIT	OMIT	OMIT	OMIT	OMIT	Included
Acts 8:37	<b>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Acts 15:34	<b>Notwithstanding it pleased Silas to abide there still.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Acts 24:7	<b>But the chief captain Lysias came upon us, and with great violence took him away out of our hands,</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
Acts 28:29	<b>And when he had said these words, the Jews departed, and had great reasoning among themselves.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT

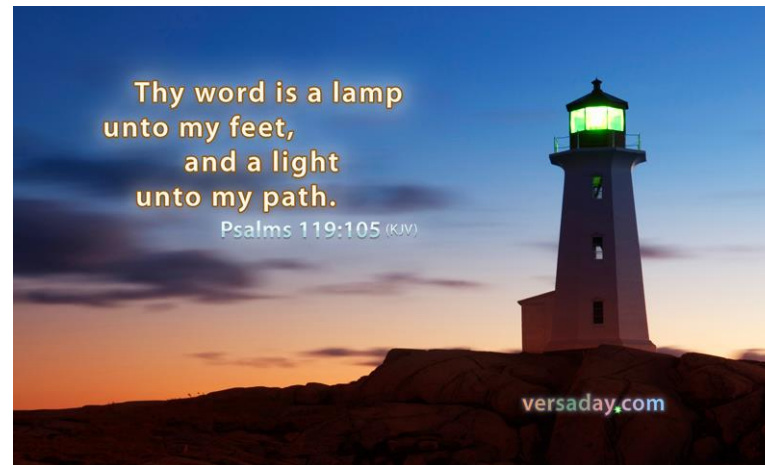
**Table The 1611 Holy Bible versus Vatican Versions, Disputed New Testament Verses, Continued**  
 1984, 2011 NIVs, 1977, 1995 NASVs, NLT New Living Translation,  
 1984, 2013 NWTs, JB, NJB Jerusalem, New Jerusalem Bibles

Verse	AV1611	NIVs	NASVs	Ne	NLT	NWTs	JB, NJB
Rom. 16:24	<b>The grace of our Lord Jesus Christ be with you all. Amen.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT
1 John 5:7	<b>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</b>	OMIT	OMIT	OMIT	OMIT	OMIT	OMIT

#### Notes

1. The AV1611 has been compared with **6** generic modern versions for the **17** whole New Testament verses that critics of the AV1611 dispute.
2. **102** AV1611-modern version comparisons have therefore been tabulated. The modern versions show **100** of **102** possible departures from the AV1611. The JB, NJB include Mark 7:16, John 5:4 but wrongly read “*the angel of the Lord*” in John 5:4. The NASVs brace [] words for omission.
3. Evangelicals, fundamentalists, the most prominent Greek editors, charismatics, cultists, papists are **98%** *against* the AV1611.
4. **8** of the **17** verses that critics dispute or almost half are direct statements *by the Lord Jesus Christ*; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, Luke 17:36.
5. These **8** verses address fasting in prayer, the purpose of the 1<sup>st</sup> Advent, “**greater damnation**” of posturing, plundering, bullying religious ‘godfathers,’ the importance of being “**swift to hear, slow to speak**” James 1:19, eternal torment in hell, the importance of forgiveness, the suddenness of the 2<sup>nd</sup> Advent *and the shape of planet earth by means of Luke 17:34-36*.
6. The other **9** verses address fulfilment of Biblical prophecy, *satanic* healing, “**confession...made unto salvation**” Romans 10:10, pastoral care, “**false witnesses**” Matthew 26:60, Acts 6:13, “**blindness in part...to Israel**” Romans 11:25, assurance of the Lord’s grace and the Godhead.
7. *Birds of a feather* Matthew 13:32, Revelation 18:2, evangelicals, fundamentalists, Greek editors, charismatics, cultists, papists *cut those verses out*.

8. Only the AV1611 is *“light in the darkness”* Psalm 112:4 to fulfil Psalm 119:105 *“Thy word is a lamp unto my feet, and a light unto my path.”*



***Suggested Further Study Resources, Online and Hard Copies***

[www.jesus-is-lord.com/pref1611.htm](http://www.jesus-is-lord.com/pref1611.htm) *Translators' Preface to the 1611 KJV*

[www.gutenberg.org/ebooks/36722?msg=welcome\\_stranger#toc9](http://www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9) *The Revision Revised* by John William Burgon

[www.sdadefend.com/Living-Word/Wilkinson/AuthorizedBibleTOC.htm](http://www.sdadefend.com/Living-Word/Wilkinson/AuthorizedBibleTOC.htm) *Our Authorized Bible Vindicated* by Benjamin G. Wilkinson, Ph.D.

[archive.org/details/TheKingJamesVersionDefended/mode/2up](http://archive.org/details/TheKingJamesVersionDefended/mode/2up) *The King James Version Defended* by Edward F. Hills

[brandplucked.webs.com/kjbarticles.htm](http://brandplucked.webs.com/kjbarticles.htm) *KJB Articles - Another King James Bible Believer*

[www.av1611.org/tracts.html#BibleVersions](http://www.av1611.org/tracts.html#BibleVersions) *Bible Versions*. See in particular:

[www.av1611.org/niv.html](http://www.av1611.org/niv.html) *New International Perversion*

[www.av1611.org/nkjv.html](http://www.av1611.org/nkjv.html) *The New King James Bible Counterfeit*

[www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) *What is the Bible? – AV1611 Overview, The Great Bible Robbery, 'O Biblios' – The Book, King James Bible Supremacy*

[www.av1611.org/tracts.html#BibleVersions](http://www.av1611.org/tracts.html#BibleVersions)

*The Attack on the Bible*

*Bible Version Comparison*

*How to Spot a Counterfeit Bible*

*New International Perversion*

*New King James Version Counterfeit*

[www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html)

*New Age Bible Versions Tract*

*New King James Omissions Tract*

*The Hidden History Of The English Scriptures* 69 pp

*New Age Bible Versions* 700 pp

*Which Bible is God's Word?* 173 pp

[www.chick.com/default.asp](http://www.chick.com/default.asp)

*The Attack Tract*

*No Liars In Heaven Tract*

*Sabotage?*, Booklet 32 pp

*The Answer Book* 165 pp

*Can You Trust Just One Version?* 160 pp

*Did The Catholic Church Give Us The Bible?* 203 pp

*Final Authority* 392 pp

*Let's Weigh The Evidence* 96 pp

[store.kjv1611.org/](http://store.kjv1611.org/)

*1 John 5:7 Booklet* 8 pp

*Differences in the King James Version Editions* 25 pp

*The Monarch Of The Books* 30 pp

*Survey Of The Authorized Version* 29 pp

*Translators to The Readers* 29 pp

*Why I Believe the King James Bible Is the Word of God* 28 pp

[www.tbsbibles.org/articles/why-use-the-authorised-king-james-version](http://www.tbsbibles.org/articles/why-use-the-authorised-king-james-version)

*Plain Reasons for Keeping to the Authorised Version Tract*

*The Great Bible Robbery*  
***“Will a man rob God?”* Malachi 3:8**

**Alan James O'Reilly**

***The Great Bible Robbery***  
***“Will a man rob God?” Malachi 3:8***

***Yes, if he’s a Bible corrupter:***

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

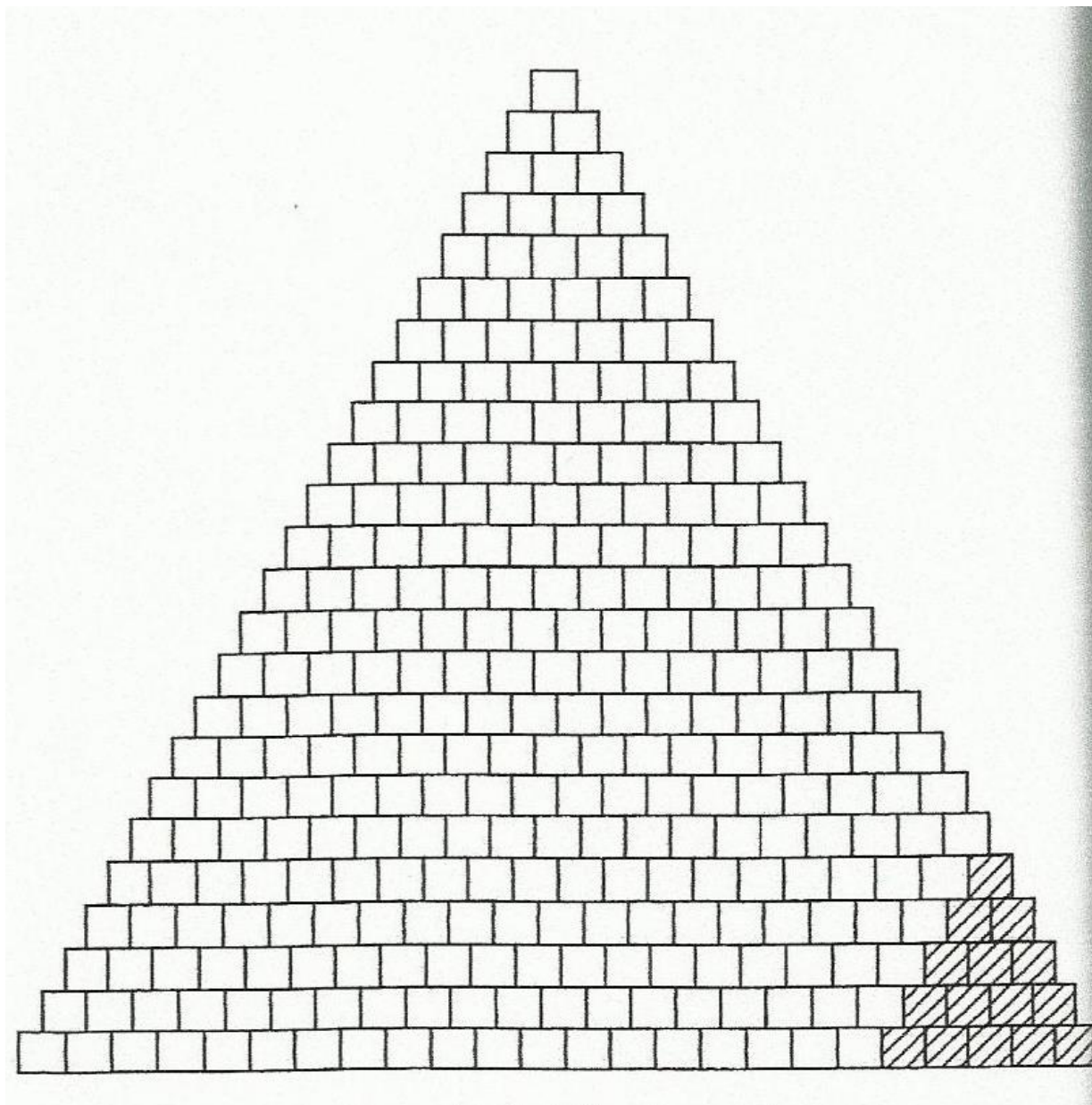
Knowing that ***“Man shall not live by bread alone, but by every word that  
proceedeth out of the mouth of God”*** Matthew 4:4, this writer hopes that  
readers will benefit from ***“the unleavened bread of sincerity and truth”***  
1 Corinthians 5:8 in the summary material that follows



***The Great Bible Robbery - “many...corrupt the word of God”***

**2 Corinthians 2:17**

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



**Figure 1 The Manuscript Pyramid<sup>154</sup>**

**Summary Notes on The Manuscript Pyramid<sup>155</sup>**

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

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

## The Manuscript Dichotomy – Two Lines of Bibles<sup>156</sup>

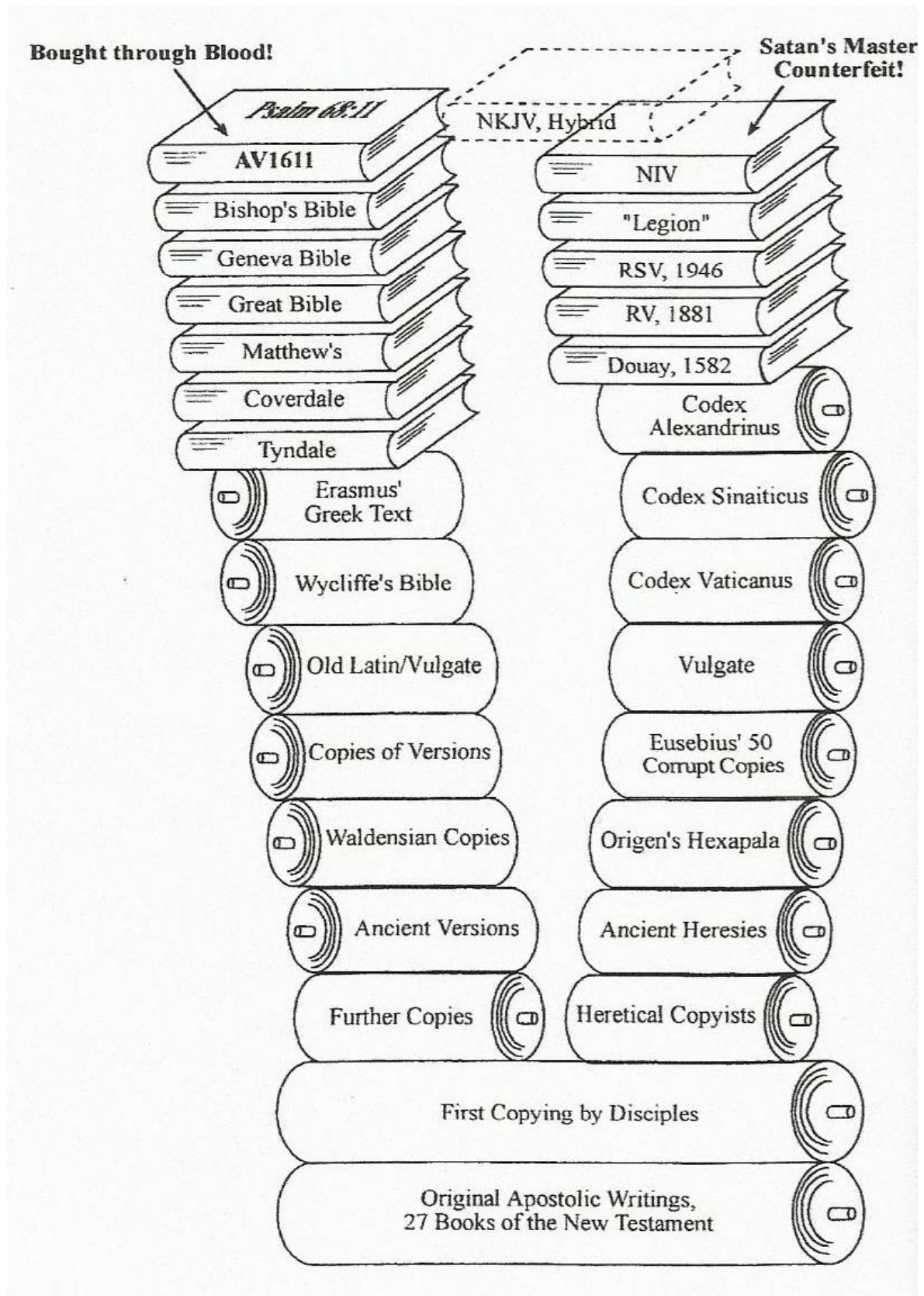


Figure 2a Manuscript Dichotomy in Outline

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



# The Manuscript Dichotomy – Two Lines of Bibles<sup>157</sup>, continued

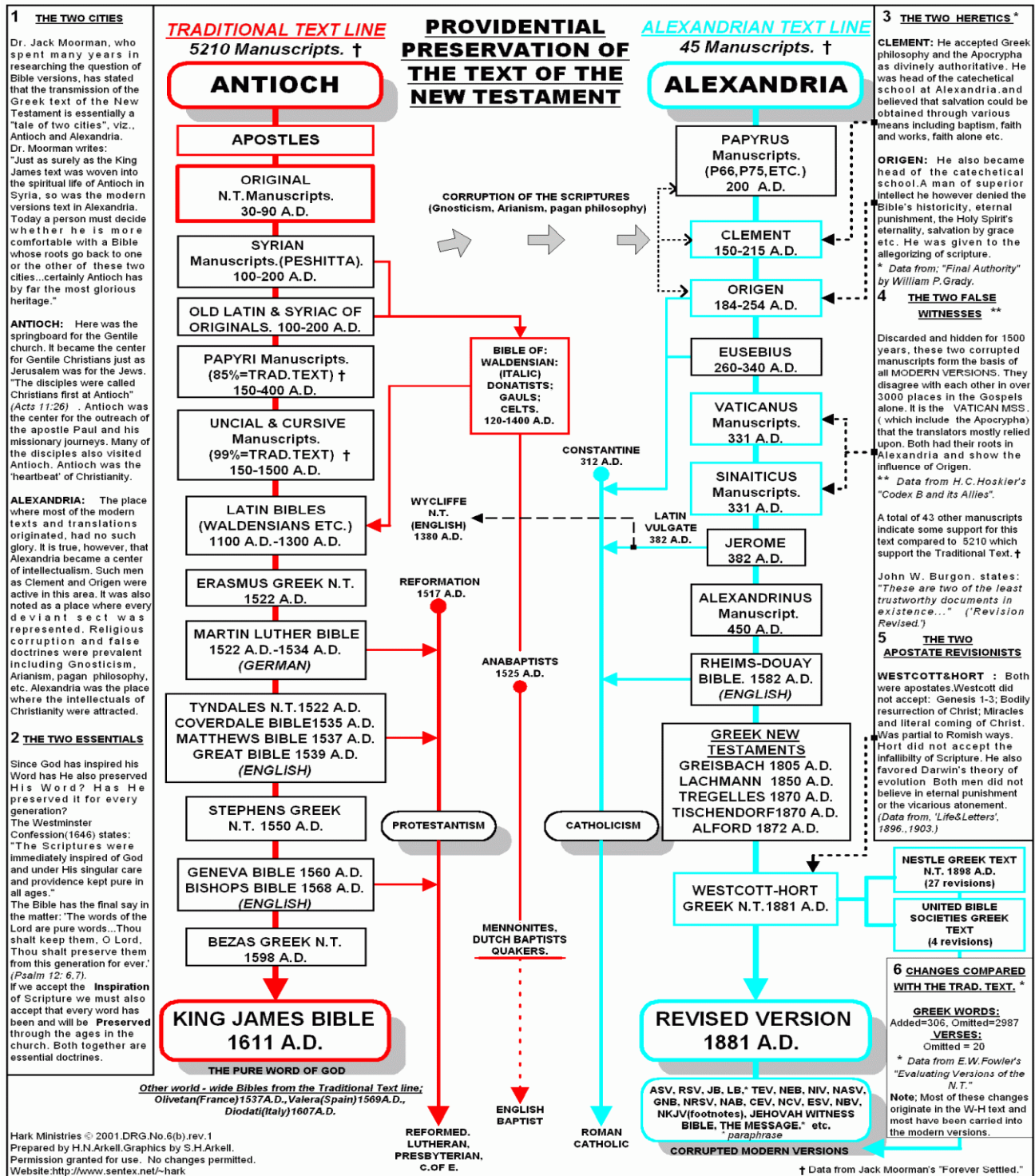


Figure 2b Manuscript Dichotomy in Detail

## TWO DISTINCT CENTRES:

**ANTIOCH** where "the disciples were called Christians first" Acts 11:26

**ALEXANDRIA** in EGYPT "the iron furnace" Deuteronomy 4:20

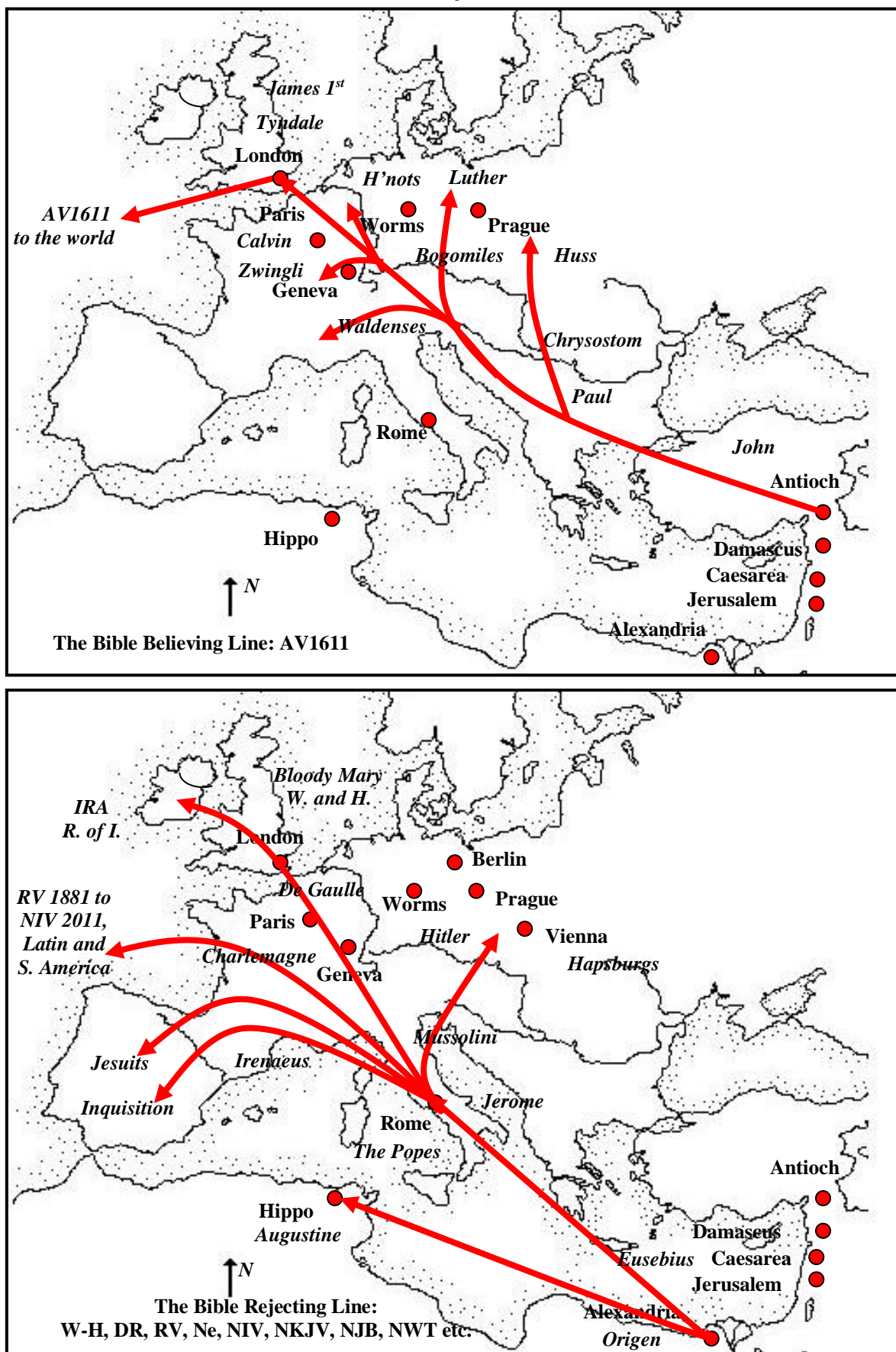
From: **TWO LINES OF BIBLE MANUSCRIPTS**

One line descended from God's initial revelation of His Word to His Apostles & Prophets

The other descended from Satan's Apostles

Their respective fruits yield **TWO LINES OF CHURCH HISTORY:**

## Two Lines of Church History – Antioch vs. Alexandria<sup>158</sup>

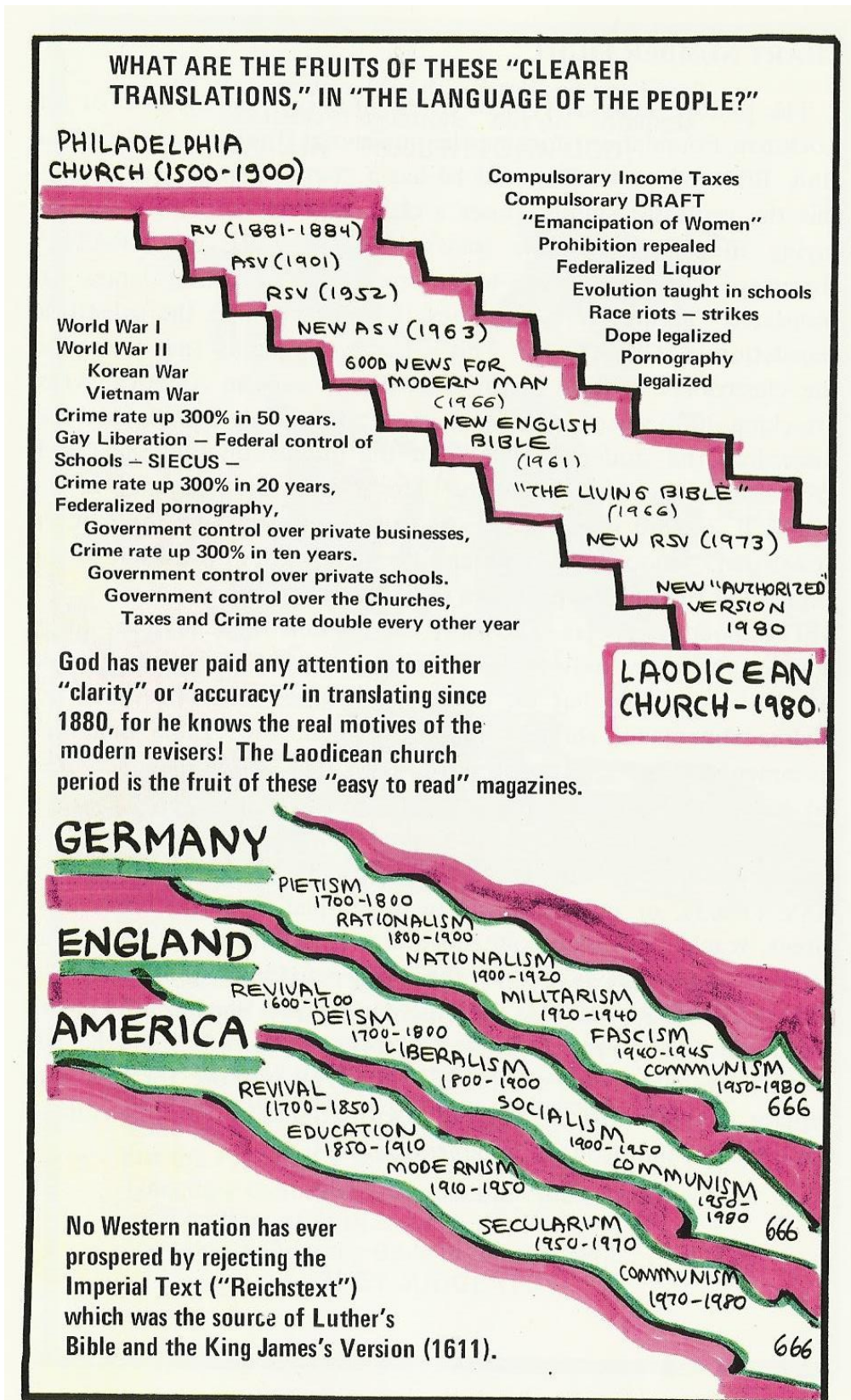


**Figure 3 Two Lines of Church History, Antioch vs. Alexandria**  
*"The time of reformation"* Hebrews 9:10 via the AV1611 Text  
*"Destruction and misery"* Romans 3:16 via Rome and Alexandria:



# A Flood of Apostasy and Revision<sup>159</sup>

Figure 4 A Flood of Apostasy and Revision



*"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit... Wherefore by their fruits ye shall know them" Matthew 7:17, 20. Enter the "evil fruit":*



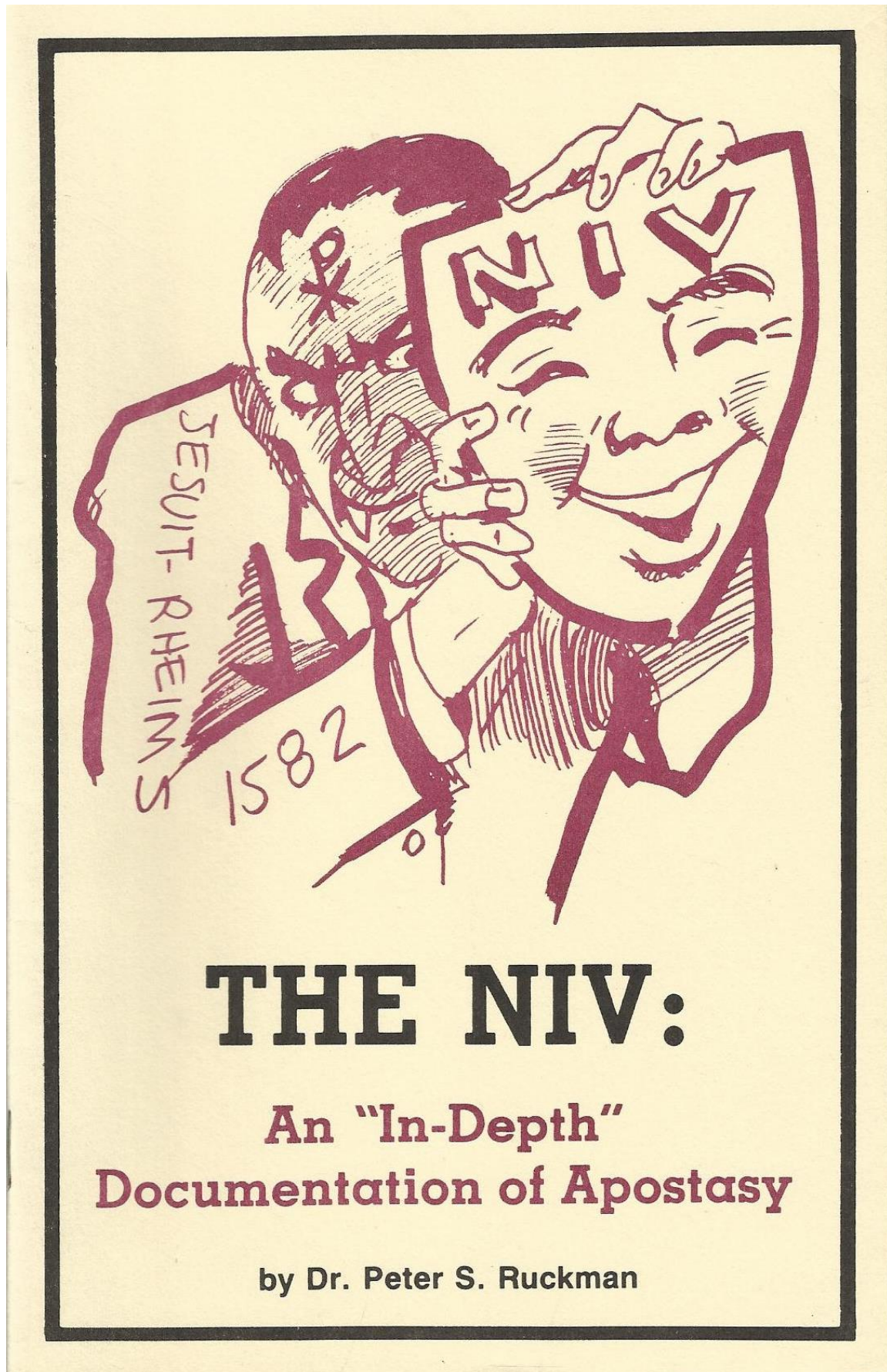
**The NIV – Unmasked<sup>160</sup>**

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



**Table 1**<sup>161, 162, 163</sup>**Comparison of the AV1611, 1582 JR, NJB, 1984 NIV, 2011 NIV**

JR = Jesuit Rheims New Testament  
 NJB = Catholic New Jerusalem Bible  
 NIV = New International Version

Verse	AV1611	1582 JR	NJB	1984/2011 NIV
Matt. 5:22	<b>without a cause</b>	OMIT	OMIT	OMIT
Matt. 5:44	<b>bless them that curse you</b>	OMIT	OMIT	OMIT
Matt. 6:13	<b>For thine is the Kingdom, and the power, and the glory, for ever</b>	OMIT	OMIT	OMIT
Matt. 20:7	<b>and whatsoever is right, that shall ye receive</b>	OMIT	OMIT	OMIT
Matt. 20:22	<b>and to be baptized with the baptism that I am baptized with?</b>	OMIT	OMIT	OMIT
Matt. 20:23	<b>and be baptized with the baptism that I am baptized with</b>	OMIT	OMIT	OMIT
Matt. 22:13	<b>and take him away</b>	OMIT	OMIT	OMIT
Matt. 23:8	<b>even Christ</b>	OMIT	OMIT	OMIT
Matt. 25:13	<b>wherein the Son of man cometh</b>	OMIT	OMIT	OMIT
Matt. 25:31	<b>holy</b>	OMIT	OMIT	OMIT
Matt. 26:3	<b>and the scribes</b>	OMIT	OMIT	OMIT
Matt. 26:42	<b>from me</b>	OMIT	OMIT	OMIT
Matt. 27:4	<b>the innocent blood</b>	just blood	innocent blood	innocent blood
Matt. 27:64	<b>by night</b>	OMIT	OMIT	OMIT
Mark 1:2	<b>the prophets</b>	Isaias the prophet	the prophet Isaiah	Isaiah the prophet
Mark 2:17	<b>to repentance</b>	OMIT	OMIT	OMIT
Mark 3:5	<b>as the other</b>	OMIT	OMIT	OMIT
Mark 6:11	<b>Verily I say unto you, It shall be more tolerable for Sodom and Go- morrha in the day of judgment, than for that city</b>	OMIT	OMIT	OMIT
Mark 6:36	<b>for they have nothing to eat</b>	OMIT	OMIT	OMIT
Mark 10:21	<b>take up the cross</b>	OMIT	OMIT	OMIT
Mark 11:10	<b>in the name of the Lord</b>	OMIT	OMIT	OMIT

Table 1, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV
Mark 12:4	and at him they cast stones	OMIT	OMIT	OMIT
Mark 13:6	Christ	he	he	he
Mark 13:8	and troubles	OMIT	OMIT	OMIT
Mark 13:11	neither do ye pre- meditate	OMIT	OMIT	OMIT
Mark 13:14	spoken of by Daniel the prophet	OMIT	OMIT	OMIT
Mark 14:19	and another said, Is it I?	OMIT	OMIT	OMIT
Mark 14:70	and thy speech agreeth thereto	OMIT	OMIT	OMIT
Luke 2:5	taxed	enrolled	registered	to register
Luke 2:14	peace, good will toward men	peace to men of good will	peace for those he favours	peace to men on whom his favor rests
Luke 2:33	Joseph	His father	The child's father	The child's father
Luke 2:40	in spirit	OMIT	OMIT	OMIT
Luke 2:43	they, Joseph and his mother	they, his parents	they, his parents	his parents, they
Luke 4:8	Get thee behind me, Satan	OMIT	OMIT	OMIT
Luke 8:48	be of good comfort	OMIT	OMIT	OMIT
Luke 8:54	And he put them all out	OMIT	OMIT	OMIT
Luke 9:54	even as Elias did	OMIT	OMIT	OMIT
Luke 10:11	unto you	OMIT	OMIT	OMIT
Luke 10:35	when he departed	OMIT	OMIT	OMIT
Luke 11:2	Our, which art in heaven, Thy will be done, as in heaven, so in earth	OMIT	OMIT	OMIT
Luke 11:4	but deliver us from evil	OMIT	OMIT	OMIT
Luke 11:44	scribes and Phari- sees, hypocrites!	OMIT	OMIT	OMIT
Luke 21:8	Christ	he	the one	he
Luke 23:23	and of the chief priests	OMIT	OMIT	OMIT
Luke 24:1	and certain others with them	OMIT	OMIT	OMIT
Luke 24:49	of Jerusalem	OMIT	OMIT	OMIT
John 1:51	Hereafter	OMIT	OMIT	OMIT
John 2:22	unto them	OMIT	OMIT	OMIT
John 4:42	the Christ	OMIT	OMIT	OMIT
John 5:16	and sought to slay him	OMIT	OMIT	OMIT

Table 1, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV
John 6:11	to the disciples, and the disciples	OMIT	OMIT	OMIT
John 6:22	whereinto his disciples were entered	OMIT	OMIT	OMIT
John 7:39	Holy	OMIT	OMIT	OMIT
John 8:28	my Father	the Father	the Father	the Father
John 8:29	the Father	he	He	he
John 8:59	going through the midst of them, and so passed by	OMIT	OMIT	OMIT
John 10:26	as I said unto you	OMIT	OMIT	OMIT
John 10:30	my Father	the Father	The Father	the Father
John 11:41	from the place where the dead was laid	OMIT	OMIT	OMIT
John 16:10	my Father	the father	the Father	the Father
John 17:12	in the world	OMIT	OMIT	OMIT
Acts 1:3	infallible proofs	arguments	demonstrations	convincing proofs
Acts 3:26	Jesus	OMIT	OMIT	OMIT
Acts 6:13	blasphemous	OMIT	OMIT	OMIT
Acts 7:30	of the Lord	OMIT	OMIT	OMIT
Acts 10:21	which were sent unto him from Cornelius	OMIT	OMIT	OMIT
Acts 10:30	I was fasting	OMIT	OMIT	OMIT
Acts 10:32	who, when he cometh, shall speak unto thee	OMIT	OMIT	OMIT
Acts 12:4	Easter	the Pasch	the Passover	the Passover
Acts 13:42	the Jews, the Gentiles	they, they	they, they	Paul and Barnabas, the people
Acts 15:24	saying, Ye must be circumcised, and keep the law	OMIT	OMIT	OMIT
Acts 16:7	the Spirit	the Spirit of Jesus	the Spirit of Jesus	the Spirit of Jesus
Acts 16:31	Christ	OMIT	OMIT	OMIT
Acts 17:26	blood	OMIT	OMIT	OMIT
Acts 21:8	that were of Paul's company	OMIT	OMIT	OMIT
Acts 21:25	that they observe no such thing	OMIT	OMIT	OMIT
Acts 22:9	and were afraid	OMIT	OMIT	OMIT
Acts 22:20	unto his death	OMIT	OMIT	OMIT
Acts 23:9	let us not fight against God	OMIT	OMIT	OMIT

Table 1, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV
Acts 23:30	<b>the Jews laid wait</b>	ambushments that they had prepared	there was a conspiracy	a plot to be carried out
Acts 24:15	<b>of the dead</b>	OMIT	OMIT	OMIT
Acts 24:26	<b>that he might loose him</b>	OMIT	OMIT	OMIT
Acts 25:16	<b>to die, laid against him</b>	OMIT	OMIT	OMIT
Acts 26:30	<b>when he had thus spoken</b>	OMIT	OMIT	OMIT
Acts 28:16	<b>the centurion delivered the prisoners to the captain of the guard: but</b>	OMIT	OMIT	OMIT
Romans 1:16	<b>of Christ</b>	OMIT	OMIT	OMIT
Romans 1:18	<b>hold the truth</b>	detain the verity	hold back the truth	suppress the truth
Romans 8:1	<b>but after the Spirit</b>	OMIT	OMIT	OMIT
Romans 10:17	<b>word of God</b>	word of Christ	word of Christ	word of Christ
Romans 11:6	<b>But if it be of works, then is it no more grace: otherwise work is no more work</b>	OMIT	OMIT	OMIT
Romans 14:6	<b>and he that regardeth not the day, to the Lord he doth not regard it</b>	OMIT	OMIT	OMIT
Romans 15:29	<b>of the gospel</b>	OMIT	OMIT	OMIT
Romans 16:20	<b>Amen</b>	OMIT	OMIT	OMIT
1 Cor. 1:21	<b>the foolishness of preaching</b>	the foolishness of the preaching	the folly of the gospel	the foolishness of what was preached
1 Cor. 2:13	<b>Holy</b>	OMIT	OMIT	OMIT
1 Cor. 5:7	<b>for us</b>	OMIT	OMIT	OMIT
1 Cor. 6:20	<b>and in your spirit, which are God's</b>	OMIT	OMIT	OMIT
1 Cor. 7:5	<b>fasting and</b>	OMIT	OMIT	OMIT
1 Cor. 10:28	<b>for the earth is the Lord's, and the fulness thereof</b>	OMIT	OMIT	OMIT
1 Cor. 11:24	<b>is broken for you</b>	shall be delivered for you	is for you	is for you
1 Cor. 12:3	<b>Jesus is the Lord</b>	Our Lord Jesus	Jesus is Lord	Jesus is Lord
1 Cor. 15:47	<b>the Lord</b>	OMIT	OMIT	OMIT
2 Cor. 4:10	<b>the Lord</b>	OMIT	OMIT	OMIT
2 Cor. 5:18	<b>Jesus</b>	OMIT	OMIT	OMIT
Gal. 3:17	<b>in Christ</b>	OMIT	OMIT	OMIT

Table 1, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV
Eph. 3:9	by Jesus Christ	OMIT	OMIT	OMIT
Phil. 3:21	vile body	body of our humility	wretched body	lowly bodies
Phil. 4:13	Christ	him	the One	him
1 Tim. 3:16	God was manifest	which was manifested	He was made visible	He appeared
1 Tim. 4:12	in spirit	OMIT	OMIT	OMIT
1 Tim. 6:5	from such withdraw thyself	OMIT	OMIT	OMIT
1 Tim. 6:20	science	knowledge	knowledge	knowledge
2 Tim. 2:15	rightly dividing the word of truth	rightly handling the word of truth	who keeps the message of truth on a straight path	who correctly handles the word of truth
2 Tim. 4:1	the Lord	OMIT	OMIT	OMIT
Heb. 3:1	Christ	OMIT	OMIT	OMIT
Heb. 7:21	after the order of Melchisedec	OMIT	OMIT	OMIT
Heb. 11:11	and was delivered of a child	OMIT	OMIT	OMIT
Heb. 11:13	and were persuaded of them	OMIT	OMIT	OMIT
Heb. 12:20	or thrust through with a dart	OMIT	OMIT	OMIT
James 5:16	faults	sins	sins	sins
1 Peter 1:22	through the Spirit, pure	OMIT	OMIT	OMIT
1 Peter 2:2	desire the sincere milk of the word, that ye may grow thereby	Reasonable milk without guile desire ye, that in it you may grow up into salvation	all your longing should be for milk - the unadulterated spiritual milk - which will help you to grow up to salvation	crave pure spiritual milk, so that by it you may grow up in your salvation
1 Peter 4:1	for us	OMIT	OMIT	OMIT
1 Peter 4:14	on their part he is evil spoken of, but on your part he is glorified	OMIT	OMIT	OMIT
2 Peter 2:17	for ever	OMIT	OMIT	OMIT
1 John 2:7	from the beginning, 2 <sup>nd</sup>	OMIT	OMIT	OMIT
1 John 4:3	Christ is come in the flesh	OMIT	OMIT	OMIT
1 John 5:13	and that ye may believe on the name of the Son of God	OMIT	OMIT	OMIT
2 John 3	the Lord	OMIT	OMIT	OMIT



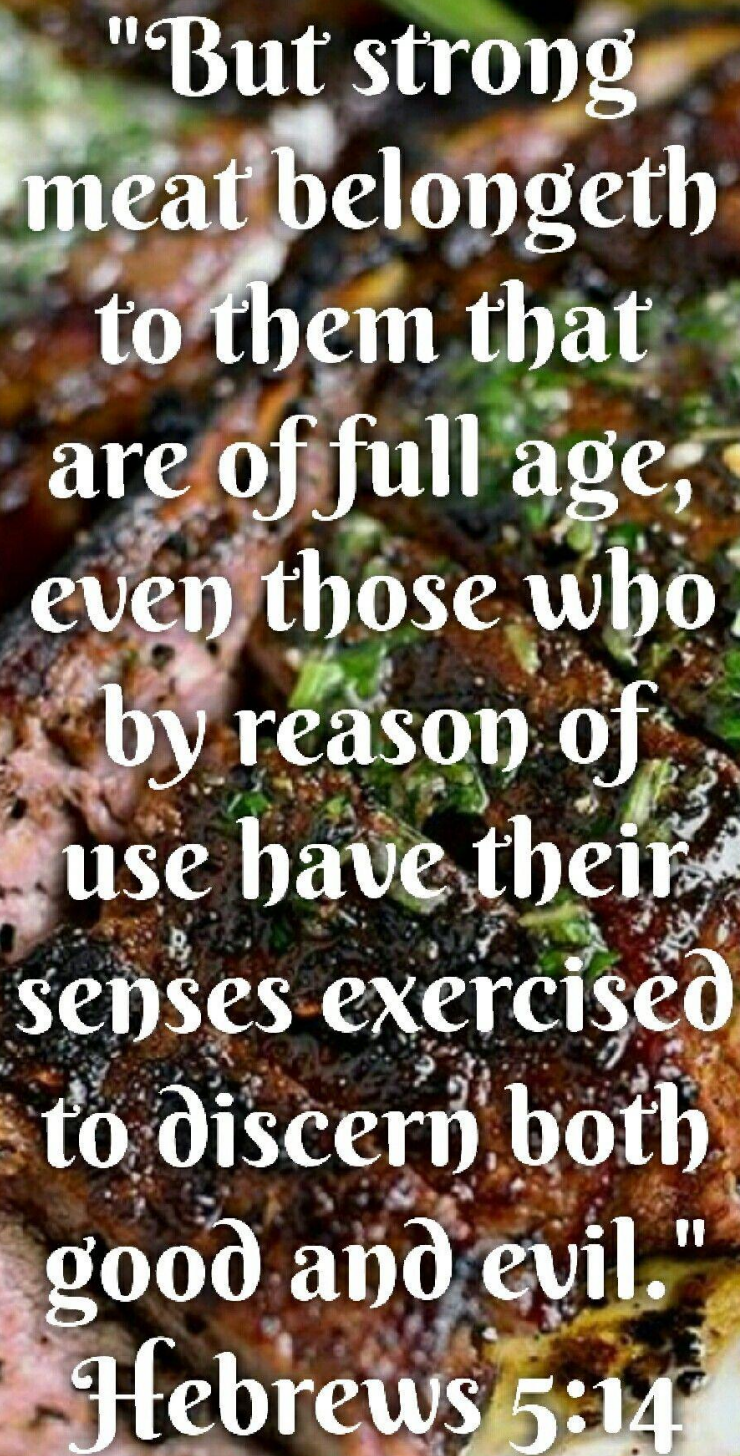
Table 1, Continued

Verse	AV1611	1582 JR	NJB	1984/2011 NIV
Rev. 1:9	Christ, 2 <sup>nd</sup>	OMIT	OMIT	OMIT
Rev. 1:11	I am Alpha and Omega, the first and the last	OMIT	OMIT	OMIT
Rev. 2:13	thy works, and	OMIT	OMIT	OMIT
Rev. 2:15	which thing I hate	OMIT	OMIT	OMIT
Rev. 8:13	angel	eagle	eagle	eagle
Rev. 11:1	the angel stood, saying	it was said to me	I was told	I...was told
Rev. 12:12	the inhabitants of	OMIT	OMIT	OMIT
Rev. 15:2	and over his mark	OMIT	OMIT	OMIT
Rev. 19:1	the Lord	OMIT	OMIT	OMIT
Rev. 21:24	of them which are saved	OMIT	OMIT	OMIT
Rev. 22:1	pure	OMIT	OMIT	OMIT
Rev. 22:14	do his commandments	wash their stoles	washed their robes	wash their robes

### Conclusions from Table 1

1. **Table 1** lists 141 New Testament readings where the 1984 and 2011 NIVs agree with the 1582 Jesuit Rheims New Testament and the NJB *against* the AV1611.
2. The ‘evangelical’ NIV is a *Catholic* bible in its departures from the 1611 Holy Bible. The NJB omits 15 entire verses in the New Testament; Matthew 17:21, 18:11, 23:14, Mark 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, Acts 8:37, 15:34, 24:7 (slyly borrowing the words “*I know that you have administered justice over this nation for many years, and I can therefore speak with confidence in my defence*” from Acts 24:10 to make up the gap), 28:29, Romans 16:24, 1 John 5:7. The NIV omits all 15 verses and Mark 7:16, John 5:4, out-doing Rome!
3. The NIV is also a *Watchtower* bible. It matches the NWT (New World Translation, from Catholic mss.) in *all* 141 departures from the AV1611 and in omitting the 17 verses listed above. The NIV agrees with modern Catholic bibles, JB, NJB, NWT, in many more departures from the AV1611 than those of **Table 1**<sup>164</sup> like the NKJV footnotes and often its text.
4. The NIV is the last apostate crop of “*evil fruit*” from the corrupt Alexandrian/papal tree, Matthew 7:17. Note that the 1984 NIV was updated to the 2011 NIV<sup>165</sup>, which also replaces the 2005 TNIV, with changes in 12435 verses or 40% of the NIV text (18666 (!) verses or 60% of the NIV’s 31101\* verses were unaltered). Yet no *important* changes away from the *Catholic* text were made. As Solomon warns “*A false balance is abomination to the LORD...*” Proverbs 11:1. \*The AV1611 contains 31102 verses<sup>166</sup>. Since the NIV omits 17 New Testament verses, see point 2, the discrepancy may lie in the verse numbering systems.
5. If it is thought that **Table 1** lists but a small part of the New Testament and may be disregarded, these scriptures say otherwise. “*Be admonished*” Ecclesiastes 4:13, therefore.  
“*Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour*” Ecclesiastes 10:1.  
“*Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes*” Song of Solomon 2:15.  
“*A little leaven leaveneth the whole lump*” Galatians 5:9.  
“*For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*” James 2:10.  
“*Choose you this day whom ye will serve*” Joshua 24:15, therefore, “*the Word of Life*” 1 John 1:1 or the God-robbers, the “*many, which corrupt the word of God*” 2 Corinthians 2:17.

Finally:<sup>167</sup>



"But strong  
meat belongeth  
to 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



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