

The 1611 Holy Bible versus Lying Jacob Prasch

See **Notes on Summary Table** for Jacob Prasch's denial of mss. and modern version corruption

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions

From *Early Manuscripts and The Authorized Version* by J. A. Moorman

AV1611s refer to the 1611, 2011+ AV1611s

NIVs, NASVs, NKJV refer to the 1984, 2011 NIVs, 1977, 1995 NASVs, 1982 NKJV

Corrupt Versions are the NIVs, NASVs, NKJV f.ns. footnotes unless otherwise stated

For brevity only the best-known manuscripts are cited for support of the NIVs, NASVs, NKJV f.ns.:

Codices Aleph Sinaiticus and B Vaticanus, 4th century, A Alexandrinus, 5th century

Papyri fragments, designated as P46 etc., are cited where extant and in support of Aleph, A, B

Others denotes corruption in sources usually supporting AV1611s e.g. majority mss. or Old Latin

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
Mark 16:9-20	<i>Now when Jesus was risen early the first day of the week...</i>	NIVs, NASVs f.ns. dispute	Aleph, B	<i>Deity of Christ/Godhead by cutting out witness to Jesus' resurrection, Romans 1:4</i>
Luke 2:22	<i><u>her</u> purification</i>	<i>their purification</i> No NKJV f.n.	Aleph, A, B, <i>Others</i>	<i>Deity of Christ/Godhead by insinuating that Jesus' birth was that of a mere mortal male child, Leviticus 12</i>
Luke 2:33	<i><u>Joseph</u> and his mother</i>	<i>the child's father and mother</i>	Aleph, B	<i>Deity of Christ/Godhead via attacking Jesus' virgin birth, Matthew 1:23</i>
Luke 2:43	<i><u>Joseph</u> and his mother</i>	<i>his parents</i>	Aleph, B	<i>Deity of Christ/Godhead via attacking Jesus' virgin birth</i>
Luke 9:56	<i>For the Son of man is not come to destroy men's lives, but to save them</i>	NIVs OMIT NASVs, NKJV f.n. dispute	P45, 75, Aleph, A, B, <i>Others</i>	<i>Salvation by grace through faith by denial of Jesus' mission</i>
Luke 23:42	<i>Jesus, <u>Lord</u>, remember me</i>	<i>Jesus, OMIT remember me</i>	P75, Aleph, B	<i>Deity of Christ/Godhead and Salvation by grace through faith by denial of "a Savior... Christ the Lord" Luke 2:11 with Isaiah 43:11</i>

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
John 3:13	<i>the Son of man <u>which is in heaven</u></i>	<i>the Son of Man</i> OMIT	P66, 75, Aleph, B	<i>Deity of Christ/Godhead</i> by denial of the Lord's omnipresence, Ephesians 4:9-10
John 3:15	<i>should not perish</i>	OMIT	P36, 66, 75, Aleph, B	<i>Salvation by grace through faith</i> by cutting out the result of rejecting the Lord Jesus Christ
John 4:42	<i>the <u>Christ</u></i>	NIVs <i>this man</i> NASVs <i>this <u>One</u></i> NKJV f.n. omits <i>Christ</i>	P66, 75, Aleph, B	<i>Salvation by grace through faith</i> by replacing Jesus Christ, Saviour with an unidentified man or neuter One as Savior
John 6:47	<i>believeth <u>on me</u></i>	<i>believes</i> OMIT	P66, Aleph, B	<i>Salvation by grace through faith</i> by cutting out that salvation is by belief only on <i>Jesus Christ</i> , Acts 4:12
John 6:65	<i><u>my Father</u></i>	<i>the Father</i> No NKJV f.n.	P66, Aleph, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</u> " John 5:18
John 6:69	<i><u>that Christ, the Son of the living God</u></i>	<i>The Holy One of God</i>	P75, Aleph, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</u> " John 5:18
John 8:28	<i><u>my Father</u></i>	<i>the Father</i> No NKJV f.n.	P66, 75, Aleph, B, Others	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</u> " John 5:18

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
John 8:29	<i>the Father</i>	<i>He</i> No NKJV f.n.	P66, 75, Aleph, B, <i>Others</i>	<i>Deity of Christ/Godhead</i> by denying that Jesus' testimony of " <u><i>the Father which sent me</i></u> " John 12:49
John 8:38	<u><i>my Father</i></u>	<u><i>the Father's</i></u> No NKJV f.n.	P66, 75, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u><i>God was his Father</i></u> " John 5:18
John 8:59	<i>going through the midst of them, and so passed by</i>	OMIT	P66, 75, Aleph, B, <i>Others</i>	<i>Deity of Christ/Godhead</i> by denying Jesus' omnipotence for laying down His own life, John 10:17-18
John 9:35	<i>Dost thou believe on the Son of <u>God</u>?</i>	<i>Do you believe in the Son of <u>Man</u>?</i>	P66, 75, Aleph, B	<i>Deity of Christ/Godhead and Salvation by grace through faith</i> by denial of belief in Christ the risen Son of God for salvation, John 3:16-18, 20:31, Romans 1:4, 10:9-10
John 10:32	<u><i>my Father</i></u>	<u><i>the Father</i></u> No NKJV f.n.	P45, Aleph, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u><i>God was his Father</i></u> " John 5:18
John 14:28	<u><i>my Father</i></u>	<u><i>the Father</i></u> No NKJV f.n.	Aleph, A, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u><i>God was his Father</i></u> " John 5:18

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
John 16:10	<i><u>my</u> Father</i>	<i>the Father</i> No NKJV f.n.	Aleph, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</u> " John 5:18
John 16:16	<i>because I go to the Father</i>	OMIT No NKJV f.n.	P5, 66, Aleph, B	<i>Deity of Christ/Godhead</i> by denying that Jesus' testimony of " <u>the Father which sent me</u> " John 12:49
John 20:17	<i><u>my</u> Father</i>	<i>the Father</i> No NKJV f.n.	Aleph, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</u> " John 5:18
Acts 2:30	<i>according to the flesh, he would raise up Christ</i>	OMIT	Aleph, A, B	<i>Deity of Christ/Godhead</i> by denying Jesus' fulfilment of Isaiah 9:6, 7
Acts 3:26	<i>his Son <u>Jesus</u></i>	NIVs, NASVs <i>h(H)is servant</i> OMIT No NKJV f.n.	Aleph, B, <i>Others</i>	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</u> " John 5:18
Acts 8:37	<i>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</i>	NIVs OMIT NASVs, NKJV f.n. dispute	P45, 74, Aleph, A, B, <i>Others</i>	<i>Deity of Christ/Godhead and Salvation by grace through faith</i> by denial of belief in Christ the risen Son of God for salvation, John 3:16-18, 20:31, Romans 1:4, 10:9-10

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
Acts 15:11	<i>Christ</i>	OMIT	Aleph, A, B, Others	<i>Salvation by grace through faith</i> by omitting the key name given for salvation, Acts 4:12
Acts 16:31	<i>Christ</i>	OMIT No NKJV f.n.	P74, Aleph, A, B	<i>Salvation by grace through faith</i> by omitting the key name given for salvation, Acts 4:12
Acts 19:4	<i>Christ</i>	OMIT No NKJV f.n.	P38, 74, Aleph, A, B	<i>Salvation by grace through faith</i> by omitting the key name given for salvation, Acts 4:12
Romans 1:16	<i>of Christ</i>	OMIT	P26, Aleph, A, B, Others	<i>Salvation by grace through faith</i> by omitting the key name given for salvation, Acts 4:12
Romans 11:6	<i>But if it be of works, then is it no more grace: otherwise work is no more work</i>	OMIT	P46, Aleph, A, Others	<i>Salvation by grace through faith</i> by omitting emphasis that salvation in Christ is <i>not</i> by works, Ephesians 2:8-9.
Romans 14:10	<i>the judgment seat <u>of Christ</u></i>	NIVs <i>God's judgment seat</i> NASVs, NKJV f.n. <i>the judgment seat of God</i>	Aleph, A, B, Others	<i>Deity of Christ/Godhead</i> by hiding the witness that Christ is God, Romans 14:10, 11, 12
1 Corinthians 9:18	<i>the gospel <u>of Christ</u></i>	<i>the gospel</i> OMIT	P46, Aleph, A, B	<i>Salvation by grace through faith</i> by omitting the key name given for salvation, Acts 4:12

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
1 Corinthians 11:24	<i>broken</i>	OMIT	P46, Aleph, A, B	<i>Salvation by grace through faith</i> by omitting how <u>“the precious blood of Christ”</u> 1 Peter 1:18-19 was shed for redemption
1 Corinthians 15:47	<i>the Lord</i>	OMIT	Aleph, B, Others	<i>Deity of Christ/Godhead</i> by breaking the cross references to <u>“God is in heaven”</u> Ecclesiastes 5:2 and <u>“The LORD, he is the God; the LORD, he is the God”</u> 1 Kings 18:39
2 Corinthians 4:14	<i><u>by Jesus</u></i>	<i>with Jesus</i> also in the NKJV text	P46, Aleph, B, Others	<i>Deity of Christ/Godhead</i> by denying that Jesus has the same life-giving power as God the Father has, John 1:3, 4, 5:21
Galatians 3:17	<i>in Christ</i>	OMIT	P46, Aleph, A, B	<i>Deity of Christ/Godhead</i> by denying the pre-incarnate existence of the Lord Jesus Christ, John 1:1-3, Ephesians 1:4
Ephesians 3:9	<i>by Jesus Christ</i>	OMIT	P46, Aleph, A, B, Others	<i>Deity of Christ/Godhead</i> by denying that Jesus is <i>the God</i> Who is <i>the Creator</i> , John 1:1-3

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
Ephesians 3:14	<i>of our Lord Jesus Christ</i>	OMIT	P46, Aleph, A, B	<i>Deity of Christ/Godhead</i> by cutting out the oneness between the First and Second Persons of the Godhead, 1 John 5:7
Colossians 1:2	<i>and the Lord Jesus Christ</i>	OMIT	B, Others	<i>Deity of Christ/Godhead</i> by denying that grace and peace are from <i>one</i> God here referred to in <i>two</i> Persons, Father and Son
Colossians 1:14	<i>through his blood</i>	OMIT	Aleph, A, B, Others	<i>Deity of Christ/Godhead and Salvation by grace through faith</i> by God's blood for redemption, Acts 20:28, 1 Peter 1:18-19
1 Thessalonians 1:1	<i>from God our Father, and the Lord Jesus Christ</i>	OMIT	B, Others	<i>Deity of Christ/Godhead</i> by denying that grace and peace are from <i>one</i> God here referred to in <i>two</i> Persons, Father and Son
2 Thessalonians 1:8	<i>the gospel of our Lord Jesus <u>Christ</u></i>	OMIT No NKJV f.n.	B	<i>Salvation by grace through faith</i> by omitting the key name given for salvation, Acts 4:12

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
1 Timothy 3:16	<i>God was manifest in the flesh</i>	NIVs <i>He appeared in a body/the flesh</i> NASVs <i>He who was revealed in the flesh</i> NKJV f.n. <i>Who</i> instead of <i>God</i> .	Aleph, <i>Others</i> . A first read $\overline{\Theta C}$ <i>Theos, God</i> , abbreviated. Over time the horizontal strokes faded, leaving OC. OC means <i>Who</i> , which makes no sense i.e. $\overline{\Theta C}$ <i>God</i> is correct.	<i>Deity of Christ/Godhead</i> by denying that <u>“the Word was God...And the Word became flesh”</u> John 1:1, 14 by substituting an anonymous <i>He</i> , a made-up reading!
Hebrews 1:3	<i>by himself</i>	OMIT	Aleph, A, B, <i>Others</i>	<i>Salvation by grace through faith</i> by omitting the fact that <u>“Christ died for our sins”</u> 1Corinthians 15:3
Hebrews 10:30	<i>saith the Lord</i>	OMIT	P13, 46, Aleph, <i>Others</i>	<i>Deity of Christ/Godhead</i> by obscuring identification of Christ with Jehovah God, Deuteronomy 32:35, 36 and breaking the cross references to Luke 18:7, 8, 2 Thessalonians 1:7, 8
1 John 1:7	<i>Christ</i>	OMIT No NKJV f.n.	Aleph, B	<i>Salvation by grace through faith</i> by omitting the key name given for individual redemption, 1 Peter 1:18-19
1 John 4:3	<i>Christ is come in the flesh</i>	OMIT	A, B, <i>Others</i>	<i>Deity of Christ/Godhead</i> by omitting the Lord’s incarnation and thereby breaking the cross references to John 1:1, 14, 1 Timothy 3:16

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
1 John 5:7-8	<i>in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth</i>	OMIT	Aleph, A, B, Many Others	<i>Deity of Christ/Godhead</i> by omitting the three Persons of the Godhead, Acts 17:29, Romans 1:20, Colossians 1:13 and breaking the cross references to John 1:1, 14. Cutting out the words also makes a <i>grammatical error</i> in 'the Greek'
1 John 5:13	<i>and that ye may believe on the name of the Son of God</i>	OMIT	Aleph, A, B	<i>Salvation by grace through faith</i> by cutting out John's definitive statement on how to <i>get saved</i> , John 1:12, 3:16, 20:31, Acts 4:12
Revelation 1:11	<i>I am Alpha and Omega, the first and the last</i>	OMIT	Aleph, A	<i>Deity of Christ/Godhead</i> by breaking the identification of the Lord Jesus Christ with Jehovah God of the Old Testament, Isaiah 41:4, 44:6, 46:9, 10, 48:12
Revelation 5:14	<i>him that liveth for ever and ever</i>	OMIT	Aleph, A, Others	<i>Deity of Christ/Godhead</i> by cutting out worship of the Lord Jesus Christ Who is " <u><i>the Lamb for ever and ever</i></u> " Revelation 5:13

Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions, Continued

Verse	AV1611s	Corrupt Versions	Corrupt Manuscripts for Corrupt Versions	Doctrines Attacked by Corrupt Versions and Manuscripts
Revelation 20:12	<i>God</i>	<i>the throne</i>	Aleph, A, Others	<i>Deity of Christ/Godhead</i> by breaking the cross reference to John 5:22 “ <i>For the Father judgeth no man, but hath committed all judgment unto the Son</i> ”

Notes on Summary Table

1. Jacob Prasch of Moriel Ministries stated that **The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D., do not deprecate the deity of Christ, the Trinity, or salvation by grace through faith and Modern translations, such as the NIV and NASB, are not “corrupt” but instead trustworthy and useful translations of the Word of God.**
See: moriel.org/MorielArchive/index.php/discernment/ruckmanism/is-your-modern-translation-corrupt-2. The **Summary Table** has shown that Jacob Prasch has lied twice:
2. The table shows 52 passages of scripture, consisting of 64 New Testament verses, where the old manuscripts such as Aleph, B and the ancient papyri have corrupted scriptures that bear witness to major doctrines such the Deity of Christ, the Godhead and salvation by grace through faith in the Lord Jesus Christ. An attack on the Deity of Christ is also an attack on the Godhead.
3. These corruptions have been perpetuated in modern versions derived from the old manuscripts and the ancient papyri, such as the NIVs, NASVs and the NKJV f.n.s. that according to the Preface to the NKJV p vii are for the benefit (!) of those that follow modern versions such as the NIVs, NASVs. They must be. Those notes are clearly not for the benefit of any Bible believer ***“that is poor and of a contrite spirit, and trembleth at my word”*** Isaiah 66:2.
4. The passages corrupted by the old manuscripts and the ancient papyri that the table lists are Mark 16:9-20, Luke 2:22*, 33, 43, 9:56*, 23:42, John 3:13, 15, 4:42, 6:47, 65, 69, 8:28*, 29*, 38, 59*, 9:35, 10:32, 14:28, 16:10, 16, 20:17, Acts 2:30, 3:26*, 8:37*, 15:11*, 16:31, 19:4, Romans 1:16*, 11:6*, 14:10*, 1 Corinthians 9:18, 11:24, 15:47*, 2 Corinthians 4:14*, Galatians 3:17, Ephesians 3:9*, 14, Colossians 1:2*, 14*, 1 Thessalonians 1:1*, 2 Thessalonians 1:8, 1 Timothy 3:16*, Hebrews 1:3*, 10:30*, 1 John 1:7, 4:3*, 1 John 5:7-8*, 13, Revelation 1:11, 5:14*, 20:12*. Note again that the asterisks * denote passages with corruption in sources usually supporting AV1611s e.g. the majority of extant manuscripts in Acts 8:37, 1 John 5:7 etc., various copies of the extant Old Latin manuscripts in Romans 1:16, 1 Timothy 3:16 etc.
5. The passages with asterisks * are 24 in number i.e. almost half of the total, showing how ***“the work of them that turn aside”*** Psalm 101:3, ***“many, which corrupt the word of God”*** 2 Corinthians 2:17, spread far and wide ***“And their word will eat as doth a canker”*** 2 Timothy 2:17, even to the present day with the likes of lying Jacob Prasch, a fool that ***“hath no delight in understanding...and intermeddleth with all wisdom”*** Proverbs 18:1-2.
6. The Lord has however preserved His words, Psalm 12:6, as the table shows, in the 1611 Holy Bible. See *The Hidden History of The English Scriptures* by Gail Ripplinger.
7. Moreover, the Lord had Jacob Prasch and his ilk pegged a long time ago: ***“...behold, ye have sinned against the LORD: and be sure your sin will find you out”*** Numbers 32:23.

The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings

Extracted from www.timefortruth.co.uk/why-av-only/ *The KJB Story 1611-2011 Abridged Appendix* p 38 with inserts in blue text and braces [], no other format changes have been made. **Table A2** shows that Jacob Prasch has lied about the Old Testament sources for the modern versions. See:

moriel.org/MorielArchive/index.php/discernment/ruckmanism/is-your-modern-translation-corrupt-2

The claim that modern Bible translations such as the New International Version, NIV, the New American Standard Bible, NASB, and the New Revised Standard Version, NRSV are based upon “corrupt” editions of the Greek and Hebrew texts is a common argument of King James Only advocates... See **The AV1611 versus Jesuits etc.** where Jacob Prasch’s falsehoods about Greek and Hebrew texts are addressed with New Testament examples. The **Table A2** extract follows.

Corrupt Old Testament Sources

The critics of the 1611 Holy Bible [e.g. Jacob Prasch] ignore the fact that the sources for the NKJV Old Testament are the corrupt Leningrad Codex/Biblia Hebraica and other erroneous documents e.g. the Greek LXX Septuagint, not the traditional Ben Chayyim Hebrew Text of the KJB [*Defending The King James Bible*, pp 27ff, *NKJV Preface*, p vi, *Which Bible is God’s Word?*, p 31]. Table A2 lists examples of NKJV/NIV* Old Testament errors [*The New King James Version, A Critique* by Malcolm H. Watts, www.trinitarianbiblesociety.org/site/articles/a123.pdf]. *1984, 2011 NIVs

Table A2
AV1611 Received Text versus NKJV/NIV Old Testament Errors

Verse	AV1611	NKJV/NIV [] 2011 NIV Change
Leviticus 19:16	<i>blood</i>	<i>life</i>
1 Samuel 25:8	<i>a <u>good</u> day</i>	<i>a <u>feast</u> day/a <u>festive</u> time</i>
1 Chronicles 6:28	<i>Vashni</i>	<i>Joel</i>
Psalms 4:4	<i><u>Stand in awe</u>, and sin not</i>	<i><u>Be angry</u> and do not sin/<u>In your anger</u> [<u>tremble</u>] do not sin</i>
Psalms 30:4	<i>his <u>holiness</u></i>	<i>His <u>holy name</u></i>
Psalms 43:1	<i><u>Judge</u> me, O God</i>	<i><u>Vindicate</u> me, O God</i>
Psalms 45:13	<i>The king’s daughter is all glorious <u>within</u></i>	<i>The royal daughter is all glorious <u>within the palace</u>/All glorious is the princess <u>within her chamber</u></i>
Psalms 113:7	<i><u>dunghill</u></i>	<i>ash heap</i>
Ecclesiastes 12:11	<i><u>masters of assemblies</u></i>	<i>words of scholars/their collected sayings</i>
Isaiah 1:27	<i><u>converts</u></i>	<i>penitents/penitent ones</i>
Isaiah 7:16	<i><u>abhorrest</u></i>	<i>dread</i>
Jeremiah 1:17	<i><u>gird up thy loins</u></i>	<i>prepare yourself/Get yourself ready</i>
Lamentations 5:10	<i><u>black</u></i>	<i>hot</i>
Ezekiel 5:17	<i><u>evil</u> beasts</i>	<i><u>wild</u> beasts</i>
Ezekiel 9:10	<i>I will recompense their <u>way</u></i>	<i>I will recompense their <u>deeds</u>/I will bring down on their own heads what they have <u>done</u></i>
Ezekiel 9:11	<i>reported <u>the matter</u></i>	<i>reported <u>back</u>/brought <u>back</u> word</i>
Ezekiel 16:46	<i><u>left hand</u>...<u>right hand</u></i>	<i>the north...the south</i>
Obadiah 12	<i>the day that he became <u>a stranger</u></i>	<i>the day of <u>his captivity</u>/the day of his <u>misfortune</u></i>

By inspection, Table A2 lists 18 Old Testament verses where the NKJV is in error, along with the NIV that the NKJV supporters reject as an inferior translation. **More examples follow.**

The 1611 Holy Bible versus Modern Corruptions from Corrupt Hebrew Readings

Table Correct Hebrew AV1611s OT Readings vs. Corrupt Hebrew NKJV, NIVs OT Readings

From *Hazardous Materials, Greek & Hebrew Study Dangers* by Gail Riplinger pp 983-984

*www.kjvtoday.com/home/reliable-hebrew-text Does the Hebrew Masoretic text underlying the KJB have any errors?, Ben Chayyim & AV1611s vs. Rudolph Kittel & NKJV, NIVs

Correct AV1611s readings versus incorrect NKJV, NIVs readings are red-shaded versus blue-shaded

Verse	1611, 2011+ AV1611s	NKJV, 1984, 2011 NIVs
Genesis 9:18	Ham is the father of Canaan	Ham was the father of Canaan
Numbers 16:32	houses	households
Deuteronomy 27:25	reward	bribe
Deuteronomy 28:29	evermore	NKJV continually, NIVs day after day
1 Samuel 31:13	a tree	NKJV the, NIVs a tamarisk tree
1 Kings 12:10, 2 Chronicles 10:10	my father's loins	my father's waist
*1 Kings 20:38	ashes upon his face	NKJV bandage over his eyes, NIVs headband down over his eyes
2 Chronicles 29:18	vessels...vessels	NKJV utensils...articles, NIVs articles...articles
Nehemiah 2:13	dragon well	NKJV Serpent Well, NIVs Jackal Well
Proverbs 10:3	substance	NKJV desire, NIVs craving
Proverbs 21:9, 25:24	brawling	NKJV contentious, NIVs quarrelsome
Isaiah 15:2	Bajith	NKJV the, NIVs its temple
Jeremiah 50:9	mighty expert man	NKJV expert warrior, NIVs skilled warriors
Lamentations 1:11	vile	NKJV scorned, NIVs despised
Ezekiel 31:7	he...his...his...his	it...its...its
Ezekiel 31:11	him...heathen...him...him...his	NKJV it...nations...it...it...its, NIVs it...nations...its...it
Ezekiel 36:23	heathen...heathen	nations...nations
Daniel 6:12	God	god

Notes on Table

Genesis 9:18

The present tense is correct because Hamites are in the world today, as use of the present tense reflects, their scriptural home being Africa, Psalm 105:23, 27, 106:22.

Numbers 16:32

Numbers 16:27 “***stood in the door of their tents***” and “***Notwithstanding the children of Korah died not***” Numbers 26:11 show that the term “***houses***” not “***households***” is correct.

Deuteronomy 27:25

2 Samuel 4:10-12 illustrate Deuteronomy 27:25. The NKJV, NIVs are wrong and break the cross references. A “***reward***” comes after a deed, a “***bribe***” goes before, 1 Samuel 8:3, 12:3, Amos 5:12.

Deuteronomy 28:29

“***evermore***” has the strong sense of *everlasting* e.g. 2 Samuel 22:51, 1 Chronicles 17:14, Psalm 16:11, 18:50, 37:27, 89:28, 52, 92:8, 106:31, 113:2, 133:3, Ezekiel 37:26, 28, 2 Corinthians 11:31, 1 Thessalonians 5:16, Hebrews 7:28, Revelation 1:18. “***continually***” and “***day after day***” do not.

1 Samuel 31:13

“***Tamarisk***” has been wrongly inserted. God’s servants of the people of Israel were buried under oaks, Genesis 35:8, 1 Chronicles 10:12. The AV1611s are consistent, the NKJV, NIVs are not.

1 Kings 12:10, 2 Chronicles 10:10

The NKJV, NIVs reading is stupid and misses the point of the expression, which is intended to convey superior strength.

“***Lo now, his strength is in his loins, and his force is in the navel of his belly***” Job 40:16.

“***She girdeth her loins with strength, and strengtheneth her arms***” Proverbs 31:17.

**1 Kings 20:38*

The NKJV, NIVs reading makes no sense, as 1 Kings 20:39 shows.

2 Chronicles 29:18

King Hezekiah’s cleansing of the temple 2 Chronicles 29:5-18 has practical significance for the Christian who should “***be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work***” 2 Timothy 2:21. The NKJVs, NIVs miss that significance.

Nehemiah 2:13

The word “*dragon*” singular and plural occurs 35 times in scripture, 13 (!) times in the Book of Revelation, the only occurrences of the term in the New Testament; Revelation 12:3, 4, 7 twice, 9, 13, 16, 17, 13:2, 4, 11, 16:13, 20:2. The NKJV, NIVs completely cut out the word “*dragon(s)*” from the Old Testament and the NIVs wrongly insert “*dragon*” into Revelation 13:1. The NIVs insertion is wrong *because* **“the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”** Revelation 12:17. He isn’t standing around at the time of Revelation 13:1 on any beach.

The NKJV, NIVs elimination of the word “*dragon(s)*” weakens the testimony of scripture to:

- **“the great dragon...that old serpent, called the Devil and Satan”** Revelation 12:9, 20:2 by obscuring the association between **“leviathan the piercing serpent, even leviathan that crooked serpent...the dragon that is in the sea”** Isaiah 27:1 and **“leviathan”** of Job 41, the most detailed passage of scripture on the devil.
- The existence of “*devils*” plural Leviticus 17:7, Deuteronomy 32:17, 2 Chronicles 11:15, Psalm 106:37 and 51 verses in the New Testament that can assume the form of **“a fiery flying serpent”** Isaiah 14:29, 30:6. “*dragons*” are associated with “*asps*” Deuteronomy 32:33 i.e. *serpents* as above, “*owls*” Job 30:29, Isaiah 34:13 **“in abomination among the fowls”** Leviticus 11:13 (!) with Leviticus 11:16, 17 classed with **“every unclean and hateful bird”** Revelation 18:2 and fire **“Out of his mouth go burning lamps, and sparks of fire leap out”** Job 41:19.

“*dragons*” are in turn associated with “*devils*” via *Babylon*.

“And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant” Jeremiah 51:37.

“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” Revelation 18:2, 4.

The NKJV, NIVs eliminate all specific reference to both “*dragons*” and “*devils*” and obscure the above revelation.

- The satanic nature of world ruler-ship typified by particular world rulers that the scripture identifies among the dragon’s **“seven heads”** Revelation 12:3 with Luke 4:5, 6. See remarks on Daniel 6:12 below.

“Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out” Jeremiah 51:34.

“Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself” Ezekiel 29:3.

The term “*the dragon well*” adjacent to **“the gate of the valley...the valley of Hinnom”** Nehemiah 2:13, 11:30, which is a place of fire, Jeremiah 7:31, 32:35, is a reminder of the devil’s end and therefore an encouragement.

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” Revelation 20:10.

That the NKJV, NIVs’ alterations of “*dragon*” may be translational rather than textual is beside the point. Their editors and supporters have clung to the wrong text and have therefore forfeited revelation, a condition from which while they retain that text they cannot deliver themselves.

“He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” Isaiah 44:20.

Proverbs 10:3

The NKJV, NIVs' alterations of "**substance**" obscure the warning that "**Riches profit not in the day of wrath: but righteousness delivereth from death**" Proverbs 11:4 so that "**if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby**" Ezekiel 33:19.

Proverbs 21:9, 25:24

"**brawling**" is much stronger than "**contentious**" or "**quarrelsome**"! "**brawling**" has to do with striking i.e. "**to smite with the fist of wickedness**" Isaiah 58:4 as Paul shows.

"**A bishop then must be blameless...Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous**" 1 Timothy 3:2-3.

Proverbs 21:9, 25:24 are prophetic for papal Rome "**MYSTERY BABYLON THE GREAT...the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus**" and God's exhortation "**Come out of her, my people**" Revelation 17:5-6, 18:4. The NKJV, NIVs obscure this prophecy.

Isaiah 15:2

The context is "**the high places**" that the AV1611 identifies as "**Bajith, and...Dibon.**" The NKJV has "**the temple**" unidentified in the context and the NIVs have a singular temple located on "**high places**" plural. The modern readings are clearly deficient and it should be noted that the pre-1611 Bibles e.g. Bishops' and Geneva that usually support the AV1611 have readings similar to the NKJV, NIVs and were therefore in need of the AV1611 refinement. The supposedly modern versions have regressed to the 16th century.

Jeremiah 50:9

The context is "**great nations**" against Babylon. They have "**mighty kings**" that only God can subdue, Psalm 135:10, not Babylon, so Babylon would fall, Jeremiah 50:10-46. The same is true for any nation like Babylon "**proud against the LORD, against the Holy One of Israel**" Jeremiah 50:29. The NKJV, NIVs miss that vital lesson by cutting out "**mighty.**"

Lamentations 1:11

The NKJV, NIVs readings are wrong because they shift the emphasis from how the individual *is* to the attitude of *others* toward him. The Lord Jesus Christ "**is despised and rejected of men**" Isaiah 53:3 but never "**vile.**" The word "**vile**" describes how an individual should view *himself* before *God*.

"**Then Job answered the LORD, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth**" Job 40:2-3.

Ezekiel 31:7

Ezekiel 31:3 gives the identity of "**he**" in Ezekiel 31:7 as "**the Assyrian.**" The NKJV, NIVs change "**the Assyrian**" to "**Assyria**" to reinforce their change from masculine to neuter gender in Ezekiel 31:7 and throughout Ezekiel 31 *in order to cover up for the devil by means of their heretical neuter readings in Ezekiel 31.*

Both Isaiah and Ezekiel identify "**the Assyrian**" as *the devil* by means of his ultimate fate, yet future but written in part in the past and present tenses "**because the thing is established by God, and God will shortly bring it to pass**" Genesis 41:32.

"**Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?...How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!...Yet thou shalt be brought down to hell, to the sides of the pit**" Isaiah 14:9-10, 12, 15.

“I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth” Ezekiel 31:16.

Ezekiel 31:11

“**heathen**” is a reminder that **“the whole world lieth in wickedness”** 1 John 5:19. “**Him**” etc. is a reminder of **“that Wicked...whom the Lord...shall destroy with the brightness of his coming”** 2 Thessalonians 2:7. The NKJV, NIVs remove those reminders.

Ezekiel 36:23

The NKJV, NIVs remove the double reminder that **“the whole world lieth in wickedness”** 1 John 5:19. “**heathen**” shows that **“countries”** Ezekiel 36:24 i.e. nations *and* their inhabitants are *both* wicked before God.

Daniel 6:12

Substituting “*any god*” “**any God**” breaks the cross reference to Daniel 7:25 **“And he shall speak great words against the most High”** that together with Daniel 6:12 gives insight into **“the rulers of the darkness of this world”** Ephesians 6:12 (!) such as **“the prince of Persia”** Daniel 10:20 no doubt prompting the words of the national leaders against Daniel. Daniel 6:12 shows that national leaders are typically dismissive of God and blasphemous toward Him, especially in **“the time of the end”** Daniel 12:4 before the Second Advent. Note David’s prophecy to the same effect.

“...the heathen rage, and the people imagine a vain thing...The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed” Psalm 2:1-2.

The Lord’s warning should therefore be remembered, noting the fate of Daniel’s enemies, Daniel 6:24.

“For by thy words thou shalt be justified, and by thy words thou shalt be condemned” Matthew 12:37.

Table Correct Hebrew AV1611s OT Readings vs. Corrupt Hebrew NIVs OT Readings

From *Hazardous Materials, Greek & Hebrew Study Dangers* by Gail Riplinger pp 983-984

*www.kjvtoday.com/home/reliable-hebrew-text *Does the Hebrew Masoretic text underlying the KJB have any errors?*, Ben Chayyim & AV1611s vs. Rudolph Kittel & NIVs

Correct AV1611s readings versus incorrect NIVs readings are red-shaded versus blue-shaded

Verse	1611, 2011+ AV1611s	1984, 2011 NIVs
Deuteronomy 32:6	<i>made thee, and established thee</i>	<i>made you and formed you</i>
Joshua 8:22	<i>the other</i>	<i>the men of/those in the ambush</i>
Ruth 2:6	<i>the country of</i>	OMIT
Ruth 4:17	<i>born to</i>	OMIT
2 Chronicles 14:9	<i>an host of a thousand thousand</i>	<i>a vast army/an army of thousands upon thousands</i>
2 Chronicles 20:2	<i>from beyond the sea on this side Syria</i>	<i>from Edom, from the other side of the Sea/Dead Sea</i>
2 Chronicles 34:8	<i>when he had purged the land, and the house</i>	<i>to purify the land and the temple</i>
Job 5:3	<i>I cursed his habitation</i>	<i>his house was cursed</i>
Psalms 27:4	<i>to enquire in his temple</i>	<i>to seek him in his temple</i>
Proverbs 8:28	<i>strengthened the fountains of the deep</i>	<i>fixed securely the fountains of the deep</i>
Proverbs 10:3**	<i>soul</i>	OMIT
Proverbs 28:22	<i>He that hasteth to be rich hath an evil eye</i>	<i>A stingy man/The stingy is/are eager to get rich</i>
Isaiah 8:11	<i>with a strong hand</i>	<i>with his strong hand upon me</i>
Isaiah 10:15	<i>the axe boast itself against him that heweth therewith</i>	<i>the axe raise itself above him the person who swings it</i>
Isaiah 21:5	<i>Prepare the table, watch in the watchtower</i>	<i>They set the tables, they spread the rugs</i>
*Isaiah 27:2	<i>vineyard of red wine</i>	<i>fruitful vineyard</i>
Jeremiah 1:6	<i>Lord GOD</i>	<i>Sovereign LORD</i>
Jeremiah 5:1	<i>executeth judgement</i>	<i>deals honestly</i>
Jeremiah 5:15	<i>mighty nation</i>	<i>enduring nation</i>
Jeremiah 14:14	<i>a thing of nought</i>	<i>idolatries</i>
Hosea 10:14	<i>the mother was dashed in pieces upon her children</i>	<i>mothers were dashed to the ground with their children</i>
Joel 2:24	<i>wheat</i>	<i>grain</i>
Zephaniah 3:15	<i>see evil</i>	<i>fear any harm</i>

**Table Correct Hebrew AV1611s OT Readings vs. Corrupt Hebrew NKJV, NIVs OT Readings also lists Proverbs 10:3 but for a different modern error.

Notes on Table

Deuteronomy 32:6

God did both make and *form* Israel, Deuteronomy 32:18 but He also *established* Israel for Himself in that **“the LORD’S portion is his people; Jacob is the lot of his inheritance”** Deuteronomy 32:9 because to Abraham **“God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him”** Genesis 17:19 *not Ishmael*, Genesis 17:20, 21. The NIVs break the cross reference to God’s everlasting covenant with the nation of Israel.

Joshua 8:22

“the ambush had taken the city” Joshua 8:21 i.e. it was over. Reference to it in Joshua 8:22 is unwarranted and wrong.

Ruth 2:6

The AV1611s have the expression **“the country of”** 37 times, discounting the Maccabees references for the 1611 AV1611. The figures for the NKJV, NIVs are 32, 13. **“Lucifer...didst weaken the nations!”** Isaiah 14:12 because he **“removed the bounds of the people”** Isaiah 10:13. The NKJV, NIVs are supporting Lucifer by cutting out references to individual countries or nations.

Ruth 4:17

The NIVs omission of **“born to”** ungraciously breaks the witness to the close family lineage that Boaz’s marriage to Ruth secured for Naomi, wife of Elimelech, according to the conditions of Deuteronomy 25:5, 6, Naomi having borne Elimelech two sons, Ruth 1:1, 2. Obed the son of Ruth and Boaz, Ruth 4:17, is in effect recognised as *born to* Naomi by proxy. The NIVs weaken this recognition from Deuteronomy 25:5, 6.

“And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day” Ruth 4:9-10.

2 Chronicles 14:9

The AV1611s reading is specific. The NIVs readings are imprecise and contradictory and therefore inferior. The 1984 NIV reading is qualitative with no number attached. The 2011 reading is quantitative with numbers attached though still indefinite.

2 Chronicles 20:2

The NIVs reading is obviously wrong. The invaders are primarily **“the children of Moab, and the children of Ammon”** 2 Chronicles 20:1. They therefore come from *Moab*, which borders on the *east side* of the Salt Sea *beyond* Judah and *Ammon*, which is south of *Syria*. Edom is south of Moab and has no side with the Salt Sea, only a brief shoreline with its narrow southern end.

2 Chronicles 34:8

2 Chronicles 33:15, 34:3-7 show that Josiah **“had purged the land, and the house”** 2 Chronicles 34:8. The NIVs reading is totally wrong.

Job 5:3

The NIVs’ substitution of the passive voice changes the meaning of the statement and obscures the cross reference to God cursing the Antichrist in type through Eliphaz. **“God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah”** Psalm 52:5. See Dr Ruckman’s commentary *The Book of Job* p 57.

Psalms 27:4

The first part of Psalm 27:4 states **“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life.”** David seeks **“one thing”** namely to **“dwell in the house of the LORD.”** The rest of Psalm 27:4 shows that the dwelling that David seeks has a twofold purpose **“to behold the beauty of the LORD, and to enquire in his temple.”** The NIVs reading essentially agrees with the AV1611 reading in the first part of Psalm 27:4 and therefore contradicts itself in the remainder of Psalm 27:4 by introducing a second thing that is sought i.e. **“to seek him.”** The NIV alteration then obscures the reason *why* David intended **“to enquire in his temple”** by breaking important cross references.

“Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us” 2 Kings 22:13 noting that **“Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD”** 2 Kings 22:8.

“Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book” 2 Chronicles 34:21 noting again that **“Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD”** 2 Chronicles 34:15.

The lesson of 2 Kings 22:8, 13, 2 Chronicles 34:15, 21, Psalm 27:4 is that Paul’s exhortation to pray **“For kings, and for all that are in authority”** 1 Timothy 2:1, 2 is fulfilled when **“the book of the law”** is pre-eminent **“in the house of the LORD”** for the nation’s governance and worship. The NIVs’ alteration in Psalm 27:4 misses that vital lesson.

Proverbs 8:28

The NIVs reading is not correct as Genesis 7:11 shows. **“In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”** However, **“the fountains of the deep”** were **“strengthened”** in that they had sufficient force such that **“...the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered”** Genesis 7:19.

Proverbs 10:3

The AV1611s have **“soul”** and its derivatives 537 times discounting the Apocrypha for the 1611 AV1611. The figures for the NKJV, 1984, 2011 NIVs are 366, 139, 97. Those are serious omissions because man is **“spirit and soul and body”** 1 Thessalonians 5:23 and the modern versions are clearly losing souls at an accelerating rate. They are like **“the prophets of Baal”** 1 Kings 18:19, 25, 40, 2 Kings 10:19. **“There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof”** Ezekiel 22:25.

Proverbs 28:22

Note first that the NIVs readings have become more gender-neutral between 1984 and 2011, following a distinct trend. See www.bible-researcher.com/cbmw.niv2011.2.pdf *An Evaluation of Gender Language in the 2011 Edition of the NIV Bible* and www.timefortruth.co.uk/why-av-only/version-comparison.php *AV1611 vs Changing NIVs*. More significantly, the NIVs readings are obscure by comparison with the AV1611’s clear expression **“an evil eye”** and incorrect because they fail to describe the mindset of **“they that will be rich”** 1 Timothy 6:9, breaking important cross references.

“For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness” Mark 7:21-22. That is why Solomon warns against **“He that hasteth to be rich”** a mere

two verses earlier. The problem is not stinginess as even the NIVs readings show, thereby contradicting themselves. **“...he that maketh haste to be rich shall not be innocent”** Proverbs 28:20.

“an evil eye” also denotes **“darkness”** Matthew 6:23, Luke 11:34, **“the power of darkness”** Luke 22:53 and therefore possession by **“a spirit of an unclean devil”** Luke 4:33.

Isaiah 8:11

Addition of **“upon me”** is wrong because in Isaiah’s prophecy **“his hand is stretched out still”** Isaiah 5:25, 9:12, 17, 21, 10:4.

Isaiah 10:15

The NIVs remove the Messianic import of Isaiah 27:2 i.e. Isaiah 5:7 **“For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant”** with Isaiah 53:2 **“For he shall grow up before him as a tender plant”** and Genesis 49:12 **“His eyes shall be red with wine, and his teeth white with milk.”**

Isaiah 21:5

The NIVS reading is wrong because Isaiah 21:5 is a command to vigilance. Note Isaiah 21:6 **“For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.”**

**Isaiah 27:2*

The NIVs remove the Messianic import of Isaiah 27:2 i.e. Isaiah 5:7 **“For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant”** with Isaiah 53:2 **“For he shall grow up before him as a tender plant”** and Genesis 49:12 **“His eyes shall be red with wine, and his teeth white with milk.”**

Jeremiah 1:6

The NIVs cut **“GOD”** out of their reading.

Jeremiah 5:1

“executeth judgment” refers to God’s command to Israel in Deuteronomy 16:18 **“Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.”** Jeremiah, Jeremiah 5:2-5, is describing what Isaiah had foreseen. The NIVs give an incorrect reading and lose the cross references.

“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment” Isaiah 59:14-15. See Isaiah 59:16-21 for the Second Advent description of the Lord exercising His displeasure.

Note that the AV1611s have the words **“judgment”** and **“judgments”** 421 times. The NKJV, 1984, 2011 NIVs have the words 312, 150 and 140 times respectively. The NKJV editors clearly dislike the word **“judgment”** and NIV editors clearly like it even less. As King Solomon observed **“Evil men understand not judgment: but they that seek the LORD understand all things”** Proverbs 28:5.

Jeremiah 5:15

God brought the nation of Babylon, Jeremiah 20:4, 5, 21:2, 4, 25:12 against Israel. Babylon was a mighty nation because it had **“mighty men”** Jeremiah 51:30, 56 but it was *not* **“an...enduring nation”** as Jeremiah 25:12, 51:30, 56 testify and as Jeremiah testified further. **“And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah”** Jeremiah 51:63-64.

Jeremiah's words foreshadow the end of "**MYSTERY, BABYLON THE GREAT**" i.e. Rome that the NIV reading in Jeremiah 5:15 slyly suggests its editors would prefer to see endure. "***And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all***" Revelation 18:21.

Jeremiah 14:14

In the context of false prophets, "***a thing of nought***" is to "***my word***" Jeremiah 23:28 twice is as "***the chaff to the wheat.***" The NIVs break the cross reference.

Hosea 10:14

The AV1611s reveal genuine maternal devotion that will do anything to protect the children, 1 Kings 3:24-27. Even secular sources are prepared to recognise this kind of devotion. See:

well.blogs.nytimes.com/2008/03/07/maternal-instinct-is-wired-into-the-brain/?_php=true&_type=blogs&_r=0 *Maternal Instinct Is Wired Into the Brain, New York Times, March 7 2008.* The NIVs miss this reality of life and break the cross reference. Hosea 10:14 describes how the mother tried to shield her children with her own body but it was to no avail. The mother was hacked to pieces and then so were her children, Hosea 13:16.

Joel 2:24

The NIV editors miss the nearby cross reference that shows how God is restoring to Israel what He had taken from the nation in judgement according to Joel 1:11 "***Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.***" That "***the floors shall be full of wheat***" Joel 2:24 means that the floors have been full of barley earlier in the harvest season according to Exodus 9:31-32 "***And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten: for they were not grown up.***" Joel 2:24 therefore shows that God has given the nation a full restoration of the harvest that He took away in Joel 1:11. The NIVs' use of the general word "*grain*" lacks this precise information, even though the NIVs refer to wheat and barley in Joel 1:11. Note that, unlike the NIVs, wherever the AV1611s use the word "***grain,***" the type of grain referred to is always identified or at least exemplified in the context i.e. the AV1611 is always precise. See Amos 9:9, Matthew 13:31, 17:20, Mark 4:31, Luke 13:19, 17:6, 1 Corinthians 15:37.

Zephaniah 3:15

The NIVs reading is incorrect because it does not match the first part of Zephaniah 3:15 "***The LORD hath taken away thy judgments, he hath cast out thine enemy.***" The AV1611s do.

Conclusion

The tables show 42 verses where the NKJV and/or the 1984, 2011 NIVs depart in error from the 1611, 2011+ AV1611s. The verses listed are *not* exhaustive. The errors include covering up for the devil, Nehemiah 2:13, Ezekiel 31:7 and evil men in government blaspheming God, Daniel 6:12, failure to warn the wicked that wealth does not deliver from God's wrath, Proverbs 10:3, obscuring papal Rome and possession by unclean spirits, Proverbs 21:9, 25:24, 28:22, the individual's vileness before God, Lamentations 1:11 and the wickedness of the world, Ezekiel 31:11, 36:23.

These errors have arisen in the NKJV, NIVs because their editors, each one evidently "***a man wise in his own conceit***" Proverbs 26:12, have in varying degrees departed from the pure Hebrew sources underlying the 1611 Holy Bible Old Testament. These sources are now only extant as the 1611 Holy Bible Old Testament as Gail Riplinger shows in *Hazardous Materials, Greek & Hebrew Study Dangers Part V Hebrew Old Testament Texts*. Solomon's warning should therefore be taken seriously concerning modern editors and their output in these increasingly "***perilous times***" 2 Timothy 3:1.

"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" Proverbs 22:19.

The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White

Jacob Prasch continues to lie about *“the scripture of truth”* Daniel 10:21:

The claim that modern Bible translations such as the New International Version, NIV, the New American Standard Bible, NASB, and the New Revised Standard Version, NRSV are based upon “corrupt” editions of the Greek and Hebrew texts is a common argument of King James Only advocates...

...the NASB and NIV, far from being corrupt, are in fact the best examples of faithful English translations of the best Greek texts we have available to us. The Christian who studies, memorizes, and obeys the Scriptures as he or she finds them in modern English translations can be confident in the text he or she uses. While the KJV remains to this day a venerable translation, those who attempt to make it the standard to the detriment of more readable (and in many instances more accurate) modern versions are in serious error...

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See:

moriel.org/MorielArchive/index.php/discernment/ruckmanism/is-your-modern-translation-corrupt-2

In brief, it may be stated unequivocally that:

- The NIVs, NASVs and NKJV f.ns. footnotes and parts of its text are based on corrupt Greek and Hebrew editions. Jacob Prasch has lied in attempting to insinuate otherwise. See *Appendices 1, 2* and www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Lying Jacob Prasch*. Further proof of corrupt Greek and Hebrew editions and the corrupt versions derived from them will follow.
- The NIVs, NASVs and NKJV f.ns. and parts of its text are among the *worst* English versions and have been derived from the *worst* available Greek texts. Jacob Prasch has lied in that respect. See Dean Burgon’s observations above with respect to the Lord’s Prayer, Luke 11:2-4 and Mark 2:1-12 and associated remarks, noting Burgon’s overall evaluation of what Jacob Prasch regards as **the best Greek texts we have available to us**. *“The impurity of the Texts exhibited by Codices B and Aleph is not a matter of opinion but a matter of fact. These are two of the least trustworthy documents in existence. So far from allowing Dr. Hort’s position that ‘A Text formed by taking Codex B as the sole authority would be incomparably nearer the truth than a Text similarly taken from any other Greek or single document’ we venture to assert that it would be on the contrary, by far the foulest Text that had ever seen the light: worse, that is to say, even than the Text of Drs. Westcott and Hort. And that is saying a great deal...”* See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book Chapter 9 “The Text of the New Testament” for further details on Jacob Prasch’s supposed best Greek texts that, as Dean Burgon showed and as indicated, are the *worst* available. Jacob Prasch has been unable to identify *anyone* who memorizes verses from modern versions. *He* is in serious error, not KJB believers.
- James White is incompetent and not fit to be called a scholar of *“the scripture of truth”* Daniel 10:21 as this work will show further. His book *The King James Only Controversy* that Jacob Prasch lauds has been shown to be *“the refuge of lies”* Isaiah 28:17 proceeding from *“a lying spirit”* 1 Kings 22:22, 23, 2 Chronicles 18:21, 22 bearing *“false witness”* Exodus 20:16, Deuteronomy 5:20, 19:16, 18, Proverbs 6:19, 12:17, 19:5, 9, 21:28, 25:18, Matthew 15:19, 19:18, 26:59, Mark 10:19, 14:56, 57, Luke 18:20, Romans 13:9 by *“a lying tongue”* Psalm 109:2, Proverbs 6:17, 12:19, 21:6, 26:28. See *The Scholarship Controversy, Can You Trust the Professional Liars?* by Dr Peter S. Ruckman and www.avpublications.com/avnew/resources.html *The James White Controversy Parts 1-7*. See also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* and *James White’s 7 Errors*.

Jesuits and the Greek Mafia

Three extracts follow from this writer's work www.timefortruth.co.uk/why-av-only/ 'O *Biblios*' – *The Book* that give numerous examples of modern version corruptions derived from their degenerate Greek sources, both manuscripts and published editions. These extracts are principally brief sketches of the Bible-rejecting editors of Greek texts underlying modern versions i.e. NIVs, NASVs and NKJV f.ns. and parts of its text, therefore showing *why* these Greek texts are corrupt and **Tables 6, 8** and their associated contexts. **Table 1** mentioned in association with **Table 6** not *AV1611 Overview*, see below, is entitled **Comparison of the AV1611, 1582 JR, NJB, 1984 NIV, 2011 NIV** and is from 'O *Biblios*' – *The Book* pp 75-80. **Table 1** shows the sinister association of the NIVs with the 1582 Jesuit Rheims New Testament by means of no fewer than 140 examples. See also *The Great Bible Robbery* pp 9-14 www.timefortruth.co.uk/why-av-only/. **Table 6** extends those examples to over 150 and highlights the association of the supposedly evangelical NIVs with both the Jesuit version i.e. the Douay-Rheims version, Challoner's Revision 1749-1752 and contaminated Greek sources, both manuscripts and published editions.

The three extracts follow, from www.timefortruth.co.uk/why-av-only/ 'O *Biblios*' – *The Book* Chapters 10, 11 pp 116-125, 201-204. Blue text is 2012 updates to 1st Edition, inserted references and minor edits. No other format changes have been made. Table entries will essentially match all versions e.g. the NASVs, NRSV from the minority text editions e.g. Nestle. Table entries for minority text editions other than Nestle are from Ricker Berry's Edition of Stephanus's 1550 Received Text Greek-English Interlinear unless otherwise stated. What follows is an overview with respect to modern New Testaments, their corrupt Greek sources and their Jesuit basis in English of the fulfilment of Job 14:4 **"Who can bring a clean thing out of an unclean? not one."**

10.3 “Omissions in the KJV”

Our critic states *“There are some important omissions from the original text by the KJV because of the defective manuscripts which were used. In nearly every case these have a bearing on important doctrine. They include the following:*

“Matt. 24:36 (the Son not mentioned), John 19:3, Acts 4:25 (the work of the Holy Spirit in inspiration), Acts 16:7 cf. also Luke 10:21 (the relation of the Son to the Spirit) Roms. 8:28 (the work of God in providence), 1 Thess. 4:1 (the conduct of the readers), 1 Peter 2:3 (the sphere of Christian growth), 1 Peter 5:2 (the will of God in pastoral care) 1 John 3:1 (assurance) and Jude verse 25 (Christ’s mediation). In addition the OT is based on a Hebrew text which omits parts of certain verses e.g. Genesis 4:8 and Isaiah 53:11. Furthermore the sentence based on the Hebrew letter nun in the alphabetical psalm, 145 (speaking of God’s faithfulness of His promises and love to all He has made) is left out. The NIV has corrected all these omissions.”

It has not, as will be seen.

Our critic has omitted to mention the sources for these “omissions.” Berry’s edition of Stephens’ Greek text of 1550 [*Interlinear Greek-English New Testament, (Stephens (Stephanus) 1550 Greek Text)*] shows that the modern sources are mainly the editions of the Greek New Testament by Griesbach, Lachmann, Tischendorf, Tregelles and Alford and therefore their Alexandrian manuscript sources in turn. With the exception of Alford, these individuals were listed in Chapter 6, Section 6.1 as the “higher critics,” who instigated the Puseyite movement to re-unite the Church of England with Rome. Ne, Nestle’s 21st Edition and the RV (Hort) include many of these “omissions.”

Since our critic has ignored all of this, it will be helpful to give a brief sketch of these “higher critics” [who have in turn influenced Nestle and have been instrumental in propagating the modern departures from the AV1611 Text].

Dr Hills [*The King James Version Defended 3rd Edition, wilderness-cry.net/bible_study/books/kjv-defended/chapter3.html*] p 65, states:

“J. J. Griesbach (1745-1812), pupil of Semler (who believed that “the Scriptures were not inspired in the traditional sense”) and professor at Jena, early declared himself a sceptic regarding the New Testament text. In 1771 he wrote “The New Testament abounds in more glosses, additions, and interpolations purposely introduced than any other book.” And during his long career there is no indication that he ever changed this view. He was noted for...the comprehensive way in which he worked out a classification of the New Testament manuscripts into three “rescensions” or ancestral groups. He also developed the thought implicit in Bengel’s rule, “The hard reading is to be preferred to the easy reading.” Like Bengel he interpreted this rule to mean that the orthodox Christians had corrupted their own New Testament text. According to Griesbach, whenever the New Testament manuscripts varied from each other, the orthodox readings were to be ruled out at once as spurious. “The most suspicious reading of all,” Griesbach wrote, “is the one that yields a sense favourable to the nourishment of piety (especially monastic piety).” And to this he added another directive: “When there are many variant readings in one place, that reading which more than the others manifestly favours the dogmas of the orthodox is deservedly regarded as suspicious.”

Fuller [*True or False? 2nd Edition*] pp 66-67, citing Philip Mauro, barrister to the Supreme Court of the United States, says of Carl Lachmann, 1793-1851:

“This editor appears to have been the first to act upon the theory or principle that the more ancient the manuscript the more worthy of credence. The extent to which this idea has been allowed to control in the settling of disputed readings, without regard to other weighty considerations whereby the credibility of the contradictory witnesses should properly have been determined, is very extraordinary.

“Lachmann seems to have conceived a prejudicial dislike for the Received Text, and...to have “set to work to form a text independent of that, right or wrong. He started with the theory of ancient evi-

dence only, thus sweeping away many copies and much evidence, because they dated below his fixed period.” In fact he did not seek to arrive at the original inspired Writings, but merely “to recover the Text as it was in the fourth century.”

Mauro then cites the conclusion of Scrivener, about the inferiority of the texts of Irenaeus compared to those of Erasmus and Stephens. See Section 9.3 [*O Biblios* – *The Book* p 94 “It is no less true to fact than paradoxical in sound, that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stucia, or Erasmus, or Stephen thirteen centuries later, when moulding the *Textus Receptus*.”]. Mauro continues:

“Lachmann proceeded to disregard this fact, and no doubt because ignorant of it. He thus set a bad example; and unfortunately his example has been followed by editors who came after him, men of great learning unquestionably, and having accurate knowledge of early Greek, but apparently knowing little of the history of the various Greek manuscripts, and nothing at all of the laws of evidence, and how to deal with problems involving the investigation of a mass of conflicting testimony.”

Of Constantine Tischendorf 1815-1879, Mauro states:

“This scholar...has had a dominating influence in the formation of the modern Text. Tischendorf proceeded upon a plan which we give in his own words: “The text is to be sought only from ancient evidence and especially from Greek Mss., but without neglecting the testimonies of Versions and Fathers.”

“From this we see that Tischendorf thoroughly committed himself to the principle of giving the “ancient evidence” the deciding voice in all disputed readings. That he should have adopted this principle was specially unfortunate because of the circumstance that Tischendorf himself was the discoverer of the famous Codex Sinaiticus (and)...the most serious of the many departures of the R.V. from the A.V. are due to the unhappy conjunction of an unsound principle of evidence and the fortuitous discovery, by a scholar who had accepted that principle, of a very ancient Greek Ms. of the N.T., a Ms. which, despite its unquestioned antiquity, turns out to be about the worst and most “scandalously corrupt” of all the Greek Texts now known to exist.”

Of Samuel Tregelles 1813-1875, Mauro states:

“As stated in his own words his purpose was “to give the text on the authority of the oldest Mss. and Versions, and with the aid of the earlier citations, so as to present, so far as possible, the text commonly received in the fourth century.” This...is substantially the plan proposed by Lachmann; and these are the precedents which seem to have mainly influenced Westcott and Hort in the compilation of their Text, which is virtually the Text from which the R.V. was made.

“Dr Scrivener says...“Lachmann’s text seldom rests on more than four Greek Codices, very often on three, not infrequently on two, sometimes on only one.” His fallacy, which was adopted by Tregelles, necessarily proved fatal to the text prepared by the latter, who in fact acted upon the astounding assumption that “eighty-nine ninetieths” of our existing manuscripts and other authorities might safely be rejected, in order that we might be free to follow a few early documents of bad repute.”

Of Henry Alford 1810-1871, Mauro states:

“This editor...is rated high as a Greek scholar, though we know not how competent he was to decide questions of fact where there was conflict of testimony...Alford’s text was constructed - to state it in his own words - “by following in all ordinary cases the united or preponderating testimony of the most ancient authorities.” Later evidence was taken into consideration by him only when “the most ancient authorities did not agree or preponderate.”

“It seems not to have occurred to this learned man, any more than to the others, that mere antiquity was not a safe test of reliability where witnesses were in conflict, and that a late copy of a correct original should be preferred to a corrupt Ms. of earlier date.”

Later in his document, under the heading of **Westcott Hort and Burgon**, para 6, our critic takes me to task for not having *“troubled to find out about the work of modern textual critics and the principles on which they arrive at their conclusions.”*

That this statement is a blatant lie is demonstrated by the material in Chapter 6, Section 6.2 in relation to Hort’s “conflation” theory, which is still the basis for modern textual criticism - it is, after all, upheld by our critic! See Chapter 9. It is further demonstrated by the comparison of New Testament readings, Chapter 7, Section 7.3, which show the continuing heavy reliance of modern revisers on Aleph and B - in spite of our critic’s opinion to the contrary. The subjective nature of modern textual criticism and “eclecticism” will be discussed later [See remarks following Table 8, p 48, see also ‘O Biblios’ – The Book pp 110-111 for introductory material] but for now I again draw attention to the work of Philip Mauro. As an experienced trial lawyer for the U.S. Supreme Court, it was his professional calling and responsibility to evaluate conflicting evidence. He could therefore be considered an ‘authority’ in this respect. His conclusion was that the editors who pioneered the modern Greek texts did so by means of unsound principles and corrupt sources.

In the light of this evidence, our critic is in no position to admonish anyone about disregarding the “work of modern textual critics” who have followed in the wake of Griesbach, Lachmann, Tischendorf and company.

Moreover, none of these editors appear to have left behind any clear testimony of salvation, or of having led anyone to a saving knowledge of the Lord Jesus Christ, any more than Westcott and Hort [Final Authority William P. Grady] p 214.

In fact, none of them appear to have had any significant Christian ministry. Yet they were contemporaries of John Wesley (1703-1791), William Carey (1761-1834), Robert Murray McCheyne (1813-1834), Adoniram Judson (1788-1850), Billy Bray (1794-1868), Charles Finney (1792-1875), George Mueller (1805-1898), David Livingstone (1813-1873), Dwight L. Moody (1837-1899) and Charles Haddon Spurgeon (1834-1892). See Dr Ruckman’s *History of the New Testament Church* pp 62-101. All of the men listed in the last paragraph built their ministries on ONE Book and it was NOT “the God breathed originals” or ANY of the critical editions of Griesbach and those who followed him. I will deal later with Spurgeon and Wesley’s occasional defections from the AV1611, which our critic uses as an alibi for sin.

According to our critic, these “omissions” in the AV1611 stemmed from “defective” manuscripts. Actually, the “omissions” are additions to the word of God which stemmed from the defective scholarship of the “higher critics” listed above. The additions are listed as follows, with the Greek texts and modern versions*²⁰¹² which contain them:

*²⁰¹²The NJB has been added to the modern versions listed. Any deviations from the JB will be noted. NIV refers the 1978, 1984 and 2011 Editions unless otherwise stated. Any deviations between editions will be noted.

Matthew 24:36 “nor the Son” is added by NIV, JB, NJB, NWT, Ne, L (Lachmann), T (Tischendorf, 8th Edition).

Dr Ruckman, in his commentary *The Book of Matthew* (36), pp 555ff, states: “Aleph and B have added “neither the son”...the majority of all Greek manuscripts do not contain the reading; furthermore, (neither do) the Old Latin and the Old Syriac...the old Sahidic (2nd and 3rd century BEFORE “Vaticanus”!) does not have it; furthermore, Ambrosius (397) and Heironymus (420) do not recognise it as authoritative...The ASV, RSV, RV, and Catholic Bible assume that the passage “neither the Son” was removed by orthodox scribes because they resented the inference it had that Christ was not omniscient; therefore, they accept the “Vaticanus” which has the addition as the authentic reading. But here, all logic, common sense, reason and honesty falls apart; for if this was done, why did not the scribe remove it from Mark also? (Mark 13:32). If the Textus Receptus of the King James was derived by conflating two other type manuscripts, how is it that here BOTH TYPES WERE IGNORED?”

1. *If Western “D” has it and Egyptian “B” has it, and the Textus Receptus is a combination (conflation) of Western and Egyptian, then the Textus Receptus HAS TO HAVE IT.*
2. *If (the true Text) had it, and it was taken out, why was it not taken out of Mark 13:32, where it is also found in the Western (D) and the Egyptian (B)?*
3. *Is it not more reasonable...to suppose that the corrupt Italian manuscripts of “D” (West - Rome) and “B” (Egyptian but written in ITALY according to W&H) added to the original text a favourite verse they found in Mark, hoping to emphasise the fact that Jesus was not omniscient?*
4. *If this is supposed, what happens to W&H’s theory that Vaticanus is a PURE text and the Syrian is a later corruption?*

“Matthew 24:36 reveals the Western and Egyptian MSS. for what they are - illegitimate corruptions from forged manuscripts written for the purpose of BROWBEATING the soul-winning Christians of 70-400 A.D. who were using the Syrian text of the Apostles (written in Asia Minor and Palestine).”

John 19:3 “and went up to him again and again” or similar is added by NIV, JB, NJB, NWT, Ne, L, T, Tr (Tregelles), A (Alford). NIV, JB, NJB, NWT alter **“they smote him with their hands”** to “they struck him in the face” or similar.

Note first that the ‘scholars’ are not united over the “omissions” discussed so far. Four of them support this one but that of Matthew 24:36 is found only in two of them. Griesbach has abstained each time so far.

The addition is superfluous because the Lord’s assailants would have to have come up to within arm’s reach of Him in order to strike Him **“with their hands”** as the AV1611 reads. The repetitive nature of the mockery in these circumstances is self-evident and the NIV’s “again and again” is unwarranted and clumsy by comparison with the AV1611’s more economical style.

Concerning the altered reading from **“their hands”** AV1611, to “in the face” NIV, JB, NJB, NWT, none of the Greek New Testaments, TR (Berry), Ne, G, L, T, Tr, A appear explicitly to support the change. The reading **“they struck him on the face”** is found in Luke 22:64 of the AV1611 and the TR but it is OMITTED by NIV, JB, NJB, NWT, Ne, T, Tr, A and treated as doubtful by L. Our critic has not seen fit to justify this “omission” from the NIV etc.

Acts 4:25 “by the Holy Spirit” and “our father” referring to David, or similar, is added by NIV, JB, NJB, NWT, Ne, L, T, Tr, A.

The additions detract from the nature of the Godhead, Romans 1:20.

Although the Bible says that **“God...hath in these last days spoken unto us by his Son”** Hebrews 1:2, as He did **“by the prophets”** Hebrews 1:1, nowhere does the Bible say that God “speaks” by the Holy Spirit because God speaking IS the Holy Spirit speaking! Isaiah 6:8, 9 says **“I heard the voice of the Lord, saying...Go, and tell this people, Hear ye indeed, but understand not;”** Yet when Paul quotes this passage in Acts 28:25-26, he says **“Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand;”**

Moreover, when Agabus speaks in Acts 21:11, he says **“Thus saith the Holy Ghost”** instead of **“Thus saith the Lord,”** which is used for prophetic utterances over 200 times^{*2012} in the Old Testament.

^{*2012}154 times as **“Thus saith the LORD,”** 415 times if the expressions **“Thus said the LORD God”** and **“Thus saith the LORD of hosts”** are included.

Further, Acts 1:16 shows that it was in the Person of the Holy Ghost that God spoke through David. 2 Samuel 23:2, 3 makes this clear:

“The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.”

The words of the Spirit of the Lord and the God of Israel are one and the same - because the Spirit of the Lord and the God of Israel are one and the same, even though distinct Persons of the Godhead. The Holy Spirit is not merely an intermediary through whom God speaks, as the addition in the NIV etc. implies.

The addition of “our father” to Acts 4:25 is inappropriate because the apostles are PRAYING and the Lord taught them to pray! See Matthew 6:9, Luke 11:2.

“Now the Lord is that Spirit” 2 Corinthians 3:17.

Our critic here shows that he is inconsistent in two respects. First, he criticises the AV1611 for supposedly omitting a phrase which has “*a bearing on important doctrine.*” Yet he strenuously objects to the same criticism being applied to the NIV in its omissions or distortions of 1 John 5:7, 1 Timothy 3:16 and Acts 8:37 on the grounds that the doctrines embodied in these verses “*(are) taught repeatedly in the N.T.*” See Chapter 14 “**Disputed Texts(?)**” where our critic’s objections to these verses will be answered.

Second, he regards the addition of “by the Holy Spirit” in the NIV etc. as being important for the particular doctrine of “*the work of the Holy Spirit in inspiration.*” Yet he fails to criticise the NIV for having removed the word “**inspiration**” from each of the only two places in the Bible where it occurs, namely Job 32:8 and 2 Timothy 3:16.

No doubt instead of “**inspiration of God**” he would ‘prefer’ the literal rendering of “theopneustos” which is “God-breathed,” which our critic insists applies only to the “*originals.*” However, the term “**inspiration**” means “breathing in.” When it is used in association with God, it means GOD breathing IN, or INTO or UPON, Ezekiel 37:9, which is much more specific than simply “God-breathed.” Dr Ruckman [*The Christian’s Handbook of Biblical Scholarship*] pp 250ff states:

*“In the Bible, God breathes into an army of DEAD men, and they become alive (Ezek. 37). They are present in substance before they have life. In the Bible, God breathes into the body of a lifeless man (Psalm 139:15, 16), and the body, already formed, becomes alive (Gen. 2:7). If the word “**inspiration**”...means “God-breathed,” then someone has done the body of Christ a great injustice in not pointing out all four of these references. Someone has privately interpreted the term “**inspiration**” to mean that some WRITINGS were inspired because they were “God-breathed.” The same class of people forgot that BREATH was something that came out of a man’s MOUTH (2 Peter 1:21) and had to do with what someone SPOKE: not what he WROTE.*

*“Computers have shown that Paul did not WRITE some of the Pauline Epistles, and this was common knowledge anyway: Paul used an amanuensis when he wrote, and he mentions this matter in Romans 16:22. We assume that if only what Paul WROTE (2 Peter 3:15) is “**scripture**,” (2 Peter 3:16), and his writings are “**scriptures**,” Romans could not be inspired. This is the Satanic mess that Fundamentalists get into when they go charging madly along through “historic positions”...For 100 years, apostate Conservatives have been saying “since the Authorised Version translators did not CLAIM to be inspired, they could NOT have been inspired,” unaware...that by saying this, they had erased the mark of “inspiration” from Genesis, Joshua, Judges, Ruth, Esther, Ecclesiastes, Matthew, Mark, John, and a dozen other canonical scriptures.*

*“The AUTHORISED VERSION says, “**ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.**”*

*“Question one: What does the word “**scripture**” mean?”*

*“Question two: What does “**given by inspiration**” mean?”*

“Answer (from the Alexandrian Cult): “The word ‘scripture’ is a reference to the verbally inspired original autographs and therefore has no application to TRANSLATIONS or COPIES OF THE ORIGINALS. The word ‘inspiration’ means that the words written down on a sheet of paper were ‘GOD BREATHED’ THE FIRST TIME THEY WERE WRITTEN DOWN: the verse was MISTRANSLATED and should have been ‘All scripture WAS God-breathed.’”

“There. That is the standard “historical position” of the Alexandrian Cult. There are three things wrong with it that label it as a Catholic HERESY.

1. *The word “**scripture**” in the Bible is ALWAYS used of COPIES OR TRANSLATIONS (Mark 12:10; Acts 8:32; Acts 17:11; etc.), and NEVER ONCE is referring to “original autographs.” Christ READ the scriptures, the Bereans STUDIED the scriptures (Acts 17:11), the Ethiopian eunuch had them OPEN on his lap (Acts 8:32), and Christ rebuked people for not READING them (Matt. 21:42).*
2. *The word “**scripture**” was defined in the context (2 Tim. 3:15) as something that Timothy had known all of his life, and he didn’t have ONE “original autograph”...THE HERETICS TOOK A TEXT OUT OF THE CONTEXT...*
3. *Paul ascribes FOREKNOWLEDGE and SPEECH to copies of the scripture (Rom. 9:17; Gal. 3:8), since he never had an ORIGINAL of Exodus 9:16 or Genesis 22:18 a day in his life...*

*“WE believe the Bible we QUOTE, and use it to prove what we BELIEVE. There is no tortuous circuit around the facts or the truth; we aren’t quoting scriptures to prove that some lost pieces of paper were “**given by inspiration of God.**” We are quoting THE SCRIPTURES to prove that THE SCRIPTURES (as THE SCRIPTURES use the term) were “**given by inspiration of God.**” “**ALL SCRIPTURE.**” If it is “**SCRIPTURE,**” God gave it; if God gave it, the method He used was by inspiration: HE BREATHED ON IT. That is what put LIFE into the Scriptures (see Gen. 2:7 and Ezek. 37:1-14).*

“(Missed it, didn’t you, you God-forsaken Fundamental Greek scholars and Conservative Hebrew scholars and Evangelical textual critics - all of you orthodox Bible teachers. Missed it by a mile, didn’t you? Do you know why you did? Because God won’t bless a LIAR.)”

The next “omission” in the AV1611 is in **Acts 16:7**. Instead of “**the Spirit,**” “the Spirit of Jesus” is found in the NIV, JB, NJB, NWT, Ne, G (Griesbach), L, T, Tr, A, W (Bishop Wordsworth, who published an edition of the Greek New Testament in 1870.)

This addition is inappropriate for two reasons:

1. The Bible uses the term “**Spirit of Christ**” Romans 8:9, 1 Peter 1:11, “**Spirit of his Son**” Galatians 4:6 and “**Spirit of Jesus Christ**” Philippians 1:19 specifically in the context of the indwelling presence of the Lord in the believer. See also Philippians 1:20. This is NOT how “Spirit of Jesus” is used in Acts 16:7 in the NIV etc.
2. The Bible does not use the term “Spirit of Jesus” anywhere. The name “**Jesus**” was bestowed upon Him at his birth by Joseph at the behest of the angel of the Lord and is therefore strongly associated with his humanity, Matthew 1:21. It is surely inappropriate to detach the name “**Jesus**” from his humanity - even though it is SUPER humanity, Acts 9:3-8 - and give it a spiritual association only. Moreover, Jesus, as a man, 1 Thessalonians 5:23, has a spirit, Luke 2:40, 10:21, 23:46, John 11:33, 13:21. It is wrong to suggest that His spirit has somehow become detached from Him, as the NIV addition implies.

Our critic fails to mention that “**Christ**” has been omitted from Paul’s salvation message in Acts 16:31 by the NIV, JB, NJB, NWT, Ne, L, T, Tr, A.

Is it not “**IMPORTANT DOCTRINE**” for a man DESIRING TO BE ETERNALLY SAVED to believe on the Lord Jesus CHRIST?

Our critic's next "*omission*" is in **Luke 10:21**, where "**in spirit**" has been altered to "through the Holy Spirit" by the NIV, JB, NJB, NWT, Ne, L, T, Tr, A.

As it stands in the AV1611, this verse simply shows that Jesus, as a man, has a spirit. See comments above, where the NIV follows the AV1611 in Luke 23:46 and John 13:21. "*The relationship of the Son to the Spirit*" is explained by the Son Himself in exact detail in John 14:16-17, 26; 16:7-15, so our critic's objection here is nonsense. Obviously, the Lord's spirit is holy, as He is, Luke 1:35, Acts 4:27, 30.

The next "*omission*" is **Romans 8:28**, where "**all things work together for good**" has been altered to "in all things God works for the good" or similar by the NIV, JB, NJB, NWT, Ne, L, T, Tr, A are absent on this occasion, demonstrating once again that scholars are not unanimous in their attacks on the AV1611.

Given Psalm 72:18 and Proverbs 10:22, no Christian would ever need reassurance that God would neglect to do GOOD. The test of faith is whether ALL THINGS can be received as the agents for good. Nevertheless, in the Bible "**all things**" are used to encourage rejoicing IN THE LORD Habakkuk 3:17, 18; Philippians 4:4, to strengthen faith Psalm 112:7, 1 Peter 1:6,7, to develop character Job 23:10, to deepen intimacy with the Lord Job 42:5, 6 and to reveal more of one's real self Job 42:5, 6 again, 2 Chronicles 32:24-26, 31. Note that in the last reference, God is not 'working' at all. He simply lets events take their course - for Hezekiah's admonition. See Isaiah 39:5-8.

Furthermore, the NIV reading implies that God may not always be able to control circumstances but must work in spite of them. This, of course is not so, Isaiah 10:5-15.

The next "*omission*" is in **1 Thessalonians 4:1**, where "as in fact you are living" or similar, has been added by the NIV, JB, NJB, NWT, Ne, L, T, Tr, A, W.

Since Paul is actually exhorting the Thessalonians to "**abound more and more**" in godly living and pleasing God, it is obvious that they HAD put into practice his earlier exhortation and therefore the clause added by the Bible-rejecting "*higher critics*" above is superfluous.

In **1 Peter 2:3** "**if so be**" has been changed to "now that" by the NIV, JB. The NJB has "at any rate if." The NWT has "providing" and Ne, L, T, Tr retain "if" but omit "so be."

The question is, HAD all of Peter's readers "**tasted that the Lord is gracious**"? 1 Peter 2:1 indicates that perhaps some of them had NOT. Peter was therefore right to encourage his readers, tactfully, to make sure that they HAD been "**born again...by the word of God, which liveth and abideth for ever**" 1 Peter 1:23, to ensure that they could grow in graciousness themselves, especially in their dealings with one another. See also his exhortations in 2 Peter 1:1-11, 3:18. One of the practical aspects of a pastorate is in allowing for the fact that not everyone in the congregation may be born again. Paul makes the same allowances in 1 Corinthians 15:2 and 2 Corinthians 13:5.

The NIV and JB miss the practicality of the verse.

Our critic fails to mention that instead of "**the sincere milk of the word**" 1 Peter 2:2, AV1611, the obscure reading "crave pure spiritual milk" is found with minor variation in the NIV, JB, NJB, NWT (which adds "belonging to the word"). He also neglects to mention the addition "unto salvation" found, with variation, in the NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W.

Dr Ruckman states [*The NIV*] p 38 of the NIV reading in 1 Peter 2:2 "you just "grow up in your salvation," *IMPLYING YOU MIGHT ALREADY HAVE IT**²⁰¹². *In the AV you simply grow by feasting on the sincere milk AFTER you are saved. "eis soterian" has been ADDED to the text by "conflation" (Aleph, P72, A, B and C) and this time, going completely contrary to Griesbach's "canons", the "SHORTER READING" WAS REJECTED. The "shorter reading" was the TEXTUS RECEPTUS.*"

*²⁰¹²That is, without having received the Lord Jesus Christ by faith, John 1:12. The modern i.e. Catholic reading allows for baptismal regeneration. See *Are Roman Catholics Christians?* by Chick Publications, www.chick.com/reading/tracts/0071/0071_01.asp.

It is ironic that in the morning service on October 30th 1994, our critic quoted once, if not twice, the words **“the sincere milk of the word”** with respect to the requirements for Christian growth. In his introductory letter, see Chapter 8, he assures me that **“if a translation from the KJV is for some reason preferable I am always prepared to say so.”**

However, he was not, on this occasion. Like many of the quotations in his document, this one remained anonymous.

1 Peter 5:2 in the AV1611 supposedly omits “as God wants you to be” found in the NIV, JB, NJB, Ne and in L, T, Tr as “according to God.” The NWT does not have this addition.

The essence of willingness is that it is voluntary, Leviticus 1:3, according to the INDIVIDUAL. The addition tends to obscure this fact. However, granted that God would desire true willingness on the part of a pastor, is there any need for this addition given that it is GOD’S flock, 1 Peter 5:2 and GOD’S heritage, 1 Peter 5:3, of which GOD HIMSELF is the CHIEF Shepherd, 1 Peter 5:4?

Concerning *“the will of God in pastoral care,”* the NIV, JB, NJB, NWT and ALL the Greek texts miss the FIRST priority in *“pastoral care”* as expressed succinctly in the AV1611:

“FEED the flock of God which is among you” 1 Peter 5:2.

This exhortation perfectly matches the Lord’s promise in Jeremiah 3:15:

“And I will give you pastors according to mine heart, which shall FEED you with knowledge and understanding.” Note that in the NIV, the pastors only “lead” and do NOT “feed”!

Note that the Lord is INDIGNANT when the sheep are NOT fed, Ezekiel 34:2:

“Should not the shepherds FEED the flocks?” Yes, they should but in this verse in the NIV, which reads “take care” instead of “feed,” they evidently should NOT!

The AV1611 is accused in **1 John 3:1** of having omitted “And that is what we are” found with variation in the NIV, JB, NJB, NWT, Ne, L, T, Tr, A and therefore detracting from *“assurance,”* according to our critic. The clause is superfluous in 1 John 3:1 for two reasons:

1. **“Sons of God”** in 1 John 3:1 is obviously a term applied by the Father to those who have believed in the Lord Jesus Christ, in order to show the **“manner of love”** which He, the Father **“hath bestowed”** on them. If **“the sons of God”** are **“called”** such, it follows immediately that that is what they ARE, because God CANNOT lie, Titus 1:2. (Note here that the NIV, JB NJB have only that “God DOES not lie.” [The NWT has the correct reading on this occasion.](#))
2. The statement **“now are we the sons of God”** follows in 1 John 3:2 so that the extra clause in 1 John 3:1 adds NOTHING by way of *“assurance.”* By contrast, the omission of **“that ye may believe on the Son of God”** from 1 John 5:13 by the NIV, JB, NJB, NWT, Ne eliminates one of the main reasons why John wrote his letter, to instill, encourage and consolidate faith in the Lord Jesus Christ. See also John 20:30, 31. (The omission no doubt stems from G, L, T, Tr, A, W, although these editions actually omit **“that believe on the name of the Son of God.”**)

Can our critic prove that the converts of the soul-winners of the past, who were faithful to the AV1611, Moody, Finney, Sunday etc., lacked ASSURANCE, compared to those who are ‘the fruits’ of ministries based on the NIV etc.?

Our critic’s next *“omission”* is in **Jude 25**, where “through Jesus Christ our Lord” or similar, found in the NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W, has to do with Christ’s *“mediation”* according to our critic.

Christ's "*mediation*" is described in 1 Timothy 2:5, 6. "**Majesty**," "**power...and glory**" and "**dominion**" also belong to the Lord Jesus Christ, 2 Peter 1:16, Luke 9:26, Revelation 5:12, 11:15, 1:6. He is not merely an agent by which they are bestowed upon God the Father, as the NIV etc. imply.

Returning to the list of omissions of and alterations to 162 important scriptures [*God Only Wrote One Bible* Jasper James Ray] pp 33ff with respect to the AV1611, one finds that, overall, the number increases as higher criticism progresses through the 18th and 19th centuries: Griesbach's New Testament 61, Lachmann's 121, Alford's 134, Tregelles' 140, Tischendorf's 150, Westcott & Hort's 151, Nestle's (prior to the 26th Edition) 155. Wordsworth was not among the "*higher critics*" and his New Testament has only 47 changes. I believe Griesbach was also the editor of the Diaglott New Testament, which has 128.

Turning to the Old Testament., our critic accuses the AV1611 of omitting "Let's go out into the field" from **Genesis 4:8**, found in the NIV, JB (less "into the field"), NJB (less "into the field"), NWT (in brackets). The NIV footnote reveals that the reading is obtained from the Samaritan Pentateuch, Septuagint (Brenton's has "plain" instead of field), Vulgate and Syriac.

Anderson [*New International Version Article No. 74*] p 7, states "*The New International Version...seems to hold these other translations (see above), particularly the Septuagint, on an equal level with the Masoretic Text. This is done (citing NIV Preface, p vii) "where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading."* It should be noted that not all scholars...accept these principles of textual criticism; and the matter of providing a correct reading can be extremely subjective."

The TBS also states [*The Holy Bible New International Version Article No. 19*] p 5 "*Every such change (from the above sources) is debatable, and the process of reconstructing obscure passages of the Hebrew, with the aid of Greek, Latin and Syriac translations of the Hebrew, is precarious and uncertain. These versions themselves have suffered in the course of transmission, and there is no evidence that their Hebrew sources were more reliable than those now available to us."*

Our critic then attacks **Isaiah 53:11**, where the AV1611 reading "**He shall see of the travail of his soul**" has been altered to "After the suffering of his soul, he will see the light (of life)" in the NIV, the brackets indicating that the words are UNCERTAIN (NIV Preface p viii). See Proverbs 22:21! Both the JB and NWT change the sense of Isaiah 53:11 with the NIV. The JB, NJB each read "the light" and the NWT has "Because of the trouble of his soul he will see." The AV1611 is correct because the Lord Jesus Christ IS "**the Light**" John 1:7-9. He does not need to "see" it. However, He 'saw' "**the travail of his soul**" Matthew 26:38, John 12:27, even to the extent of His bloody sweat, Luke 22:44. The NIV, JB, NJB, NWT overlook all of this.

The sources for the NIV reading [according to its footnote](#) are the "*Dead Sea Scrolls*" and the Septuagint, where Brenton has the rather garbled reading "the Lord also is pleased to take away from him the travail of his soul, to shew him light and to form him with understanding." The unsavoury character of the Septuagint or LXX, was outlined in Chapter 1, Section 1.2.

Our critic's last "*omission*" for the AV1611 is in **Psalms 145:13**, where the NIV adds "The Lord is faithful to all his promises and loving towards all he has made" on the basis of "*One manuscript of the Masoretic Text, Dead Sea Scrolls, Septuagint and Syriac*" [according to its footnote](#). Brenton's LXX reads "The Lord is faithful in his words, and holy in all his works."

The addition, found also in the JB, NJB ([the NWT doesn't have the addition](#)) is apparently necessary to complete the Hebrew alphabet for the Psalm. Based therefore on mere conjecture and a few mostly dubious sources, it was rightly discarded by the AV1611 translators.

Moreover, the NIV addition is misleading. The Lord does NOT have to be "faithful" in keeping any promises to "**the froward**" 2 Samuel 22:27, Psalm 18:26 and is NOT "loving to all he has made." See Psalm 5:5, 6, 11:5, Proverbs 16:4, 22:14, Ezekiel 28:15-19.

The above extract shows that *thanks to corrupt Greek sources compiled by corrupt editors* the NIVs are *wrong* in the additions to their texts, where they have also *repeatedly* lined up with Rome and Watchtower against the AV1611. The next extract that includes **Table 6** from ‘*O Biblios*’ – *The Book* pp 201-204 shows that the NIVs are *again wrong* in *cutting out many words of scripture* and in *repeatedly* lining up with Rome and Watchtower against the AV1611 *again thanks to the malign influence of corrupt Greek sources compiled by corrupt editors*.

Note that the abbreviation W in **Table 6** refers to the minority Greek text edition of Bishop Wordsworth, who published an edition of the Greek New Testament in 1870, similar to those Griesbach et al, Westcott and Hort and Nestle, which underlie the NIVs and similar modern versions i.e. the NASVs, NRSV and NKJV departures either in its footnotes or text from the AV1611 Text. For a summary overview of NKJV departures either in its footnotes or text from the AV1611 Text and other shortcomings i.e. corruptions of the NKJV see:

www.timefortruth.co.uk/why-av-only/

What is the Bible? – AV1611 Overview pp 48-55 **Table 1 Flood of Revision – Verse Comparison, Pre-1611, Post-1611 Bibles and the AV1611**

The KJB Story 1611-2011 Abridged Appendix pp 22-49 including:

Table A1 Hebrews, AV1611, NIV, NKJV Comparison

Table A2 AV1611 Received Text versus NKJV/NIV Old Testament Errors.

Table A3 AV1611 Received Text versus NKJV/NIV Alexandrian/Critical Text

Table A4 AV1611 versus NKJV/NIV Additional Errors

Table A5 God the Father and the Lord Jesus Christ, AV1611 versus NKJV/NIV

Table A6 ‘X’ Marks the Spot – The AV1611 versus the NKJV, NIV, Rome, Watchtower

www.timefortruth.co.uk/why-av-only/version-comparison.php

1611, 2011 AV1611 Precision and Modern Version Impurity:

AV1611 Distinctives versus Modern Version New Age Inclusiveness pp 3-5

AV1611 Precision versus Modern Version Inaccuracies pp 6-13

Appendix 1 – The NKJV Counterfeit pp 14-15

New King James Omissions pp 1-4 occupying pp 14-17

No-one who has studied the above material seriously could ever mistake a NKJV for a ‘bible’* let alone a *King James Bible*.

*The same applies to the NASVs, NIVs, NRSV that Jacob Prasch duplicitously refers to as ‘bibles’ as this work shows. See also ***1611, 2011 AV1611 Precision and Modern Version Impurity*** pp 3-13 and from that work:

Appendix 2 – The Satanic NIVs pp 20-22 followed by ***New Age Bible Versions*** tract pp 1-4 occupying pp 23-26.

Jesuits and the Greek Mafia, Continued

Dr Ruckman [*The Christian's Handbook of Manuscript Evidence*] pp 160ff and J. J. Ray [*God Only Wrote One Bible*] pp 33ff have listed many important AV1611 readings omitted or altered by the Douay-Rheims version, showing that it is actually much closer to the modern versions than it is to the AV1611. **Table 6** gives some of these readings. See also **Table 1** [*O Biblios* – *The Book* pp 75-80, *The Great Bible Robbery* pp 9-14 www.timefortruth.co.uk/why-av-only/]. Note that earlier editions of “*O Biblios*” did not show that Ne omits “**For thine is the kingdom, the power and the glory, forever**” from Matthew 6:13 and the JB omits “**in the name of the Lord**” in Mark 11:10, as does the NJB. **Table 6** corrects these oversights. Note also that **Table 6** readings in red are those not listed in **Table 1**.

2014 note: Comments in red following **Table 6** are as found in ‘*O Biblios*’ – *The Book* pp 203-204.

Table 6
AV1611 versus DR and Modern Editors

Verse	Omission or Alteration	Against the AV1611
Matt. 5:22	without a cause	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, (Tr, A)
Matt. 6:13	For thine is the kingdom, the power and the glory, for ever	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Matt. 9:13	to repentance	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Matt. 16:3	O ye hypocrites	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Matt. 20:22	and to be baptized with the baptism that I am baptized with	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A
Matt. 25:13	wherein the Son of man cometh	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A
Matt. 26:60	yet found they none	DR, RV, NIV, JB, NJB, NWT, Ne, G, (L), T, Tr, A
Mark 1:2	the prophets changed to: Isaiah the prophet	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Mark 2:17	to repentance	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Mark 6:11	Verily I say unto you, It shall be more tolerable for Sodom and Gormorrha in the day of judgment, than for that city	DR, RV, NIV, JB, NJB, NWT, Ne, G, (L), T, Tr, A
Mark 10:21	take up the cross	DR, RV, NIV, JB, NJB, NWT, Ne, (L), T, Tr
Mark 11:10	in the name of the Lord	DR, RV, NIV, JB, NJB , NWT, Ne, G, L, T, Tr, A, W
Mark 13:14	spoken of by Daniel the prophet	DR, RV, NIV, JB, NJB, NWT, Ne, G, (L), T, Tr, A
Luke 2:33	Joseph changed to: his father	DR, RV, NIV, JB, NJB, NWT, Ne, G, T, Tr, A
Luke 2:43	Joseph and his mother changed to: his parents	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Luke 4:8	Get thee behind me, Satan	DR, RV, NIV, JB, NJB, NWT, Ne, G, (L), T, Tr, A
Luke 10:21	DR adds: Holy, JR has: in spirit	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A. See Section 10.3.
Luke 11:2, 4	Our, which art in heaven, Thy will be done, as in heaven so in earth, but deliver us from evil	DR, RV, NIV, JB, NJB, NWT, Ne, G, T, Tr, A. L regards the fourth phrase as “doubtful.”
John 7:39	Holy	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, (Tr, A).
John 17:12	in the world	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Acts 2:30	according to the flesh, he would raise up Christ	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A
Acts 4:25	Added: by the Holy Spirit and our father, or similar	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A. See Section 10.3
Acts 7:30	of the Lord	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Acts 15:24	saying, Ye must be circumcised and keep the Law	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Acts 16:7	Added: of Jesus	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A. See Section 10.3.
Acts 16:31	Christ	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Acts 17:26	blood	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, (A).
Acts 23:9	Let us not fight against God	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A,
Rom. 1:16	of Christ	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rom. 8:1	but after the spirit	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W

Table 6, Continued

Verse	Omission or Alteration	Against the AV1611
Rom. 11:6	But if it be of works, then is it no longer grace: otherwise work is no more work	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, (A).
Rom. 14:6	and he that regardeth not the day, to the Lord he doth not regard it	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, (A).
1 Cor. 2:13	Holy	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Cor. 6:20	and in your spirit, which are God's	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Cor. 10:28	for the earth is the Lord's and the fulness thereof	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Cor. 15:47	the Lord	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
2 Cor. 4:10	the Lord	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Gal. 3:17	in Christ	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Eph. 3:9	by Jesus Christ	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Thess. 1:1	from God our Father, and the Lord Jesus Christ	DR, RV, NIV, JB, NJB, NWT, Ne, (L), T, Tr, A
1 Tim. 3:16	God changed to: which, who, He, or He who	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
1 Tim. 6:5	from such withdraw thyself	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A, W
Heb. 1:3	by himself	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Heb. 7:21	after the order of Melchisedec	DR, RV, NIV, JB, NJB, NWT, Ne, T, Tr, A
Heb. 10:30	saith the Lord	DR, RV, NIV, JB, NJB, NWT, Ne, T, Tr
Heb. 10:34	in heaven	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A, W
Heb. 11:11	was delivered of a child	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A
James 5:16	faults changed to sins	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr
1 Pet. 1:22	through the Spirit, pure	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A, W
1 Pet. 3:15	the Lord God changed to: Christ as Lord, or the Lord Christ	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A, W
1 Pet. 4:14	on their part he is evil spoken of, but on your part he is glorified	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
1 John 3:1	Added: and we are, or similar	DR (has "and should be"), RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
1 John 4:3	Christ is come in the flesh	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A
Rev. 1:11	I am Alpha and Omega, the first and the last	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rev. 12:12	the inhabitants of	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rev. 16:17	of heaven	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A, W
Rev. 20:12	God changed to: the throne, or his throne	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rev. 21:24	of them which are saved	DR, RV, NIV, JB, NJB, NWT, Ne, G, L, T, Tr, A, W
Rev. 22:14	do his commandments changed to: wash their robes	DR, RV, NIV, JB, NJB, NWT, Ne, L, T, Tr, A

Table 6 has used the abbreviations Ne, G, L, T, Tr, A, W for Nestle (21st Edition), Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth respectively. See Section 10.3 for notes on those editors of the modern Greek texts. A bracketed initial means that the editor regards a reading as doubtful. No brackets mean that the editor has cut the reading out of the New Testament. DR, RV, NIV etc. means that the DR, RV, 1978, 1984, 2011 NIV etc. omit or alter the AV1611 reading listed.

Observe that in addition to the 140 readings that **Table 1** lists, **Table 6** reveals another 13 departures from the AV1611 by the 1582 JR NT, the NJB and the 1984/2011 NIV in agreement with each other.

These readings are Matthew 9:13, 16:3, 26:60, Acts 2:30, 4:25, 1 Thessalonians 1:1, Hebrews 1:3, 10:30, 34, 1 Peter 3:15, 1 John 3:1, Revelation 16:17, 20:12.

That brings the known agreement between the 1582 JR NT, the NJB and the 1984/2011 NIV against the AV1611 to **153 departures from the AV1611**. That is or should be an alarming total for any saved individual, in that “**A little leaven leaveneth the whole lump**” Galatians 5:9.

Table 6 lists 60 verses, three times the number cited by our critic as ‘evidence’ of “*the considerable influence*” of the Douay-Rheims bible on the AV1611.

None of the verses listed by our critic were proved by him to have introduced error into the AV1611 from the DR. Neither did he prove that the readings in the DR could not have been influenced by the Geneva Bible. When the list of comparisons between the AV1611, Tyndale and the DR was extended to include Revelation 22, it was found that the differences between the AV1611 and the DR were approximately the same as the differences between the AV1611 and the 1526 Edition of Tyndale.

I believe that it is easy to see WHICH versions reflect “*the considerable influence*” of the Douay-Rheims. They do NOT include ANY edition of the AV1611. See again **Tables 1** [*O Biblios*] – *The Book* pp 75-80, *The Great Bible Robbery* pp 9-14 www.timefortruth.co.uk/why-av-only/, **6**.

Jesuits and the Greek Mafia, Continued

Extracted from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book Chapter 12 pp 225-228. These extracts including **Tables 7, 8**, show how modern editors *subjectively* pick and choose from their Greek sources with the aim of subverting the AV1611 Text according to the perception of the unsaved, God-robbing, Bible-adulterating J. J. Griesbach, 1745-1812, who stated that “*When there are many variant readings in one place, that reading which more than the others manifestly favours the dogmas of the orthodox is deservedly regarded with suspicion*”. See below. Jacob Prasch is in lockstep with J. J. Griesbach in his attitude to the AV1611.

“When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers” Psalm 50:18.

No format changes have been made in the extracts that follow for **Tables 7, 8** and remarks. References from 'O Biblios' – The Book have been inserted in braces []. Note that L, T, Tr, A in the examples that Dr Ruckman gives refer to the Minority Greek texts of Lachmann, Tischendorf, Tregelles, Alford. See remarks under **Table 8**. These minority texts underlie the modern departures from the AV1611 and therefore conflict with Received Text editions but also with each other.

Concluding this section, our critic states “**No modern editor follows one Greek text type to the exclusion of all others**” and chides me again with the statement “**It is a pity that in condemning modern versions of the NT you have not troubled to find out about the work of modern textual critics and the principles on which they arrive at their conclusions.**”

Our critic does NOT state WHICH Greek texts modern editors use and in what proportions. Nor does he state WHY they choose those particular proportions except by means of the bald assertion earlier in his document that the Alexandrian text has “*better credentials*” simply because it is older. See Section 9.3.

Nor does he seem to appreciate that the AV1611 is from an “*eclectic*” text and that he is being rather inconsistent in criticising Erasmus for employing essentially the same principle of “*eclecticism*” which he endorses. See Section 9.8. (It is, of course, difficult to see how modern editors would use anything but texts which conflict with the TR, if, like our critic, they believed it to be “*demonstrably secondary*” and “*a late development*” characterised by “*harmonisation and conflation*” - in spite of all the evidence to the contrary. See Section 9.4.)

Moreover, our critic does NOT state WHO these “*modern textual critics*” are, nor does he include BIBLE BELIEF as a “*principle*” upon which “*they arrive at their conclusions.*”

This omission I find most significant, given the words of the Lord in Psalm 138:2:

“For thou hast magnified thy word above all thy name.”

If the Lord’s WORD is ABOVE the Name which is above EVERY NAME, Philippians 2:9-11, how can mere scholars exalt their “*scholarship*” above that WORD? See Section 10.15.

The MAIN principles of “*modern textual critics*” WERE, in fact, described in Chapter 6. The salient features of these “*principles*” were given as follows:

1. Rejection of the Received Text on the basis of the OPINIONS of “*higher critics*” Sections 6.1. See also Section 9.2.
2. A subjective exaltation of codices Aleph and B, on the basis of AGE alone, Sections 1.3, 6.2. See also Section 9.8.
3. An assumption of a “*recension*” of the Traditional Text at Antioch in the 4th century, Sections 6.2. See also Section 9.4.
4. A belief that the Text of the New Testament is to be approached like ANY OTHER ANCIENT TEXT, Section 6.2. See also Hills’ comments on Warfield.

Brake's comments [[Counterfeit or Genuine? Mark 16? John 8? 2nd Edition David Otis Fuller, D.D.](#)] pp 209-210 on the "Method of Textual Criticism" are worth repeating:

"The basic method of textual criticism for those who view the original text as lying under the old manuscripts (A, B, Aleph, C, D) is essentially subjective...(citing Hodges) "this is a poor substitute for evidence, and the history of human thought proves it to be most uncertain. Today's consensus is too frequently tomorrow's curiosity.

"But, in the final analysis, subjectivism is a retreat from the hard and demanding task of original thought and research. Conservatives who give way to eclecticism and subjectivism, instead of rising to the challenge of fresh, original work, deserve to be left behind by the moving stream of events."

For example, more detailed collation of the extant cursive manuscripts is needed. See Dr J. A. Moorman's comments on the so called "Majority text" of the NKJV [[When the KJV Departs from the "Majority" Text Dr J. A. Moorman](#)].

Gail Riplinger, [[New Age Bible Versions Gail Riplinger](#)] pp 492-511 shows how editors of modern Greek texts and new versions appear to have little or no "consistency" in use of their sources. They will sometimes ignore the oldest source in order to select a reading from available Greek manuscripts which detracts from an important doctrinal reading as found in the AV1611. Compare 1 Corinthians 10:9 and 11:24. Theirs is essentially the position of J. J. Griesbach, 1745-1812, who stated that "When there are many variant readings in one place, that reading which more than the others manifestly favours the dogmas of the orthodox is deservedly regarded with suspicion".

See Hills [[The King James Version Defended 3rd Edition Edward F. Hills Th.D.](#)] p 65 wilderness-cry.net/bible_study/books/kjv-defended/chapter3.html and Section 10.3.

Some of Dr Mrs Riplinger's examples are as follows. See **Table 7**. P46 is one of the 2nd-3rd century papyri and predates Aleph and B by at least 100 years.

Dr Mrs Riplinger states that, *New Age Versions* p 499, her emphasis, "My collation of manuscript evidence shows new version editors using Majority or KJB readings where **no** doctrinal issues are involved...This might be expected since a large part of even new versions must contain the traditional bible readings to be sold as 'bibles'. However, they used random minority text type readings when an opportunity arose to present New Age philosophy or demote God or Christ. The inconsistent choice of witnesses throughout these [five] verses will be evident upon study by the reader. Note particularly that the favored manuscripts in items [three] and [four] are diametrically opposite."

Table 7
‘Eclecticism’ at Work for the 1978, 1984 NIVs Manuscript Sources

Verse NIV Alters	Manuscripts	Doctrine Affected
1 Corinthians 7:15	Ignores: Aleph Follows: P46, B, Majority	No doctrine is affected. The minority reading is “you” instead of AV1611 reading “us.”
1 Corinthians 10:9	Ignores: P46 and Majority Follows: Aleph and B	AV1611: “Neither let us tempt Christ” NIV: “We should not test the Lord.” The NIV reading ^{*2012} denies the Deity of Christ by failing to identify Him as “ God ” who sent fiery serpents ” Numbers 21:6. ^{*2012} The 2011 NIV has changed “the Lord” to “Christ.” That change may be indicative of pressure from Bible believers!
1 Corinthians 11:24	Ignores: Majority Follows: P46, Aleph, B	AV1611: “ this is my body which is broken for you ” NIV: “This is my body, which is for you.” The NIV reading denies that Christ’s body was “ broken ” or “ pierced ” on the cross, John 19:37.
1 Corinthians 13:3	Ignores: P46, Aleph, B Follows: Majority	No doctrine is affected. The minority reading is “body that I may glory” instead of the AV1611 reading “ body to be burned. ”
1 Corinthians 14:38	Ignores: P46, B, Majority Follows: Aleph	The minority i.e. NIV reading is “he is ignored” instead of the AV1611 reading “ let him be ignorant. ” The NIV has introduced doctrinal error in 1 Corinthians 14:38 by subtly downgrading the Lord Jesus Christ as Judge John 5:22, according to Matthew 12:36 “ <u>But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.</u> ” The wilful ignoramus is <i>not</i> ignored!

The favoured manuscripts are diametrically opposite in 1 Corinthians 11:24 and 13:3. Dr Mrs Ripplinger states, *New Age Versions* p 500, “The “accepted principles of the science of textual criticism” used to justify this ‘shell game’...are illustrations of Timothy’s “**science falsely so called**” [1 Timothy 6:20] and can be summarised in one sentence – “I believe the writer is probably more likely to have said this”.”

Dr Ruckman has some further examples of inconsistency amongst editors of Greek New Testaments, namely Westcott, Hort and Nestle [[The Christian's Handbook of Manuscript Evidence](#) Dr Peter S. Ruckman] Chapter 7. I have inserted Ricker Berry's notes on the "authorities" for the alterations which predate Nestle's 21st Edition. This edition contains all of the alterations cited.

"A. John 14:7. At the close of the verse "αυτον" ("him") has been omitted. However, "αυτον" is not only in the Receptus of the A.V. 1611, it is found also in P66 (2nd century), representing the papyrus, Aleph, and A (4th and 5th century), D (5th century), Theta (9th century), the Vulgate and the majority of the remaining witnesses. This preponderant evidence is nullified by two manuscripts (which contain the Apocrypha!) – "B" (4th century), and "C" from the 5th century. L, Tr, A contain the alteration.

"B. John 8:38. Near the end of the verse the reader will see that "εωρακατε" ("ye have seen") has been deleted and "ηκουσατε" ("ye heard") inserted. The reading (A.V. 1611) is upheld by P66 (2nd century), Aleph (4th century), D (5th century), the Receptus manuscripts, and the Syriac palimpsest of the 4th century. Nestle gives no documentation for the reading of his text and leaves us to assume that "B" and "A" have the reading "ηκουσατε". Since Aleph can cancel "B" in antiquity, and D can cancel "A" in antiquity, we are left with the Receptus manuscripts (which make up the bulk of any set of manuscripts), and a 2nd century papyrus reading, which reads as the A.V. 1611." L, T, Tr, A contain the alteration. The 1978, 1984, 2011 NIVs alter "ye have seen" to "you have heard" clearly on the basis of very weak evidence but are nevertheless able to depart from the AV1611 by so doing.

At example E, sub-example 3, Dr Ruckman makes an amazing disclosure:

"E 3. "Ο δε Πητρος αναστας εδραμεν επι το μνημειον και παρακνησας βλεπει τα οθοπια κειμενα, και απηλθεν προς αντον θανμαζων το γεγονος" (Luke 24:12).

"On this last reading (Luke 24:12) the whole scholastic farce is suddenly manifested where the Freshman student can see it. The reading given above is the reading of the A.V. 1611." (Nestle's 21st Edition and the 1971 Edition of the RSV omit Luke 24:12. However, it is inserted in the NRSV and the 1978, 1984, 2011 NIVs.) Dr Ruckman continues:

"But what have we here?!"

"The reading is supported by Vaticanus! Not only does "B" (Vaticanus) support the A.V. 1611 reading, but this time P75, Aleph, A, C, Theta, and the Old Latin, and Old Syriac all contain the reading!" (L), T, (Tr) omit the verse or regard it as "doubtful".

"What have we here?!"

"How did this A.V. 1611 reading get omitted in a "New" Bible based on "older Manuscripts?" What is this "older manuscript" that is more authoritative than A, B, C, Aleph, Theta, and P75? Why bless my soul, it is "D" (Bezae Cantabrigiensis) from the 5th century.

"What could have possessed Nestle...to suddenly reverse field and accept one Western manuscript as a higher authority than 4 Alexandrian Manuscripts which included Vaticanus?!...The truth of the matter is the verse had to be deleted to sustain and maintain the theory of W&H that the Syrian type text (A.V. 1611) was a "conflation" of Western and Alexandrian readings. The lengths to which these "scholars" will go to bolster this incompetent and ridiculous theory is now demonstrated, in Luke 24:12."

Dr Ruckman gives several more examples, together with another 34 in his books *The Bible Babel* and *Problem Texts*, Appendix 6, demonstrating that, although the modern Greek editors 'prefer' the Vaticanus manuscript B, they will use ANY manuscript to contradict the AV1611 and may well DISCARD B if it AGREES with the AV1611.

Jesuits and the Greek Mafia, Continued

Table 8

'Eclecticism' at Work for the 1978, 1984, 2011 NIVs versus the AV1611

Extracted from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* Chapter 12 pp 228-233. Blue text is 2012 updates to 1st Edition, inserted references and minor edits. No other format changes have been made. Table entries will essentially match all versions e.g. the NASVs, NRSV from the minority text editions e.g. Nestle. Table entries for minority text editions other than Nestle are from Ricker Berry's Edition of Stephanus's 1550 Received Text Greek-English Interlinear unless otherwise stated. What follows is an overview for modern New Testaments and their corrupt Greek sources of the fulfilment of Job 14:4 *"Who can bring a clean thing out of an unclean? not one"*

Table 8 provides a summary with respect to the departures of the RV, NIV from the AV1611, listing manuscript sources followed by Greek editors listed after the semi-colon. Unless otherwise stated, Ne, JB, NJB, NWT match the RV, NIV and the RV matches the Westcott-Hort Greek text. I have listed major Greek sources. Dr J. A. Moorman, [*Early Manuscripts and the Authorized Version, When the KJV Departs from the "Majority" Text*], has a much more detailed listing. **Table 8** uses the abbreviation mss. for manuscripts and the abbreviations Ne, G, L, T, Tr, A, W for Nestle (21st Edition), Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth respectively. See Section 10.3 for notes on those editors of the modern Greek texts. A bracketed initial means that the editor regards a reading as doubtful. No brackets mean that the editor has cut the reading out of the New Testament. RV, NIV using etc. means that the RV, 1978, 1984, 2011 NIVs etc. omit the AV1611 reading listed.

Table 8
‘Eclecticism’ at Work for the 1978, 1984, 2011 NIVs versus the AV1611

Verse	Omission or Alteration	Against the AV1611
Matthew 1:25	firstborn	RV, NIV using Aleph, B, Z, 2 cursives; L, T, Tr, A
Matthew 5:22	without a cause	RV, NIV using Aleph, B; L, T, (Tr, A)
Matthew 5:44	bless them that curse you, do good to them that hate you, despitefully use you	RV, NIV using Aleph, B, 7 cursives; L, T, Tr, A
Matthew 6:13	for thine is the kingdom, and the power, and the glory, forever. Amen	RV, NIV using Aleph, B, D, Z, 6 cursives; G, L, T, Tr, A, W
Matthew 18:11	For the Son of man is come to save that which was lost	RV, NIV using Aleph, B, L, 3 cursives; L, T, Tr, (A)
Matthew 23:14	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	RV, NIV using, Aleph, B, D; L, T, Tr, A
Matthew 27:35	that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots	RV, NIV using Majority mss.; G, L, T, Tr, A. See Section 9.6
Mark 9:44, 46	Where their worm dieth not, and the fire is not quenched	RV, NIV using Aleph, B; T, (Tr)
Mark 16:9-20	See notes under Against the AV1611 and Section 7.3	NIV disputes verses using Aleph, B. RV contains them, although Westcott and Hort’s Greek text omits them. Verses omitted by T, (A). JB, NJB, NWT equivocal
Luke 2:33	Joseph changed to: the child’s father	RV, NIV using Aleph, B; G, T, Tr, A
Luke 4:18	to heal the brokenhearted	RV, NIV using Aleph, B; G, (L), T, Tr, A
Luke 9:54, 55, 56	even as Elias did, and said, Ye know not what manner of spirit ye are of, For the Son of man is not come to destroy men’s lives, but to save them	RV, NIV using Aleph, B, “ <i>a few disreputable allies</i> ” [The Revision Revised] p 316; T, (Tr), A (first clause), L, T, Tr, A (remaining clauses)

Table 8, Continued

Verse	Omission or Alteration	Against the AV1611
Luke 11:2, 4	Our, which art in heaven, Thy will be done, as in heaven, so in earth, but deliver us from evil	RV, NIV using Marcion, Aleph and B, (last clause); G, T, Tr, A (first two clauses), G, (L), T, Tr, A (third clause), G, T, Tr, A (final clause)
Luke 17:36	Two men shall be in the field; the one shall be taken, and the other left	RV, NIV using Majority mss.; all Greek editions except Stephanus' 4 th , Beza and Elzevir
Luke 23:38	in letters of Greek, and Latin, and Hebrew	RV, NIV using B, C, L; (L), T, Tr, (A)
Luke 23:42	he said unto Jesus, Lord changed to: He said, Jesus	RV, NIV using P75, Aleph, B, C, L; T, Tr, A
John 3:13	which is in heaven	NIV using P66, P75, Aleph, B, L; T [<i>God Only Wrote One Bible Jasper James Ray</i>] p 42. JB has "who is in heaven," NJB omits the clause
John 3:15	should not perish	RV, NIV using (L), T, Tr, A
John 3:15	whosoever believeth in him should not perish, but have eternal life changed to: everyone who believes may have eternal life in him	RV, 1978, 2011 NIV, JB, NJB. Ne, 1984 NIV, NWT read as the AV1611
John 5:3, 4	waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had	RV, NIV, NWT, Ne using P66, P75, Aleph, A, B, C, L, 0125 (John 5:3), P66, P75, Aleph, B, C*, D, W supp, 0125, cursive 33; (G), T, Tr, A. JB converts "angel" to "angel of the Lord" using DR and Lachmann but otherwise retains the words. NJB omits "waiting for the moving of the water"
John 7:53-8:11	See notes under Against the AV1611 and Section 7.3	NIV disputes verses using Aleph, B, T as the only unequivocal mss. omitting them. (G), L, T, Tr, A omit the verses. RV retains them but W-H Greek text omits them. JB, NJB, NWT equivocal
John 9:35	Son of God changed to: Son of man	NIV using P66, P75, Aleph, B, D; T. RV reads as AV1611 but W-H Greek text has the alteration.
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	RV, NIV using Majority mss.; G, L, T, Tr, A. See Section 9.6.

Table 8, Continued

Verse	Omission or Alteration	Against the AV1611
Acts 9:5, 6	the Lord, it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?	RV, NIV using Majority mss.; L, T, Tr, A, W. G omits the second reading but not the first. See Section 9.6.
Romans 13:9	thou shalt not bear false witness	RV, NIV using P46, A, B, D [<i>Early Manuscripts and the Authorized Version</i>]; G, L, T, Tr, A, W. Aleph HAS the reading, [<i>The New ASV – Satan’s Masterpiece</i> Dr Peter S. Ruckman]
Romans 14:10	judgment seat of Christ changed to: judgment seat of God	RV, NIV using Aleph, B, D2 and other Alexandrian and Western mss.; L, T, Tr, A, W
1 Corinthians 10:28	for the earth is the Lord’s and the fulness thereof	RV, NIV using G, L, T, Tr, A, W
1 Corinthians 11:24	broken	RV, NIV using Aleph, B, A, C, 2 cursives; L, T, Tr, A
Ephesians 3:9	by Jesus Christ	RV, NIV using P46, Aleph, A, B, C, D (39); G, L, T, Tr, A, W
Colossians 1:14	through his blood	RV, NIV using Aleph, B, A, C, D (BBB Feb., 1992); G, L, T, Tr, A, W
1 Timothy 3:16	God changed to: He or Who	RV, NIV using Aleph, D, cursive Paul 17 as the only unequivocal Greek mss.; G, L, T, Tr, A, W
James 5:16	faults changed to: sins	RV, NIV using Aleph, B, A, P; L, T, Tr
1 John 4:3	Christ is come in the flesh	RV, NIV using B, A, Psi, L, T, Tr, A
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	RV NIV using Majority mss.; G, L, T, Tr, A, W

33 passages of scripture have here been listed, totalling 62 verses. 5 of the modern readings, or 7 verses, [Matthew 27:35](#), [Luke 17:36](#), [Acts 8:37](#), [9:5, 6](#), [1 John 5:7, 8](#) are based on the Majority manuscripts and the rest are from the Alexandrian and/or Western manuscripts. Agreement between the AV1611 and the Majority manuscripts for the above verses is over 85%, which is typical. See Sections 1.3, 7.3.

Where verses were not attested by the Majority manuscripts, the TR editors and AV1611 translators consulted other ancient sources to vindicate the authenticity of readings. There are variations between editions of the TR but they are few compared to the variations between the “*oldest and best mss.*,” so-called. See Sections 9.3, 9.6. Note also with respect to ‘**Eclecticism**’ that, overall, [[Table 8](#) shows] that modern editors and their sources do *not* agree on what *is* scripture and what *is not*.

[Table 8 is] not exhaustive but [reveals] in detail that:

1. Aleph and B are repeatedly among the sources of variation from the AV1611 and therefore highly influential to this day, even if not “*dominant.*”
2. “*New discoveries*” and “*much more and earlier evidence*” such as P66 and P75 are used to cut out MORE of the scriptures.
3. There is appreciable inconsistency in the “*eclecticism*” or use of manuscript sources by modern editors for no apparent reason except to change the Text of the AV1611.
4. There is appreciable inconsistency among modern editors, from Griesbach onwards with respect to what should or should NOT be “*scripture.*”
5. Approximately 85% of AV1611 readings are supported by the Majority of manuscripts.

2014 addition: See www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* pp 110, 111, 120-121, 166, 221 with respect to terms cited in italics and double quotes in points 1-5 above.

Gail Riplinger [*New Age Bible Versions*] pp 499ff, 630ff lists many further examples of the inconsistency of the “*eclecticism and subjectivism*” of “*modern textual critics.*” Her penetrating summary of “*the work of modern textual critics and the principles on which they arrive at their conclusions*” so beloved by our critic bears repeating.

“*The “accepted principles of the science of textual criticism” used to justify this ‘shell game’...are illustrations of Timothy’s “science falsely so called” and can be summarised in one sentence – “I believe the writer is probably more likely to have said this.”*”

“For many bare false witness against him, but their witness agreed not together” Mark 14:56.

The following item from the TBS with accompanying notes contrasts the traditional view of the preservation of Holy Scripture with the critical i.e. subjective Westcott-Hort approach of modern editors that Dean Burgon condemned as “*this sojourn in cloudland.*”

See www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* pp 32-33.

2014 addition: A postscript then follows that shows again how, the unparalleled scholarship of the King James translators notwithstanding, God oversaw the 1611 Holy Bible according to the witness of “*the Spirit of truth*” John 16:13 to the priesthood of all believers, 1 Peter 2:5, 9.


“In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight” Luke 10:21.


Preservation of Holy Scripture – Critical versus Traditional Views
 From *The Doctrine of the Preservation of Holy Scripture* by Dr Jillert Cammenga
 TBS *Quarterly Record* April-June 2014 pp 16-21

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As part of this study, Dr Cammenga also examines what goes into making a good translation of the Scriptures: ‘Specifically, what more can be said regarding a version’s reliability? How does one determine which of the various Bible versions currently on the market is, or are, reliable?’ Part of this, of course, are the translation principles used, but of more fundamental importance are the principles used in producing the underlying Biblical language texts. Here Dr Cammenga gives a detailed examination of these principles. He begins by giving an overview which briefly summarises ten contrasting features of the two views. It should be noted that there is overlap in these in individual textual critics; for example, in point 1 some who hold the critical view believe that the Scripture is the unique Word of God, but they would treat it as if it were not, as seen in point 2.

Critical View	Traditional View
1. Scripture is like any text of human origin.	1. Scripture is the unique Word of God.
2. Approach Scripture like any other text.	2. Scripture requires its own special approach.
3. The subjective judgment of the individual critic is the ultimate criterion for determining the Scripture text, to be applied through the methods of intrinsic and transcriptional probability.	3. The Scripture text is to be established on the basis of all the available textual evidence by applying all the relevant textual principles, at least the ‘seven notes of truth’ (defined by John Burgon...).
4. The older the manuscript, the better its text.	4. The age of a manuscript is a necessary but not sufficient criterion for determining the quality of its text, even less an absolute one. For the New Testament text, age is also inadequate in that some of its earliest manuscripts are among the most corrupted ones, so that an older witness is not necessarily better. Moreover, the oldest uncials’ adduced to support the Critical Text are not the oldest extant manuscripts.

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 Continued

Critical View	Traditional View
<p>5. The quality of a manuscript is determined by its genealogy.</p>	<p>5. Genealogy is an inadequate principle, insufficient in and of itself. Drawn as it is from familial relationships, the textual analogy is flawed. As the precise relationships between most extant New Testament manuscripts are unknown, this principle is inapplicable.</p>
<p>6. The number of manuscripts is not a criterion for determining the quality of a text.</p>	<p>6. Insufficient in and of itself, the number of manuscripts is one of several textual criteria necessary for determining the providentially preserved Text. The normal laws of evidence require it. . .</p>
<p>7. The traditional majority text is the result of conflation (the mixing of two or more texts).</p>	<p>7. There is no sufficient and unambiguous historical evidence to support any conflation, much less wholesale conflation, of the Traditional Text. Omission in the Critical Text is more plausible.</p>
<p>8. The Traditional Text is the result of at least two deliberate revisions.</p>	<p>8. That there were the two revisions supposed by Hort is pure conjecture. This view is not supported either by external evidence of the existence of church councils on such revisions, or of any documents relating to major Bible revisions produced by such councils.</p>
<p>9. Cureton's Syriac is the only surviving specimen of the unrevised version.</p>	<p>9. This critical assumption is pure hypothesis, unsupported by historical or textual evidence.</p>
<p>10. The critical minority text is the purest.</p>	<p>10. The traditional majority text is the purest.</p>

“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”
 Psalm 12:6-7

Preservation of Holy Scripture – Critical versus Traditional Views – Notes

Introduction

The TBS item has contrasted the traditional view of the preservation of Holy Scripture that Dean Burgon validated by means of his 7 Tests of Truth and the critical i.e. Aleph, B-based Westcott-Hort subjectivity of modern editors that Dean Burgon likewise condemned as *“this sojourn in cloudland.”* See *‘O Biblios’ – The Book* pp 32-33 www.timefortruth.co.uk/why-av-only/ and this extract.

7. Burgon carefully set out 7 tests of truth for manuscripts readings [*Which Bible?* 5th Edition David Otis Fuller, D.D.] p 92:
1. Antiquity of witnesses
 2. Number of witnesses
 3. Variety of evidence
 4. Respectability of witnesses
 5. Continuity of witnesses
 6. Context
 7. Internal considerations

He declared that *“In the balances of these seven Tests of Truth the speculations of the Westcott and Hort school, which have bewitched millions are ‘Tekel,’ weighed in the balances and found wanting”* [*Which Bible?*] p 92.

Of Westcott and Hort’s subjective exaltation of Codices Aleph, B, D, Burgon stated *“In contrast with this sojourn in cloudland, we are essentially of the earth though not earthy. We are nothing if we are not grounded in facts: Our appeal is to facts, our test lies in facts”* [*Which Bible?*] p 91.

The effectiveness of Burgon’s method may be illustrated by means of an AV1611 majority reading i.e. 1 Timothy 3:16, an AV1611 minority reading i.e. 1 John 5:7 and a non-AV1611 addition to Acts 8:39. See www.timefortruth.co.uk/why-av-only/ *‘O Biblios’ – The Book* pp 32-33, 249-255:

1 Timothy 3:16 **“God was manifest in the flesh”**

ALL the manuscript evidence is in favour of either **“God”** or **“Who”** or **“Which.”** I described in Section 6.2 how **“THEOS”** or **“God”**, which is found in the majority of manuscripts and is written **“THS”**, can easily be changed into **“OS”**, **“Who”**, or **“O”**, **“Which”**.

Pickering [*True or False?* 2nd Edition David Otis Fuller, D.D.] p 260 summarises Burgon’s findings on 1 Timothy 3:16 as follows:

“Burgon found that 300 Greek MSS (uncial, minuscule, lectionary) read the word “God” in 1 Timothy 3:16 and only seven did not.”

...The ONLY early witness which could be in favour of **“Who”** is Aleph [wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html, *The King James Version Defended* 3rd Edition Edward F. Hills Th.D.,] p 137. The bad character of this manuscript has been discussed in detail. See Chapter 1, Section 1.6 and Chapter 9.

The TBS Publication No. 10 *God Was Manifest in the Flesh* states that *“(Aleph) was characterised by numerous alterations and omissions.”*

Dr Hills states further that *“The Traditional Text reads “God was manifest in the flesh”, with A (according to Scrivener), C (according to the “almost supernaturally accurate” Hoskier)...the Western text (represented by D2 and the Latin versions) reads “which was manifest in the flesh”...”*

Concerning the versions, Burgon [*The Revision Revised* Dean John William Burgon] pp 426, 448 shows that the Old Latin...[bears] witness to ...**“O,”** **“which”** and that *“From a copy so depraved, the Latin Version was altered in the second century.”* See Hills, above. The TBS Publication No. 10, p 8, states *“While the Syriac “Peshitto” version has been justly described as “the oldest and one of the most excellent of the versions...It was evidently influenced by Greek manuscripts like Codex D and the Latin versions, which have “which was manifested”...It is probable that the earliest Syriac copies had “God was manifested”...”*

As for...the fathers, Burgon [*The Revision Revised*] p 479 found only Gelasius (A.D. 476) and “*an unknown author of...uncertain date*” citing “which” and NOT ONE citing “who.” By contrast, the fathers citing “**God**” are numerous. They include Gregory of Nyssa (d. A.D. 394, TBS No. 10), who “*in at least 22 places, knew of no other reading but “Theos”*” [*The Revision Revised*] p 45...

[R]eviewing ALL the evidence, it is significant that 1 Timothy 3:16 certainly meets 6 if not all of Burgon’s tests of truth. It may be that some “*respectability of witnesses*” is lacking in the aberrant readings of some ancient versions but other “*respectable*” witnesses are numerous.

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”

Christian writers who cited the words in question BEFORE the 4th Century are Tatian (A.D. 180), Tertullian (A.D. 200) and Cyprian (A.D. 225) [*New Age Bible Versions Gail Riplinger*] p 381, [*1 John 5:7 Dr Peter S. Ruckman*] pp 7-8. Athanasius cited the words in A.D. 350...Priscillian, who cited the verse in 385 A.D., [*When the KJV Departs from the “Majority” Text Dr J. A. Moorman*]...

The early versions which cite the verse are the Old Syriac (170 A.D.) and the Old Latin (A.D. 200) [*New Age Bible Versions*] p 381, [*1 John 5:7*] p 8...Wilkinson...citing Nolan, says of the Old Italic Bible, which existed in A.D. 157 [*Which Bible?*] p 208, 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.*”

See...kjbv.benabraham.com/html/chapter-2.html...

The TBS *Quarterly Record*, Jan.-Mar. 1993, No. 522, p 9, 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...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...

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, [*True or False?*] pp 264ff. Only “*number of witnesses*” and in consequence some “*respectability of witnesses*” is lacking, through omission.

Acts 8:39 “the Spirit of the Lord fell upon the eunuch”

Our critic...states “*...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.

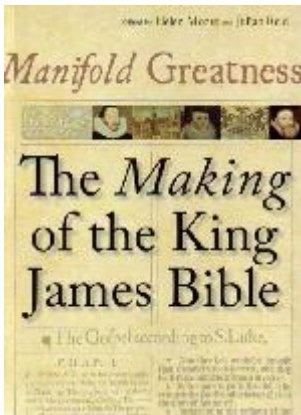
1. The AV1611 translators, being much more scholarly than the modern translators and endowed with much greater spiritual wisdom, Luke 21:15, were able to discern between the authentic reading and the false one...
2. The spurious reading in Acts 8:39 no doubt lacks number, respectability, continuity and variety of witnesses. It may also lack antiquity and the context, as defined by Burgon [*True or False?*] pp 264 ff, may be suspect...
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.

Conclusion

The above are but three applications of Burgon’s 7 tests of truth but they bear witness to the effectiveness of his method and in turn therefore to the words of the Lord Jesus Christ “**Heaven and earth shall pass away, but my words shall not pass away**” Matthew 24:35, Mark 13:31, Luke 21:33.

Postscript from *The Riplinger Report Issue #11*: "The Greek says..." December 2011

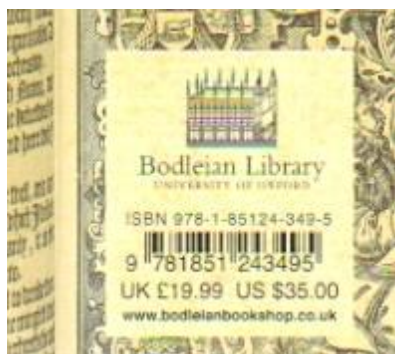
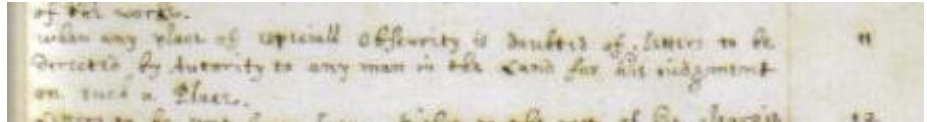


The 400th anniversary of the KJB also brought many old documents to light. One in particular is very enlightening. The handwritten rules for the translation of the KJB (1604-1611) were published in a book entitled, *Manifold Greatness: The Making of the King James Bible*. It is published by the Bodleian Library of the University of Oxford in Great Britain (Helen Moore and Julian Reid, Eds., Oxford: Bodleian Library, p. 89).

Readers were in for a surprise. I had said in *In Awe of Thy Word* that Rule 11 called for the input of any man. I had read that in one of the VERY old documents I have. That rule recognizes the priesthood of all believers and in effect denounces any separate 'superior' class of 'scholars' or 'linguists.'

We
are

not offering the book *Manifold Greatness*, as it contains the typical nonsense of unsaved British scholars.



But the ISBN is available here for anyone who would like to see it for themselves.

However, as the years rolled on, the liberal 'scholars' of England had changed Rule 11, when they wrote their books on the history of the KJB. They pretended that the translators invited only "any learned man." They added the word "learned" to rule 11 !!!!

The deceivers include THE standard works on the history of the English Bible, such as *A Textual History of the King James Bible* by David Norton (Cambridge University Press, 2005, p. 8), *Records of the English Bible: The Documents Relating to the Translation and Publication of the Bible in English, 1525-1611*, with in-

roduction by Alfred W. Pollard, written by Henry Frowde, 1911, (Oxford University Press, p. 54), and *Old Bibles: An Account of the Early Versions of the English Bible* by J. R. Dore, (Eyre and Spottiswoode, 1888, p. 324).

Lo and behold, when the ORIGINAL handwritten notes were resurrected for this 400th anniversary, and a photocopy printed in *Manifold Greatness*, they said, "any man", just as I had said in *In Awe of Thy Word*^{*2012}. The scholars did not like the idea that just ANY believer could give his insights to the committee, so they changed it.

^{*2012}p 587. Another Bible critic, Barbara Aho, accused Sister Riplinger of lying about Rule 11, watch.pair.com/TR-3-christian-kabbalah.html, insisting that Rule 11 did refer to "any learned man." Richard Bancroft's own handwriting shows that Barbara Aho is following her mentor, of whom the Lord Jesus Christ said "he is a liar, and the father of it" John 8:44. Barbara Aho should note Numbers 32:23 "be sure your sin will find you out."

The priesthood of believers, following the Spirit of God, not the puffed up views of scholars, is the means by which God preserves his word. King James and the KJB translators knew this.

Don't believe everything you read that was written by scholars. They uniformly copy each other, never bothering to look at the 'original.' Don't believe everything you read criticizing KJB believers and their facts either.

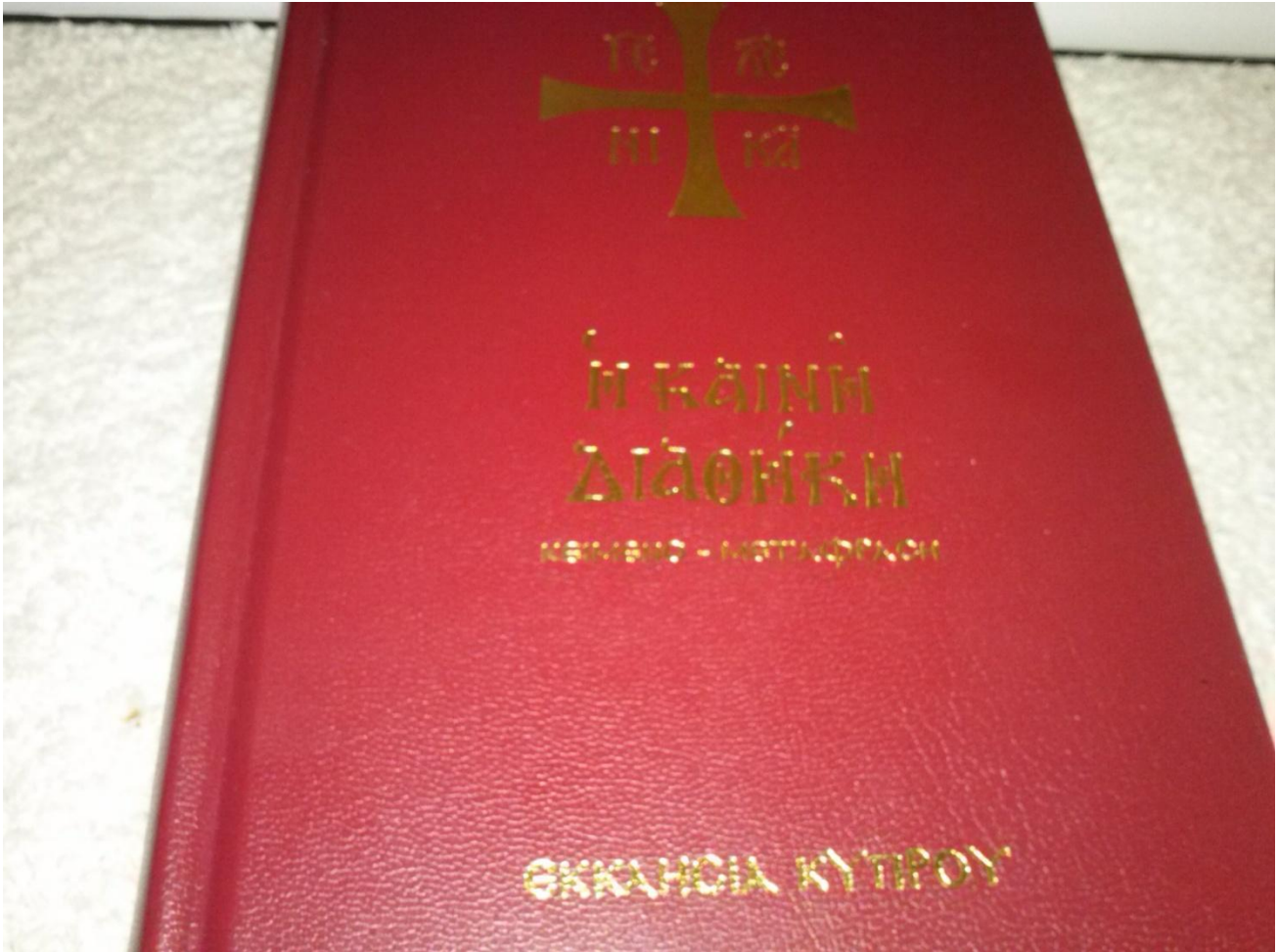
IN SUMMARY, we can conclude that our Holy Bible is just *that*. It is holy and it is open to "any man" who will seek the face of the Lord. The Bible is not subject to the pseudo-scholars of today or the 1800s, who would pretend to give us its 'sense' and instead give us man-made 'non-sense.' The so-called "learned" men have been sold faulty Greek texts and a faulty set of the rules of translation from 1604. The blind are leading the blind.

JESUS said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25

Jesus called the religious leaders of his day a generation of vipers. Their ancestors won't like this newsletter. Good men will appreciate the information and there are plenty of good men around. Thanks be to God. We are ALL still learning. Or as one wise pastor said, "It's what you learn after you 'know it all' that keeps one humble and close to the LORD."

The Incompetence of James White

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” Hebrews 4:12



Koine-Modern Greek New Testament
 Courtesy of Bro. Mario Symeou

The Incompetence of James White

Bro. Mario Symeou, a native Greek speaker born in the UK, has kindly forwarded the following material to Sister Riplinger showing that James White is incompetent and not fit to be called a scholar of *“the scripture of truth”* Daniel 10:21.

Part 1 James White and “begotten.” This writer’s inserts in braces [] in blue. See:

www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 257-264 on John 1:18

www.avpublications.com/avnew/content/Critiqued/james1.html *The James White Controversy Part 1*

----- Original message -----

From: Mario Symeou...

Date: 03/10/2014 7:30 PM (GMT-05:00)

To: Gail Riplinger [[author of New Age Bible Versions www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html)]...

Subject: Re: The Riplinger Report - Issue #10: New Book Settles Inspiration Debate

Dear Gail,

Thank you for your amazing work.

I have just finished James White’s book [[The King James Only Controversy](#)] and I can tell you with all confidence that the man is a complete imbecile.

You see I am Greek born in Britain so I speak both tongues equally.

His English is as bad as his Greek.

I was particularly amused when he said the word begotten is not the best translation of the Greek word Monogenes and that unique is. You see anybody who knows spoken Greek would laugh at that. Unique is in no way related to the Greek word. It means born out of or generated from therefore begotten is the only possible translation of that word.

I have made a note of all his errors in Greek and English there are so many that it will take me a while I will send you a full list when I have finished [[Look forward to that 😊](#)].

You see I have checked the English meanings of the Greek words used by the NIV and NASB and it seems as if they took a thesaurus and used it to pick the worst possible word in every occasion to deliberately corrupt the Bible an example as you quite rightly point out in one of your presentations is humble vs humiliate [[“humble” 2 Corinthians 12:21 AV1611 vs. “humiliate” 1977, 1995 NASVs. Men humiliate God to mock and murder Him, as they did to the Lord Jesus Christ, Acts 8:33 with Matthew 27:22-23, 29-31, 35, 39-43. The Lord humbles men to encourage their obedience to and dependence upon Him, Deuteronomy 8:2, 3 with 2 Corinthians 1:8-10](#)].

But what is little known is that the KJV team actually picked superior words than even a Greek to English typical translator could do today.

An example is Kyrie it actually means person of importance to a fluent Greek.

You would use it to refer to any number of important people like...

Master head teacher president official lord sir old person doctor dignitary king

If somebody loved and respected Jesus they would use Lord [[John 9:36 “Lord” AV1611](#)]

If somebody wanted to demote Jesus they would use sir [[John 9:36 “sir” 1984, 2011 NIVs](#)]

Only one person was ever referred to in the Greek language as oi Kyrios which translated means the person of the highest possible importance or Lord of Lords.

I know you are busy so I will leave it there but if an actual Greek speaking person knew that he [[James White](#)] referred to our Lord Jesus Christ as simply sir they would want to punch him in the face as well as the rest of corrupt bible committee members who think they know my language.

Your brother in Christ

Mario Symeou

Part 2 James White and John 3:36. This writer's inserts in braces [] in blue, with one further item

----- Original message -----

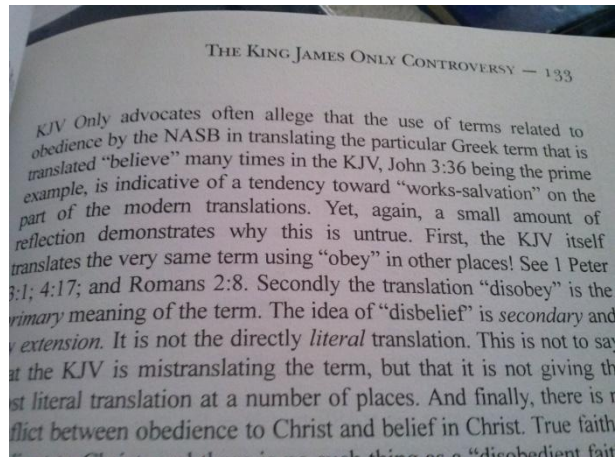
From: Mario Symeou...
 Date: 03/21/2014 10:19 AM (GMT-05:00)
 To: Gail Riplinger...
 Subject: John 3:36

Hi Gail

This is proof he [James White] is incompetent as a translator

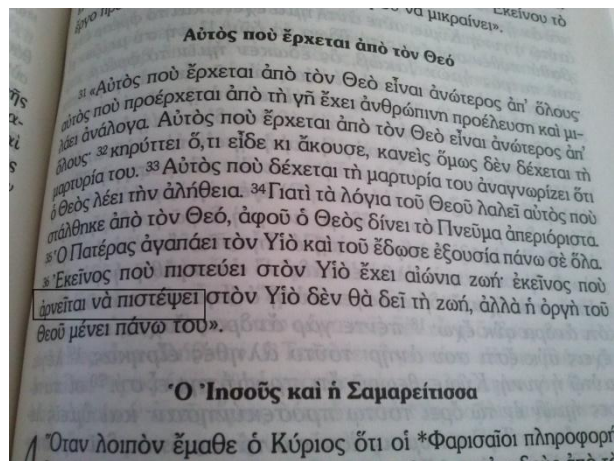
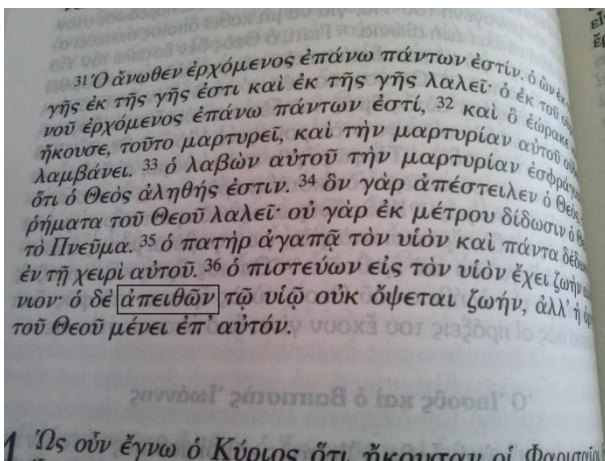
The same is to be said of the other passages that are cited. In each instance the modern translations are seen to be at least as accurate and acceptable, if not more so, than the KJV. But these are not the only passages cited in the attempt to substantiate this charge. Note the following chart:

NASB	απειθω	KJV
not obey	John 3:36	believeth not
disobedience	Romans 11:32	unbelief
disobedient	Romans 15:31	do not believe
disobedient	Hebrews 3:18	believed not
disobedience	Hebrews 4:6	unbelief
disobedience	Hebrews 4:11	unbelief



Page 132 and 133 of his book

He claims the word abitho means disobey IT DOES NOT mean disobey [1977, 1995 NASVs: "does not obey," the halfway 1984, 2011 NIVs: "rejects"] or unbelief [typo] he is lying it means refusal when used with the rest of the words it means refusal to believe or unbelief. I will prove it to you



Here is the Greek New Testament

On every left page it has the Koine (common) Greek and on the right the modern Greek here is John 3:36

Here is John 3:36 in Koine (common Greek) note the word Abithon [modern Greek for apeithoon]

Now see the real Greek translation by real Greeks, refusal to believe or unbelief as the KJV guys rightly did it.

The word does not mean disobey nor did it ever mean disobey in any type of Greek language. This guy is smoking something he shouldn't be he has his own weirdo version of Greek that he believes in. In his book he claims to teach Greek, to who his cat?



What on earth made these looney tunes people believe that they had the right to put their hands on the Holy Scriptures or that they were ever in the same league as the King James Guys.

Like I said I have checked the supposed errors of the King James translators and there are none not a one. It is the perfect word of God.

Another translation you will be interested in. The King James Only Controversy was printed by Bethany House Publishers.

Bethany is Greek for die (present participle) if you reverse translate this into Greek the title of his publishing company is literally "die in your house publishing."

Get an American Greek to help you and you will annihilate these guys in a debate.

Have a good weekend God bless you for opening all our eyes to these evil guys.

"Every word of God is pure: he is a shield unto them that put their trust in Him. Add thou not unto His words, lest he reprove thee, and thou be found a liar" — Proverbs 30:5-6

Your brother in Christ

Mario Symeou