

Wisdom Withheld

Introduction

Keeping in mind Romans 13:7 ***“Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour”*** certain departures from the 1611 Holy Bible have been drawn to this writer’s attention. None of those departures are warranted and this work shows why after the principle as applied to the 1611 Holy Bible of Romans 3:4 ***“...That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.”***

In turn when departures from the 1611 Holy Bible are implemented, approved of or even condoned then God withholds wisdom from the perpetrators as the Lord said in Luke 10:21 ***“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”*** according to Jeremiah 8:9 ***“The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?”***

In addition, as Gail Riplinger shows in *Which Bible Is God’s Word?* p 117 departures from the 1611 Holy Bible are equivalent to ***“Yea, hath God said...?”*** Genesis 3:1. For anyone brought up to believe that the 1611 Holy Bible is ***“the book of the LORD”*** Isaiah 34:16 ***“the scripture of truth”*** Daniel 10:21 ***“the royal law”*** James 2:8 and ***“All scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 in the certain belief that no other book is the notion that departures from the AV1611 are somehow improvements on the AV1611 is even if unwittingly giving aid and comfort to the enemy as Paul warns in 2 Timothy 2:17-18 ***“And their word will eat as doth a canker...and overthrow the faith of some.”*** It is also subversion of the parental upbringing of AV1611 believers.

Even a few such departures that appear to be minor are serious as King Solomon and Paul warn.

“Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes” Song of Solomon 2:15.

“A little leaven leaveneth the whole lump” Galatians 5:9.

The scripture is most severe in response.

“Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession” Proverbs 28:10.

“But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” Colossians 3:25.

The departures from the AV1611 lately drawn to this writer’s attention are given below with associated scriptures where appropriate and accompanying remarks.

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

Luke 11:2, 4

“And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth...And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”

Luke 11:2, 4 was cited from the NIV New International Version that in all its editions omits essential phrases from Luke 11:2, 4.

The following extract from ‘O Biblios’ – *The Book* p 51 www.timefortruth.co.uk/why-av-only/ summarises why the omissions by the NIVs and other modern versions from Luke 11:2, 4 are mutilations of those scriptures. See the accompanying study **Luke 11:2, 4 Overview** for additional details.

Luke 11:2, 4

“Our,” “which art in heaven,” “Thy will be done, as in heaven, so in earth” and “but deliver us from evil” have been omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Burton [\[The Revision Revised www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9\]](http://www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9) pp 34-35, states that the modern omissions can be traced back to Marcion the heretic (150 AD). Aleph and B alone omit “but deliver us from evil,” *ibid.* p 317. Berry’s Greek text supports the AV1611. See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *Matthew 6:13 & Luke 11:2-4 The Lord’s Prayer – Is your bible a “Catholic” bible?*

In sum the above extract together with the accompanying study show that whoever would wilfully endorse the modern mutilation of Luke 11:2, 4 has counted the 1611 Holy Bible “...*an unholy thing, and hath done despite unto the Spirit of grace*” Hebrews 10:29.

“alway” and “always”

“Rejoice in the Lord alway: and again I say, Rejoice” Philippians 4:4.

The AV1611 uses both words “*alway*” 23 times and “*always*” 62 times. Modern versions eliminate the term “*alway*” but the two words are *not* the same and the more familiar word “*always*” should *not* be substituted for “*alway*” as the modern versions do in Philippians 4:4.

Gail Riplinger in *The Language of the King James Bible* p 84 shows that “*alway*” is *all the way* and “*always*” is *at every time*. Those definitions are clear from these scriptures.

“For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys” Exodus 40:8.

“So it was alway: the cloud covered it by day, and the appearance of fire by night” Numbers 9:16.

“And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always” Exodus 27:20.

“Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually” Leviticus 24:2.

In sum Paul’s exhortation to **“Rejoice in the Lord alway”** yields a vital cross reference for today’s believer to apply that is lost if the word “*alway*” is lost. **“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing”** 2 Timothy 4:7-8.

“And” versus “Then”

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus...Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” Philippians 4:6-7, 9.

The expression “*known unto God*” will be addressed below. Concerning the term “*And*” it has been suggested that the word “*Then*” should substituted. No, it should not be – and not simply because no widely used version reads “*Then*” in Philippians 4:7, 9.

Use of the term “*Then*” instead of “*And*” implies that the saint must bring requests to God in prayer in order to receive “*the peace of God*” and follow Paul in order to have “*the God of peace*” with him. That is not what Paul is saying. The word “*And*” is used because Paul is giving *blessed assurances* to the believer. He is *not* setting out conditions that the believer must fulfil in order to receive the blessings as these scriptures show.

In principle:

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” Romans 5:1.

“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” Hebrews 13:5-6.

Specifically:

“...the peace of God...shall keep your hearts and minds through Christ Jesus” Philippians 4:7 **“For ye are dead, and your life is hid with Christ in God”** Colossians 3:3.

“...the God of peace shall be with you” Philippians 4:9 because **“For we are members of his body, of his flesh, and of his bones”** Ephesians 5:30.

Paul inserts those blessed assurances into Philippians 4:6-7, 9 for both the Philippians and today’s believer for the reason that Peter gives in 2 Peter 1:12-13, 15 **“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance...Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.”**

For a historical illustration of the Lord’s unfailing faithfulness to His saints see the accompanying study **‘Don’t forget me cobber’ Fromelles July 19th-20th 1916.**

In sum where Paul states **“Now the God of peace be with you all. Amen”** Romans 15:33 it is **“the present truth”** assurance for the Church Age saint encapsulating Philippians 4:6-7, 9 of Exodus 33:14 **“And he said, My presence shall go with thee, and I will give thee rest”** **“...Amen: the LORD God of my lord the king say so too”** 1 Kings 1:36.

“Charity”

The AV1611 retains the word **“charity”** 1 Corinthians 8:1, 13:1, 2, 3, 4 three times, 8, 13 twice, 14:1, 16:14, Colossians 3:14, 1 Thessalonians 3:6, 2 Thessalonians 1:3, 1 Timothy 1:5, 2:15, 4:12, 2 Timothy 2:22, 3:10, Titus 2:2, 1 Peter 4:8 twice, 5:14, 2 Peter 1:7, 3 John 6, Jude 12, Revelation 2:19 a total of 28 times in all.

See *The Language of the King James Bible* pp 73-74 by Gail Riplinger and *The Certainty of the Words* Chapter 3 *Charity Cases* pp 112-137 by Kyle Stephens for detailed explanations of why the AV1611 *alone* correctly retains the term **“charity”** in the above references.

The modern versions dispense with the word **“charity”** in the above references by substituting the word love and lose revelation as shown below.

Paul and Peter between them provide the Biblical definition of **“charity”** as the *exercise* of **“love unfeigned...unfeigned love of the brethren...that ye love one another with a pure heart fervently”** 2 Corinthians 6:6, 1 Peter 1:22 that *unifies, holds together and ministers to* individuals within **“the body of Christ”** and is therefore love that is *exclusive* to **“...the body of Christ, and members in particular”** 1 Corinthians 12:27 to the fulfilment of 1 Corinthians 10:31 **“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”** Note the following scriptures.

“And above all these things put on charity, which is the bond of perfectness” Colossians 3:14.

“And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise

and dominion for ever and ever. Amen” 1 Peter 4:8-11 “...Amen: the LORD God of my lord the king say so too” 1 Kings 1:36.

For God as the ultimate charitable Giver to *the whole world* in a devotional sense according to John 3:16 “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*” see the accompanying study [The Love of God](#).

In sum for “charity” today’s believer must apply Galatians 5:13 “*For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*”

“Ensample” versus “Example”

The AV1611 uses both words “ensample(s)” 6 times and “example(s)” 9 times. Modern departures from the AV1611 uniformly substitute the word “example” for “ensample” but the two words are *not* the same and the modern substitution is incorrect.

Kyle Stephens in *The Certainty of the Words* Chapter 9 *Ensamplers Are Not Examples* pp 337-376 shows that an *example* is behaviour that is *not* meant to be followed literally but from which lessons should be drawn pp 351-352 whereas an *ensample* is behaviour that *should be* followed literally pp 357-358. Note these scriptures that explain the difference between “ensample” and “example.”

“Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample...Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you” Philippians 3:17, 4:9.

Today’s believer is to follow Paul’s “ensample” Philippians 3:17 *literally*.

“For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps...Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously” 1 Peter 2:20-21, 23.

Today’s believer is to follow the Lord’s “example” *not* literally “to the place, which is called Calvary” Luke 23:33 but insofar as “Jesus the author and finisher of our faith...for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” Hebrews 12:2 *in principle* “Rejoicing in hope; patient in tribulation; continuing instant in prayer” Romans 12:12.

In sum as Paul urges Timothy “Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all” 1 Timothy 4:15.

“Finally” versus Alternatives

Certain alternatives have been suggested as a departure from “Finally” AV1611 such as *Besides* or *Moreover* even though most modern versions retain the term “Finally” where the AV1611 uses it.

It is noteworthy that the AV1611 uses the term “Finally” less often than the modern versions do because “Finally” in the AV1611 obviously emphasises *final authority* with respect to today’s believer keeping “the commandments of the LORD” Leviticus 4:2, 13, 22, 27, 5:17, Numbers 15:39, Deuteronomy 4:2, 6:17, 8:6, 10:13, 11:27, 28, 28:9, 13, Judges 2:17, 3:4, 1 Kings 18:18, 2 Kings 17:16, 19, 1 Chronicles 28:8, 2 Chronicles 24:20, Ezra 7:11, Nehemiah 10:29, 1 Corinthians 14:37, 24 occurrences in all.

The AV1611’s use of the term “Finally” is therefore superior to the indiscriminate modern usage and to the wholly inappropriate latter-day alternatives. Note these scriptures with respect to the AV1611’s precise use of “Finally” that today’s believer should abide by.

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” 2 Corinthians 13:11.

“Finally, my brethren, be strong in the Lord, and in the power of his might” Ephesians 6:10.

“Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe” Philipians 3:1.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” Philipians 4:8.

“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you” 2 Thessalonians 3:1.

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous” 1 Peter 3:18.

In sum as Paul states unequivocally **“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord”** 1 Corinthians 14:37.

“Follow” versus Imitate

“Be ye therefore followers of God, as dear children” Ephesians 5:1.

“And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” 1 Thessalonians 1:6.

The 1984 NIV, 2011 NIV, NKJV, ESV use the words “*imitate*” or “*imitators*” 7 times, 7 times, 7 times, 11 times respectively in the New Testament instead of “**follow**” or “**followers**.” The most objectionable modern departures from “**followers**” AV1611 in favour of “*imitators*” are in Ephesians 5:1, 1984 NIV, NKJV, ESV and 1 Thessalonians 1:6, 1984 NIV, 2011 NIV, ESV.

The modern departures from “**followers**” AV1611 in Ephesians 5:1, 1 Thessalonians 1:6 tell the reader to *imitate* God.

Don’t ever do that.

See the *Ruckman Reference Bible* p 1521 for detailed comment. An imitation is a counterfeit and the greatest imitation-counterfeit of God is the devil as these scriptures show.

“I will ascend above the heights of the clouds; I will be like the most High” Isaiah 14:14.

“And no marvel; for Satan himself is transformed into an angel of light” 2 Corinthians 11:14.

“Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” 2 Thessalonians 2:3-4.

In sum today’s believer should abide where no ‘imitation’ is possible by Luke 9:23 **“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”**

“Known unto God”

“Known unto God are all his works from the beginning of the world” Acts 15:18.

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” Philippians 4:6.

For British and Commonwealth unknown graves of war dead, the inscription on the headstone reads *A Soldier of The Great War, Known Unto God* or *A Soldier of The 1939-1945 War, Known Unto God*. As indicated above the expression ***“known unto God”*** is from the 1611 Authorized King James Bible, Acts 15:18, Philippians 4:6 and the words were chosen by the famous author Rudyard Kipling.

See *Holt’s Battlefield Tours The Ypres Salient* by Tonie and Valmai Holt, Leo Cooper, p 15-16, www.guide-books.co.uk/authors.html.

When on the isle of Muck off the west coast of Scotland this writer saw three WW2 graves, two stating *A Sailor of the Royal Navy, 1939-1945 War, Known Unto God*, the third stating *A Sailor of the Mercantile Marine, 1939-1945 War, Known Unto God*. The sight was a vivid reminder that the King James Bible goes ***“...unto the uttermost part of the earth”*** Acts 1:8.

Given the poignant historical significance of the expression ***“Known unto God”*** for the English-speaking peoples *nobody but nobody* has any warrant to depart from or interfere with that expression as the modern versions uniformly do.

Noting that the expression ***“Known unto God”*** has been sanctioned by the Crown for the commemoration of our unknown war dead from Britain and the Old Dominions today’s believer should keep in mind Ecclesiastes 8:4 ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”***

Sovereign

The term sovereign is often applied to God in churches today. It should *never* be applied to God. See the accompanying study ***The Sovereign Power of Darkness*** for details and note that the *correct* term for God that today’s believer should abide by is given in Revelation 19:6 ***“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.”***

Conclusion

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him” James 1:5.

Luke 11:2, 4 Overview

From www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 614-617. The work addresses *The King James Only Controversy* by arch-enemy of **“the book of the LORD”** Isaiah 34:16 James White. Numbered references for this extract are given below under **References**.

White insists with respect to Luke 11:2, 4 that *“Luke’s version of the Lord’s Prayer is highly abbreviated in its original form [White can give no manuscript evidence for the “original form” of Luke 11:2, 4 but is merely citing Nestle’s opinion^{1 p 156}]...Entire phrases are imported into Luke, resulting in a much longer version in the King James Version [again, White gives no evidence to show how this ‘importing’ was carried out and who was responsible]...”*

White objects to the words **“Our,” “which art in heaven,” “Thy will be done, as in heaven, so in earth”** and **“deliver us from evil.”**

White claims that because *“Each of the [above] phrases is found in Matthew’s version of the Lord’s Prayer”* therefore *“The influence of Matthew’s version is seen throughout the later Greek manuscripts and hence, in the TR’s reading of Luke’s account.”* White adds that, *“we find a number of variants [in Luke 11:2-4] as well.”*

This author’s earlier work^{8 p 70-1} presents summary evidence in support of Luke 11:2, 4 in the AV1611, with references updated.

“Luke 11:2-4

““Our”, “which art in heaven”, “as in heaven, so in earth” and “but deliver us from evil” have been omitted by the DR, RV, Ne, NIV, NKJV marg. [f.n.], NWT, JB.

“Burgon^{13 p 34-35, 317} states that the modern omissions can be traced back to Marcion the heretic (150 AD). Aleph and B alone omit “but deliver us from evil.””

The modern versions listed also omit **“Thy will be done”** from verse 2.

Griesbach, Tischendorf, Tregelles, Alford⁶² omit **“Our,” “which art in heaven,” “Thy will be done,” “as in heaven, so in earth”** - Lachmann deems this clause doubtful – and **“but deliver us from evil.”**

Wycliffe⁴⁶ omits all five expressions but Tyndale⁴⁷, Geneva⁴⁹ and Bishops¹³⁸ each contain all five. All five expressions are also found in pre-700 AD Anglo-Saxon Bibles^{39 p 726}, indicating that Wycliffe’s New Testament underwent revision. See remarks in **Chapter 8**. Overall, therefore, the pre-1611 bibles bear witness to the authentic text, i.e. the Traditional Text as found in the AV1611, as is confirmed by the following manuscript evidence.

Dr Moorman^{9 p 91} gives in support of **“which art in heaven”** 26-27 uncials; A, C, D, E, F, G, H, K, M, P, S, U, V, W, X, Xi, Γ, Δ, Θ, Λ, Π, Ψ, Ω, 047, 055, 0211 and possibly 0233, the majority of cursives, the 13+ manuscripts in Family 13 including 13, 69, 124, 230, 346, 543, 788, 826, 828, 983, 1689, 1709, 7 Old Latin sources with no variation and 4 with variation and the Peshitta Syriac.

The same support exists for **“Thy will be done, as in heaven, so in earth,”** except that ⋈ also contains these clauses and the Old Latin consists of 10 sources with no variation.

The main witnesses against **“which art in heaven”** are P75, a ,L ,B ,⋈almost no cursives, the 6 (5+) manuscripts of Family 1; 1, 118, 131, 209 etc. and 2-3 Old Latin sources. The main witnesses against **“Thy will be done, as in heaven, so in earth”** are the same, except weaker, losing ⋈ and the Old Latin sources.

Dean Burgon^{13 p 34-35, 317-319} has these detailed comments on Luke 11:2, 4 as it eventuated in the RV from Vaticanus and Sinaiticus – and as found in the later modern version – the Dean’s emphases.

“An instructive specimen of depravation follows, which can be traced to Marcion’s mutilated recension of S. Luke’s Gospel. We venture to entreat the favour of the reader’s sustained attention to the license with which the LORD’S Prayer as given in S. Luke’s Gospel (xi. 2-4), is exhibited by codices *er yreve roF .D C B A* & nason one would have expected that so precious a formula would have been enshrined in the ‘old uncials’ in peculiar safety; handled by copyists of the IVth, Vth, and VIth centuries with peculiar reverence. Let us ascertain exactly what has befallen it:-

“(a) *D* introduces the LORD’S Prayer by interpolating the following paraphrase of S. Matt. vi 7:- ‘Use not vain repetitions as the rest: for some suppose that they shall be heard by their much speaking. But when ye pray’...After which portentous exordium [introduction],

“(b) *B* & omit the 5 words, ‘Our’ ‘which art in heaven.’ Then,

“(c) *D* omits the article...before ‘name:’ and supplements the first petition with the words ‘upon us’... It must needs also transpose the words ‘Thy Kingdom’...

“(d) *B* in turn omits the third petition, - ‘Thy will be done, as in heaven, also on the earth;’ which 11 words & retains, but adds ‘so’ before ‘also,’ and omits the article..., finding for once an ally in *A C D*.

“(e) & *D* for *διδου* write *δοξ* (from Matt. [6:11]) [two different Greek words for “give”].

“(f) & omits the article...before ‘day by day.’ And,

“(g) *D*, instead of the 3 last-named words writes ‘this day’ (from Matt.): substitutes ‘debts’...for ‘sins’...also from Matt. and in place of ‘for (we) ourselves’...writes ‘as also we’ again from Matt. – But,

“(h) & shows its sympathy with *D* by accepting two-thirds of this last blunder: exhibiting ‘as also (we) ourselves’...

“(i) *D* consistently reads ‘our debtors’...in place of ‘every one that is indebted to us’... - Finally,

“(j) *B* & omit the last petition, - ‘but deliver us from evil’... - unsupported by *A C* or *D*...

“So then, these five ‘first class authorities’ are found to throw themselves into **six different combinations** in their departure from S. Luke’s way of exhibiting the LORD’S Prayer, - which, among them, they contrive to falsify in respect of no less than 45 words; and yet **they are never able to agree among themselves as to any single various reading**: while **only once** are more than two of them observed to stand together, - viz. in the unauthorized omission of the article. In respect of 32 (out of 45) words, **they bear in turn solitary evidence**. What need to declare that it is **certainly false** in every instance? Such however is the infatuation of the Critics, that the vagaries of *B* are all taken for gospel. Besides omitting the 11 words [in Greek] which *B* omits jointly with &, Drs Westcott and Hort erase from the Book of Life those other 11 precious words which are omitted by *B* only. And in this way it comes to pass that the mutilated condition to which the scalpel of Marcion the heretic reduced the LORD’S Prayer some 1730 years ago [from the 1880s], (for the mischief can all be traced back to **him!**), is palmed off on the Church of England by the Revisionists as the work of the **HOLY GHOST!**”

Burgon affirms that, his emphases, “the omission of the last clause of the LORD’S prayer, in Lu. xi. 4” is one of “the [so manifest] disfigurements jointly and **exclusively** exhibited by codices *B* and &, that instead of accepting these codices as two ‘independent’ Witnesses to the inspired Original, we are constrained to regard them as little more than a single reproduction of one and the same scandalously corrupt and (**comparatively**) late Copy. By consequence, we consider their joint and exclusive attestation of any particular reading, ‘an unique criterion’ of its worthlessness; a sufficient reason – **not** for adopting, but for unceremoniously rejecting it.”

Burgon also notes in this context that Codices *B* and & “exhibit fabricated Texts” because “No amount of honest **copying**, - persevered in for any number of centuries – could possibly have resulted in two such documents. Separated from one another in actual date by 50, perhaps by 100

years, they must needs have branched off from a common corrupt ancestor, and straightaway become exposed continuously to fresh depraving influences. The result is, that codex 8, (which evidently has gone through more adventures and fallen into worse company than his rival,) has been corrupted to a far greater extent than codex B, and is even more untrustworthy. Thus whereas (in the Gospels alone) B has 589 Readings **quite peculiar to itself**, affecting 858 words, - 0641 sah 8 such Readings, affecting 2640 words.”

Codices 8 and B are therefore similar in their departures from the Text of the AV1611 but dissimilar with respect to each other. Since **“God is not the author of confusion”** 1 Corinthians 14:33, He cannot be the Author of 8 and B.

White refers to **“a number of variants”** with respect to Luke 11:2, 4. It is therefore not surprising that White did not discuss these variants in any detail, if he was aware of Burgon’s analysis.

Dr Mrs Riplinger^{96 p 52-3, 2007 Edition} has these insights with respect to the shortened version of Luke 11:2, 4.

“The Lord’s Prayer in Luke 11:2, in the new versions, is believed to be the one created by Marcion, a heretic, in the third century. Early Christians, like Justin Martyr, Irenaeus, and Tertullian, concluded that Marcion, whom they called “the beast,” was the culprit who created this shortened Lord’s Prayer that we see in the NIV and most new versions today. Heretics did not change what they did not have. Marcion had only the book of Luke and that is what he changed. Occultists, such as Madame Blavatsky, and books, such as The Dogma and Ritual of High Magic, admit that occultists use Marcion’s shortened version to pray to Lucifer. Most new versions, including the NIV’s Lord’s Prayer, have fourteen words taken out relating to heaven. If you’re praying to Lucifer, obviously you cannot have words directing the prayer to heaven. Those all have to come out. The words “deliver us from evil” must also be removed if you are praying to Lucifer.

“The Lord’s Prayer, as it occurs in Luke 11:2 in most new versions, occurs in no Greek manuscripts in the world today. The old manuscripts – Vaticanus, Sinaiticus, and uncials A, C, and D – omit words and phrases from the Lord’s Prayer in Luke. But none of these read in toto as the new versions do. So, what we have in the NIV...and the NASB, in Luke 11:2, is a Lord’s Prayer that has never existed anywhere other than in what Madame Blavatsky and occultists call their prayer to Lucifer.”

White^{3 p 146, 186} has insisted as section headings in his book that **“NO GRAND CONSPIRACIES”** exist with respect to the modern versions and declared emphatically **“MODERN TEXTS FOUND INNOCENT.”**

Dean Burgon and Dr Mrs Riplinger have shown White to be a liar on both the above counts. He will be shown to have lied repeatedly as this study of his Part Two continues.

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'Don't forget me cobber' Fromelles July 19th-20th 1916

www.geocaching.com/geocache/GC1FECN_cobbers?guid=31cf6089-2561-445a-9626-cfb511f098fe

Prominent in his efforts to save the wounded was Sergeant Simon Fraser, 57th Battalion, of Byaduk, Victoria. In a letter, a lengthy extract of which Charles Bean quoted in his official history, Fraser described something of the process of bringing in the wounded in the face of the enemy at Fromelles...It was no easy task picking up and carrying a man on one's back particularly if he had a serious wound or a broken limb...

Fraser wrote of one man 'I could not lift him on my back; but I managed to get him into an old trench and told him to lie quiet while I got a stretcher. Then another man...sang out **'Don't forget me cobber'**. I went in and got four volunteers with stretchers and we got both men in safely.'

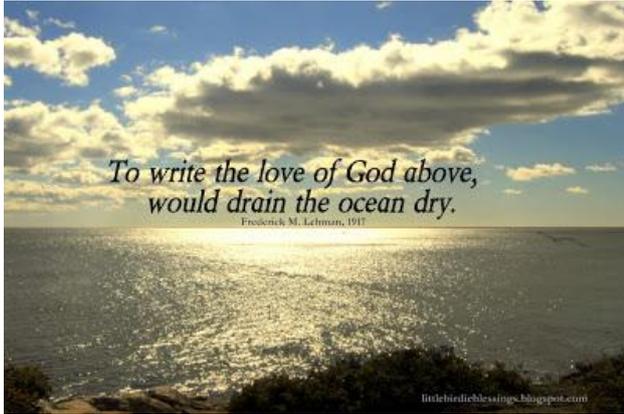


Fraser, later promoted to the rank of Lieutenant was killed in action at Bullecourt on 11 May 1917 with the 58th Battalion.

The bravery of those who went out to rescue the wounded of Fromelles is commemorated at the Australian Memorial Park. In the middle of the Park is a statue, sculpted by Peter Corlett of Melbourne, and was erected in 1998. It depicts Sergeant Simon Fraser with a wounded man of the 60th Battalion on his shoulders, carrying him to safety and the work is appropriately entitled 'Cobbers'.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" Isaiah 49:15.

The Love of God



*Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry.
Nor could the scroll contain the whole,
Though stretched from sky to sky.*

One day, during short intervals of inattention to our work, we picked up a scrap of paper and, seated upon an empty lemon box pushed against the wall, with a stub pencil, added the (first) two

stanzas and chorus of the song...Since the lines (3rd stanza from the Jewish poem) had been found [pencilled] on the wall of a patient's room in an insane asylum after he had been carried to his grave, the general opinion was that this inmate had written the epic in moments of sanity.

- Frederick M. Lehman, History of the Song, *The Love of God*, 1948. See:

littlebirdieblings.blogspot.co.uk/2013/02/scripture-thursday-depths-of-gods-love.html
www.hymntime.com/tch/htm/l/o/v/loveofgo.htm.

“For whether we be beside ourselves, it is to God...” 2 Corinthians 5:13. See also:

www.youtube.com/watch?v=K960H_2uXfY

*Here is love, vast as the ocean,
Lovingkindness as the flood,
When the Prince of Life, our Ransom,
Shed for us His precious blood.
Who His love will not remember?
Who can cease to sing His praise?
He can never be forgotten,
Throughout Heav'n's eternal days.
On the mount of crucifixion,
Fountains opened deep and wide;
Through the floodgates of God's mercy
Flowed a vast and gracious tide.
Grace and love, like mighty rivers,
Poured incessant from above,
And Heav'n's peace and perfect justice
Kissed a guilty world in love.
So here is love, vast as the ocean,
Lovingkindness as the flood,
When the Prince of Life, our Ransom,
Shed for us His precious blood.
Who His love will not remember?
Who can cease to sing His praise?
He can never be forgotten,
Throughout Heav'n's eternal days.
Grace and love, like mighty rivers,
Poured incessant from above,
And Heav'n's peace and perfect justice
Kissed a guilty world in love.*

“I will give...my flesh, which I will give for the life of the world” John 6:51

The Sovereign Power of Darkness



IMAGE OF DARKNESS

Noted Christian writer and broadcaster Texe Marrs said this at the time of the attack on the World Trade Centre in NYC on the morning of September 11th 2001. See:

www.texemarrs.com/102001/face_of_devil.htm.

Where carnage, bloodshed, and destruction can be found, there you will also find Satan, aka the Devil. This mind-boggling picture is real. Printed on the web sites of The Philadelphia Inquirer newspaper, Cable News Network (CNN.com), and the pages of The Fort Worth Star-Telegram newspaper in Texas, this image was also broadcast over Fox TV News network. It clearly shows the devil's face in the fire and smoke of the explosions at the twin towers of the World Trade Center in New York City. The Associated Press confirms that this is an unretouched photograph, a digitized close-up of the original.

The image itself however is not the central issue. The central issue is what it depicts as the Lord Jesus Christ said on the eve of **"the suffering and death...that he by the grace of God should taste death for every man"** Hebrews 2:9.

"This is your hour, and the power of darkness" Luke 22:53

THE SOVEREIGN POWER OF DARKNESS

Why, then, the title of this piece, as above? After all, fundamentalists repeatedly use the word *sovereign* to refer to the Lord Himself, by means of such well-known phrases as *"the Sovereignty of God"* and *"God is Sovereign"* etc. How does the word *sovereign* then come to be associated with ***"the power of darkness"*** Luke 22:53? Gail Riplinger explains why.

THE SOVEREIGN "MAN OF SIN" 2 Thessalonians 2:3

Gail Riplinger shows in *The Language of the King James Bible* p 66, her emphases, that the popular NIV *using the word sovereign* is a precursor to the encroaching satanic new world order that the Lord Jesus Christ called ***"the power of darkness"*** Luke 22:53.

The NIV omits the powerful word "GOD" over 300 times [See The number of times 15 Major words differ from the King James Bible www.av1611.org/biblewrd.html by Terry Watkins]. It substitutes the weak word 'Sovereign.' This term was introduced into English by the French-speaking 'sovereigns' who governed England during the 12th century [See en.wikipedia.org/wiki/List_of_English_monarchs Henry I, Stephen, Henry II, Richard I].

According to the [Oxford English Dictionary's] corpus of English language, it has been used almost exclusively to indicate a mortal political leader, **not** the transcendent Almighty GOD. The recent unfortunate popularization of this word in some religious circles, no doubt owes its emphasis to John Calvin. The word 'Sovereign' capsulizes his French training for the priesthood, his denial of man's free-will and his teachings merging church and state. This merger looms frighteningly close as the Antichrist's shadow falls over the NIV's "Sovereign Lord," a term the OED cites as indicating a "man." Paul and John have identified that man.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" 2 Thessalonians 2:3.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six" Revelation 13:18.

"That man of sin...the son of perdition" is known by his Sovereign Catholic Version.

THE SOVEREIGN CATHOLIC VERSION

See en.wikipedia.org/wiki/Douay%E2%80%93Rheims_Bible. The first English Bible to use the term "sovereign" was the Catholic Douay-Rheims Bible 1610, revised 1749-1752.

The DR uses "sovereignty" in Judges 5:11 and "sovereign" in Isaiah 3:1, 10:16, 33, 51:22, Amos 5:14, Jude 4 i.e. 7 times. Jude 4 shows the DR's influence on the 1984, 2011 NIVs:

"For certain men are secretly entered in (who were written of long ago unto this judgment), ungodly men, turning the grace of our Lord God into riotousness and denying the only sovereign Ruler and our Lord Jesus Christ" Jude 4 DR.

"For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord" Jude 4 1984 NIV.

"For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord" Jude 4 2011 NIV. Note that the DR, NIVs use "Sovereign" to erase "**Lord God**" in Jude 4 and rob "**our Lord Jesus Christ**" of His Deity to help set up the Antichrist as the AV1611 shows:

"THE WORDS OF THE LORD" Psalm 12:6

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" Jude 4 AV1611.

DIFFERENT WORD, SAME THEFT, SAME SATANIC SET-UP

The Catholic JB, NJB, Jerusalem, New Jerusalem Bibles change "Sovereign" to the more familiar synonym "Master" but still erase "**Lord God**" to rob "**our Lord Jesus Christ**" of His Deity and promote "**that man of sin...so that he as God sitteth in the temple of God, shewing himself that he is God**" 2 Thessalonians 2:3-4. All modern bibles; RV, ASV, NASVs, RSV, NRSV, NIVs, NKJV footnote, CEV, ESV, GNT, HCSB, NCV, NET, NLT, NWTs, follow suit. That shows that they are from the same Catholic "**troubled fountain, and...corrupt spring**" Proverbs 25:26. Note also the gender-neutral changes in the 2011 NIV in Jude 4, to further the merging of the apostate End Times church with the satanic new world order that the Lord Jesus Christ called "**the power of darkness**" Luke 22:53.

"WATCH YE, STAND FAST IN THE FAITH" 1 Corinthians 16:13

In conclusion note that not merely 'the Sovereign Lord' but "**the Lord God omnipotent reigneth**" Revelation 19:6. "**What shall we then say to these things? If God be for us, who can be against us?**" Romans 8:31. Therefore "**till he come**" 1 Corinthians 11:26:

"Watch ye, stand fast in the faith, quit you like men, be strong" 1 Corinthians 16:13.