

The 1611 Holy Bible versus Bible Critic Jacob Prasch 2019 Update: Site no longer available

Introduction

Jacob Prasch is the director of *Moriel Ministries* www.moriel.org/About/About/about_jacob.html. He is a long-term enemy of the 1611 Holy Bible and has published a lengthy attack on the 1611 Holy Bible archived at this site:

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

This work is a response to Jacob Prasch's attack on the 1611 Holy Bible. It will follow a similar format to this writer's earlier responses to Bible critics Rick Norris, Fred Butler, Robert A. Joyner. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php. Jacob Prasch's comments are shaded in yellow and this writer's particular responses continue in blue with inserted citations in green or *green italic* unless otherwise stated.

It should be noted that Jacob Prasch's attacks against the 1611 Holy Bible are endemic among Bible-rejecters.

Will Kinney has answered many of those attacks on his site brandplucked.webs.com/kjbarticles.htm. This writer has also answered many of them in the responses to the Bible critics listed above and others e.g. www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors, *NOT a Misspelling!*. Extracts from many of those sources will be used in this response.

All of Jacob Prasch's article against the 1611 Holy Bible will be addressed in this response, without amendment. It should be observed that the article as found in Jacob Prasch's archive is not a particularly good copy and contains some character forms that did not reproduce correctly in the archived item. Those anomalous forms do not obscure the intended meaning of the comments in the archived article where they are found but they nevertheless betray a certain carelessness on Jacob Prasch's part. Jacob Prasch is clearly so consumed with hatred for the 1611 Holy Bible and its supporters that he is apparently unmindful of Paul's exhortation to ***"prove his own work"*** Galatians 6:4.

It may be noted again that Jacob Prasch is the same as any other Bible critic, whether AV1611 abusers; James White, Rick Norris, Robert A. Joyner, Fred Butler, Malcolm Bowden etc. or professing AV1611 users; Donald Waite, Kirk DiVietro etc. Jacob Prasch repeatedly disparages Bible believers as 'King James Onlyists' in his attack on the 1611 Holy Bible but he himself is another 'originals-onlyist' with no authority other than his own opinion and no scripture that is ***"the scripture of truth"*** Daniel 10:21 and ***"all scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16 that he can specify as a single document between two covers.

Nowhere in his article attacking the 1611 Holy Bible does he specify such a document. Moreover, nowhere in Jacob Prasch's article attacking the 1611 Holy Bible does he appear able to cite any scripture from any source in support of his attacks on the 1611 Holy Bible. He does state the following at the very end of his article attacking the 1611 Holy Bible showing that he has no authority for ***"The words of the LORD"*** Psalm 12:6 other than his own opinion.

Of all the books on the subject, I would recommend most "The English Bible From KJV to NIV" by Jack P. Lewis, published by Baker Book House, 1991. This book points out many errors in other leading translations of the Greek and Hebrew Scriptures making it very plain that there is no such thing as an "inerrant" translation of the Hebrew and Greek Scriptures.

Jacob Prasch of course has no **Greek and Hebrew Scriptures** that he can unequivocally specify as ***"all scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16.

Jack P. Lewis is another fabricator like Jacob Prasch. This may be shown by allusion to Lewis' duplicitous approach to variations in successive AV1611 editions. See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 179-180 and the following extract. It should be noted first that

Jacob Prasch does not explicitly cite *any* ‘errors’ in the 1611 Holy Bible that Jack P. Lewis supposedly proved.

Our critic was careful to say that William Kilburne only “*CLAIMED*” to find “*20,000 errors in six different editions (of the AV1611)*”, not that he actually found them. However, he then follows this “*claim*” by asking “*The question inevitably arises - which of all these various revisions is the real KJV?*”^{*2012}

^{*2012}See remarks above with respect to *The purification of the Lord’s word – Psalm 12:6-7*. It appears that our critic never understood this process. He certainly never coherently remarked upon it.

William Grady [*Final Authority William P. Grady pp 168-170*] replies as follows:

“When all else fails, detractors of the King James Bible will invariably ask their despised opponents, “WHICH Authorised Version do you believe, the 1611, 1613, 1767 [1769] or perhaps the 1850?” And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as “Have you quit beating your wife lately?”), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis, Keylock quotes him as stating:

““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” [is] never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

Jack P. Lewis is a Nicolataine priest and so is Jacob Prasch both of whom the Lord condemns as among “***them that hold the doctrine of the Nicolaitans, which thing I hate***” Revelation 2:15.

In sum, Jacob Prasch is therefore yet another professed Christian anarchist and violator of the priesthood of all believers, 1 Peter 2:5, 9.

As a US citizen www.moriel.org/About/About/about_jacob.html Jacob Prasch is also another Biblical Benedict Arnold whose attack on the 1611 Holy Bible consists mainly of repeated lying. King Solomon’s warning against “***false witnesses***” applies.

“A false witness shall not be unpunished, and he that speaketh lies shall not escape” Proverbs 19:5.

It should be noted that from note 12 onwards Jacob Prashch has plagiarised the remainder of his article verbatim from an article entitled *Bible Study Tips* by a universalist heretic named Gary Amirault www.tentmaker.org/lists/BibleStudyTips.html. Gary Amirault has blatantly summed up his heresy of universal salvation as follows, his emphases, www.tentmaker.org/universalism.htm.

Christian Universalism

Ultimate Reconciliation in Christ

The Victorious Gospel of Jesus Christ

What is Christian Universalism? Christian universalism is a belief in the simple Bible truth that Jesus Christ is the "Lamb who takes away the sin of the world." He is the promised Messiah of whom the prophets of the Old Covenant foresaw; Jesus is the Savior of the world, He is the "Second Adam," through Whom all mankind will be restored to God's original image

Gary Amirault is a liar about salvation as the Lord Himself and as apostles Paul, James, Peter, John and Jude show.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" Matthew 13:41-42.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" Luke 16:22-23.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" 2 Thessalonians 1:6-9.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" James 5:1-3.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" 2 Peter 2:1-3.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" 1 John 2:16-17.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" Jude 12-13.

"And whosoever was not found written in the book of life was cast into the lake of fire" Revelation 20:15.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" Revelation 21:8.

Jacob Prasch's article includes the following statement in a vain attempt to discredit the word "**church**" found with derivatives 114 times in the 1611 Holy Bible.

The real origin of the word "church" comes from the Greek word "Kirke" (Circe in Anglo-Saxon), NOT ekklesia or kiriakon as some theologians suggest. Kirke was the mythological daughter of the Sun God who had power to turn men into animals. (For much more information on this amazing discovery, write to Tentmaker Publications.)

The statement has been copied directly from universalist heretic Gary Amirault's article *Bible Study Tips*.

See [Appendix 8 – Jacob Prasch the Plagiarising Pirate – or Parrot](#).

Gary Amirault and Jacob Prasch are therefore in lockstep with the same mentor as the Lord Jesus Christ described all three of them:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" John 8:44.

The response to Jacob Prasch's attack on the 1611 Holy Bible follows. It will show repeatedly how according to John 8:44 Jacob Prasch is one **"of his own."** Some repetition will be observed in this work. That is largely because Jacob Prasch repeats the same falsehoods throughout his article and they should be countered each time. That is in part why the apostles Paul and Peter gave the following exhortation and warning respectively concerning the menace of **"false teachers among you, who privily shall bring in damnable heresies"** 2 Peter 2:1 like Jacob Prasch and Gary Amirault.

"...To write the same things to you, to me indeed is not grievous, but for you it is safe" Philippians 3:1.

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" 2 Peter 2:22.

Is Your Modern Translation Corrupt?

Answering the Allegations of KJV Only Advocates

Jacob Prasch has started out with two lies in a row. **KJV Only Advocates** are King James Bible *believers* whose *authority* is the 1611 Holy Bible. Jacob Prasch, as indicated in the *Introduction* and as this work will show has *no* authority other than his opinion. King James Bible believers do *not* make **Allegations** in the modern sense of the word but *“Provide things honest in the sight of all men”* Romans 12:17 and *“speak forth the words of truth and soberness”* Acts 26:25.

Jacob Prasch has done neither in his article.

Summary

King James Version only advocates argue that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions.

Jacob Prasch has lied again. King James Bible believers do not merely argue. They provide evidence to *show* that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions.

Note the extract below on *“grand and complex conspiracies”* alleged by KJV Onlyists from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 6-7 using Tom Whitney’s review of James White’s deceitful book *The King James Only Controversy*. Jacob Prasch puts forth the same no-intentional-doctrinal-manuscript-corruption mantra as James White and describes him as a scholar. See comment on James White at the end of Prasch’s article. The truth is that James White is *not* a scholar. He is a hireling, not missionary-minded, his own final authority, economical with the truth and leaning heavily towards the corrupt versions of Rome and Watchtower. See *KJO Review Full Text* pp vi-vii. White’s supposed qualifications for scholarship are suspect and indeed bogus concerning his supposed doctorate.

It is common knowledge that, along with other non-Christian groups, James White has clashed with Mormons. See en.wikipedia.org/wiki/James_White_%28theologian%29. This is undoubtedly a case of heretics who *“bite and devour one another”* Galatians 5:15 but the clash prompted the Mormons to check White’s academic background. Their conclusion is as follows. See www.shields-research.org/Novak/james.htm.

Does James White have a genuine doctorate? Here is what we know. The degree is granted by an unaccredited correspondence school. There are no set course syllabi; students write their own syllabi. CES [Columbia Evangelical Seminary] has no library, student services or bookstore. The school has no curriculum committees and no course review procedures. There appears to have been no committee and no thesis or dissertation defense; the only signature in James White’s Masters Thesis is that of CES president, Rick Walston. White’s “contract” was also with Rick Walston. Does James White have a genuine doctorate? What do you think?

This writer thinks that Jacob Prasch would have done better to *“Prove all things”* 1 Thessalonians 5:21 concerning James White’s supposed scholarship. Even the Mormons did better than Jacob Prasch in that respect. The extract from *KJO Review Full Text* pp 6-7 on Tom Whitney’s evaluation of White’s no-intentional-doctrinal-manuscript-corruption mantra follows. Tom Whitney’s evaluation also answers Prasch’s no-intentional-doctrinal-manuscript-corruption mindset. The extract includes Dean Burgon’s evaluation of deliberate manuscript corruption, together with Burgon’s reminder of God’s providence that preserved *“The words of the LORD...pure words”* Psalm 12:6 and Gail Riplinger’s summary statement on manuscript corruption investigated by a *real* textual scholar.

See also av1611.com/kjbp/articles/whitney-kjoc.html.

White introduces the topic of “*grand and complex conspiracies*” alleged by KJV Onlyists on page iv of his *Introduction* and devotes much of his work [*The King James Only Controversy* pp 4, 72, 95, 99, 106, 107, 115, 130, 146, 153, 160, 162, 164, 170, 183, 204, 205, 207, 209, 213, 216, 224] to disavowing any notion of a conspiracy against “*the scripture of truth*” Daniel 10:21.

Whitney’s researches...reveal the shallowness of White’s assertion [and Jacob Prasch’s].

“Regarding White’s belief about no one being influenced to try and corrupt the biblical text, White does not tell the reader about those in the early church who were concerned about corrupters of the Word. I will give a couple of quotes to demonstrate this.

“Gaius (AD175-200) speaks of the source of corruptions that survive in the early papyri:

““The Divine Scriptures these heretics have audaciously corrupted, laying violent hands upon them, under pretence of correcting them.” Burgon, The Revision Revised, p. 323

“[Scrivener, cited by Burgon, The Revision Revised, p 317]:

““The worst corruptions to which the New Testament has ever been subjected originated within one hundred years after it was composed.”

“He did not tell the reader about some contemporary scholarship’s comments on early textual variations/changes.

“Colwell (What is the Best New Testament Text?, p.119)

““The first two centuries witnessed the creations of the large number of variations known to scholars today in the manuscripts of the New Testament most variations, I believe, were made deliberately”...

“G. D. Kilpatrick (Atticism and the Text of the Greek New Testament, pp 125-131)

““Deliberate changes in all text types appear to antedate A.D. 200...as distinct from errors...all categories of deliberate alteration. are present in both groups. Tatian is the last author of make deliberate changes, the vast majority of deliberate changes were older than A.D. 200, they came into being in the period A.D. 50-200”...”

Dean Burgon states:

“Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel. First, heretical assailants of Christianity, - then, orthodox defenders of the Truth, - lastly and above all, self-constituted Critics, who (like Dr Hort) imagined themselves at liberty to resort to ‘instinctive processes’ of Criticism; and who, at first as well as ‘at last,’ freely made their appeal ‘to the individual mind:’ – such were the corrupting influences which were actively at work throughout the first hundred and fifty years after the death of St John the Divine. Profane literature has never known anything approaching to it, - can show nothing at all like it. Satan’s arts were defeated indeed through the Church’s faithfulness because, - (the good Providence of God had so willed it,) – the perpetual multiplication, in every quarter, of copies required for Ecclesiastical use, - not to say the solicitude of faithful men in diverse regions of ancient Christendom to retain for themselves unadulterated specimens of the inspired Text, - proved a sufficient safeguard against the grosser forms of corruption.” [The Revision Revised p 334]...

Gail Riplinger cites the late E. W. Colwell, whom she describes as “*the premier North American New Testament scholar*” as follows [*New Age Bible Versions* p 468]:

““Scholars now believe that most errors were made deliberately...the variant readings in the New Testament were created for theological or dogmatic reasons. Most of the manuals now in print (including mine!) will tell you that these variations were the fruit of careless treatment. The reverse is the case.””

White treats Gail Riplinger's thoroughly researched work with contempt [*The King James Only Controversy* pp 96ff]. His misrepresentation of her efforts will be addressed subsequently but here it should be noted that White does not challenge Mrs Riplinger's citation of Colwell. Neither does Jacob Prasch.

Examples of serious doctrinal corruption in various early manuscripts will follow.

However, an examination of the most important manuscripts underlying these translations demonstrates that such charges are based more upon prejudice than fact.

Jacob Prasch has lied again, twice. His most important manuscripts underlying these translations are the *least* important of all extant manuscripts, the *least* relevant to church and Biblical history, by far the *fewest* in number as *The 1% Manuscripts, New Age Bible Versions* by Gail Riplinger, Chapter 39 and the *most* corrupt. Prasch has lied by failing to reveal those facts to the reader. The facts of history overwhelmingly support the charges of corruption against these manuscripts. It is Jacob Prasch who is prejudiced against "*honest report*" Acts 6:3.

The codices or manuscript books that are responsible for most of the modern departures from the 1611 Holy Bible will be considered first. These are very few, amounting to about half a dozen and headed up by Codex B Vaticanus and Codex Aleph Sinaiticus. These were the basis for the 1881-1885 Revised Version of Westcott and Hort en.wikipedia.org/wiki/Revised_Version, the progenitor of the modern versions that Jacob Prasch espouses. See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 8-9.

Codex B Vaticanus and Codex Aleph Sinaiticus are also referred to anonymously as *the earliest manuscripts* before Mark 16:9 and John 8:1 in the NIV.

See these extracts from *KJO Review Full Text* pp 5, 36-37, 62-63 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. The first extract citing Dean Burgon is taken from:

[www.deanburgonsociety.org/DeanBurgon/dbs2771.htm#III. %20Dean%20Burgon's](http://www.deanburgonsociety.org/DeanBurgon/dbs2771.htm#III.%20Dean%20Burgon's)

It is therefore instructive to review the comments by John Burgon, Dean of Chichester and exhaustive researcher into the Text of the New Testament...

*"I am utterly disinclined to believe - as grossly improbable does it seem - that at the end of 1800 years, 995 copies out of every thousand suppose, will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked up by a German critic out of a waste-paper basket in the convent of St. Catherine [Codex Aleph, Sinaiticus, www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* p 9]; and that the entire text had to be remodelled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them"...*

Burgon demonstrated the inconsistency between the old uncial manuscripts underlying the Greek text of Westcott and Hort and subsequently the modern versions [www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 95-96], [*The Revision Revised* pp 30-31]. Note that the first citation is originally from Burgon's *The Traditional Text*, p 84, of which Donald Waite has provided a summary [[www.deanburgonsociety.org/DeanBurgon/dbs2771.htm#III. %20Dean%20Burgon's](http://www.deanburgonsociety.org/DeanBurgon/dbs2771.htm#III.%20Dean%20Burgon's)].

"The five Old Uncials' (Aleph A B C D) falsify the Lord's Prayer as given by St. Luke in no less than forty-five words. But so little do they agree among themselves, that they throw themselves into six different combinations in their departures from the Traditional Text; and yet they are never able to agree among themselves as to one single various reading: while only once are more than two of them observed to stand together, and their grand point of union is no less than an omission of an ar-

ticle. Such is their eccentric tendency, that in respect of thirty-two out of the whole forty-five words they bear in turn solitary evidence.”

Mark 2:1-12 is another example:

“In the course of those 12 verses...there will be found to be 60 variations of reading...Now, in the present instance, the ‘five old uncials’ CANNOT BE the depositories of a tradition, - whether Western or Eastern, - because they render inconsistent testimony IN EVERY VERSE. It must further be admitted, (for this is really not a question of opinion, but a plain matter of fact,) that it is unreasonable to place confidence in such documents. What would be the thought in a Court of Law of five witnesses, called up 47 times for examination, who should be observed to bear contradictory testimony EVERY TIME?”...

The conclusions of genuine scholars such as Burgon, who actually studied the old codices are as follows [*The Revision Revised* pp 11, 16, 314-317, 319-320, 325, 337, 343, 344, 376, 397].

“B, Aleph, C, D, but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even from one another. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. that in different degrees they all five [including A] exhibit a fabricated text. Between [B and Aleph] there subsists an amount of sinister resemblance, which proves they must have been derived at no very remote period from the same corrupt original [Yet]...It is in fact easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree...”

“We venture to assure [the reader], without a particle of hesitation, that Aleph B D are three of the most scandalously corrupt copies extant: - exhibit the most shamefully mutilated texts which are anywhere to be met with...the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of the Truth, - which are discoverable in any known copies of the Word of God.

*“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. In the brave and faithful words of Prebendary Scrivener, - words which deserve to become famous, - [which is why they are repeated here – see **White’s Introduction**]*

““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 (AD 150) 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.”

“Codices B and Aleph are, demonstrably, nothing else but specimens of the depraved class thus characterized.”

“We suspect that these two mss. are indebted for their preservation; solely to their ascertained evil character; which has occasioned that one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library: while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in AD 1844) got deposited in the waste-paper basket of the Convent at the foot of Mount Sinai.”

The above facts show that Jacob Prasch has lied about his supposed **most important manuscripts underlying these translations**. It will be shown that he has lied about the papyri fragments in the examples that follow about the doctrinal corruptions in Codices Aleph, B etc. that are the basis for the corrupt versions e.g. NASV, NIV, that Jacob Prasch has dogmatically insisted **are not “corrupt” but instead trustworthy and useful translations of the Word of God**. Jacob Prasch doesn’t know what **the Word of God** is. He has failed to identify it anywhere in his article.

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.

Jacob Prasch has lied again. See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* pp 33-34 and the following extract, with respect to the Deity of the Lord Jesus Christ **“declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead”** Romans 1:4, Who is **“God...manifest in the flesh”** 1 Timothy 3:16. Dean Burgon showed that Jacob Prasch’s **most important manuscripts** not only deprecate but indeed deny the Deity of the Lord Jesus Christ according to Romans 1:4, 1 Timothy 3:16.

Mark 16:9-20

Although retained by the RV, this passage was deleted from Westcott and Hort’s Greek New Testament and is disputed by the NIV and other modern translations. Burgon showed that:

“With the exception of the two uncial mss. which have just been named (Aleph and B), there is not one codex in existence, uncial or cursive (and we are acquainted with, at least, eighteen other uncials, and above six hundred cursive copies of this Gospel), which leaves out the last twelve verses of Mark” [Counterfeit or Genuine? Mark 16? John 8? 2nd Edition David Otis Fuller, D.D.] p 60.

Burgon also cited overwhelming testimony from the ancient versions, lectionaries and church fathers in favour of Mark 16:9-20 [*Which Bible? 5th Edition David Otis Fuller, D.D.*] pp 168-169...

1 Timothy 3:16

The AV1611 reading **“God was manifest in the flesh”** is changed in the RV and most modern versions, including the NIV, to “He who was manifested in the flesh” or similar. Burgon showed that ΘΕΟΣ “Theos” or “God” was invariably written ΘΣ, “THS” in the uncial manuscripts and could easily become ΟΣ, “OS” or “who” [*The Revision Revised Dean John William Burgon*] pp 425-426, as it appears in Aleph and C or “O,” “which,” in D. These are the only unequivocal uncial witnesses against “THS” [*The Revision Revised*] pp 426-443.

Writing to Bishop Ellicott, chairman of the RV committee, Burgon states that *“The sum of the available cursive copies of S. Paul’s Epistles is exactly 254...Permit me to submit to your consideration as a set off against those two copies of S. Paul’s Epistles which read ος, “os” - the following TWO HUNDRED AND FIFTY TWO COPIES which read Θεος “Theos””* [*The Revision Revised*] p 492. Again, Burgon provides further evidence from early citations overwhelmingly in favour of the AV1611 reading.

He warns Bishop Ellicott [*The Revision Revised*] p 430:

“It will be for you, afterwards, to come forward and prove that, on the contrary, “Theos” is a ‘plain and clear error:’...You are further reminded, my lord Bishop, that unless you do this, you will be considered by the whole Church to have dealt unfaithfully with the Word of God” [*The Revision Revised*] p 430.

So has Jacob Prasch, who continues to lie:

Modern translations, such as the NIV and NASB, are not “corrupt” but instead trustworthy and useful translations of the Word of God.

Note first that Jacob Prasch does not say that either the NIV or the NASV is **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16. Jacob Prasch doesn’t know what that scripture is.

Nowhere in his article does he reveal what is *“all scripture”* that *“is given by inspiration of God”* 2 Timothy 3:16 where any individual today can readily access it.

By contrast with Jacob Prasch’s glaring wilful ignorance on that subject, *“the book of the LORD”* Isaiah 34:16 can be readily accessed today. See www.timefortruth.co.uk/why-av-only/version-comparison.php *The Book of the LORD – Salient Points*.

See [Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch](#) for a summary table showing that **The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D.** do attack the Deity of Christ, the Godhead and salvation by grace through faith. So do the corrupt versions derived from them, as the table also shows. Note that corrupt versions don’t cut out *all* references to major doctrine. That is not necessary for them to be corrupt, as Paul warns:

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

[Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch](#) shows that Jacob Prasch has missed the manuscript and modern version corruptions of the Deity of Christ, the Godhead and salvation by grace through faith for the following scriptures, asterisks * denoting passages with corruption in sources usually supporting AV1611s e.g. majority of manuscripts or the Old Latin:

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*, 52 passages in total. This total is most likely not exhaustive.

See also this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 74-75 that shows how Jacob Prasch has lied in his comment **Modern translations, such as the NIV and NASB, are not “corrupt” but instead trustworthy and useful translations of the Word of God.**

From *Bible Believers Bulletin*, March 1997, Dr Ruckman writes on the following alterations and omissions by the NIVs, NASVs and the effect on major doctrine.

*“Matthew 5:22. Once you remove **“without a cause,”** you imply that Jesus Christ was a sinner...*

“Matthew 6:13. When you remove the ending you have taken the glory from God for bringing in a literal, physical kingdom on this earth...

*Matthew 19:16-17. The “newer” translations totally erase the reference to the Deity of Christ: **“Why callest thou me good?”** This is the first Fundamental of the Faith, according to all “Fundamentalists.”*

*“Mark 1:2. By altering **“prophets”** (Malachi and Isaiah) to Isaiah – who did not author the quotation (vs. 2) – the Deity of Christ was obscured, for the quote is Malachi’s and Malachi said the “Me” of Mark 1:2 is Jehovah (Mal. 3:1). Thus a direct attack on the Deity of Jesus Christ is accomplished by purposely lying about the source of a quotation.*

“John 3:13. The only reference in the New Testament on Christ’s omnipresence. The key words are missing from all new translations, and none of them can show you this basic, Fundamental Bible Doctrinal truth in any other verse in their translations...

*“2 Timothy 2:15. Only the King James has a verse in it telling you to study the word of God. No other Bible wants you to study the Bible... Note also that 2 Corinthians 2:17 is the *only* verse of scripture explicitly to warn against the many who **“corrupt the word of God”** and 1 Timothy 6:20 is the only verse explicitly [*The Christian’s Handbook of Biblical Scholarship* by Dr Peter S. Ruckman p 7, 2nd Edition entitled *Biblical Scholarship* p 9] to warn against **“science falsely so called,”** like evolution or alleged ‘global warming.’*

*“Matthew 22:30. What is **“of God”** doing missing from the text? The angels that are not “of God” fell (Gen. 6, 2 Pet. 2) and will fall again (Rev. 12:7). Do you mean to tell me these blockheads thought the Devil didn’t have any angels (Rev. 12:9)?*

“Matthew 26:28. What is “new” doing, being absent from the text? Do you mean to tell me Christ’s blood did not institute a New Testament? Do you think this affects a fundamental New Testament truth?

*“Mark 4:24. It is a Bible truth that if you seek truth, you will be given more truth (John 7:17, 3:21). What is the reason for eliminating **“and unto you that hear shall more be given”**?”...*

*“Mark 10:24. Why do the new versions want to teach that you can trust in riches and enter the Kingdom, just as long as you don’t have them (vs. 23)? It is **“the love of money”** that destroys sinners (1 Tim. 6:10) not having money...*

“Luke 2:33. Why are you led to believe that Joseph was Christ’s real father, thus denying the Virgin Birth? Why take a Bible that states the Virgin Birth (Matt. 1:20) and then denies it (Luke 2:33 and Acts 4:27), when you can get a Bible that confirms it in all three passages (Matt. 1:20; Acts 4:27; and Luke 2:33)?

*“Luke 4:4. Who is it that doesn’t believe you need **“every word”** of God? Easy, the dirty, God-forsaken, destructive critics who altered 30,000 to 65,000 words in the Scriptures. But “no fundamental of the faith” is destroyed?*

“John 1:18. Two gods? One begotten and the other “unbegotten”? Why that is Arianism from A.D. 325. No one can “begat” God. The Trinitarian statement for 1,800 years was “One God, manifest in three persons,” not two Gods – one begotten and the other unbegotten! This does not concern a “fundamental” of the faith?

*“Colossians 1:14. If you omit **“through his blood”** you teach heresy: “redemption” is not “remission” (see Exod. 34:7; Heb. 9:15; Rom. 3:25).”*

In addition to these 14 examples, Dr Ruckman alludes to 10 more; Ephesians 1:6, Revelation 20:12, 1 John 4:19, 2 Peter 2:17, 1 Timothy 3:3, 6:5, 19, 1 Thessalonians 1:1, Galatians 4:7, 1 Corinthians 11:29. Alteration or omission of words found in the AV1611 detract from, delete or obscure major doctrine on:

- The Christian’s standing in Christ
- The unsaved dead standing before God
- Loving God
- Eternal damnation for false prophets
- Eternal life
- Greed and love of money
- Eternal inheritance
- Taking the Lord’s Supper unworthily

Dr Ruckman cites Dr Edward F. Hills as follows [[The Scholarship Only Controversy by Dr Peter S. Ruckman pp 111, 113](#)], *““It is NOT true that there are no various readings which involve cardinal Christian doctrines. On the contrary, in the handful of dissenting manuscripts there are a HOST of corrupt readings which ALL bring into question such doctrines as the essential GODHEAD of CHRIST.*

““Instead of repeating parrot-like the statement that it makes no difference for doctrine which of the New Testament manuscripts one chooses to follow, those who LOVE EVERY WORD THAT GOD HAS SPOKEN should take the very OPPOSITE COURSE.””

Emphases are Dr Ruckman's.

Jacob Prasch has clearly lied blatantly about the corrupt nature of the old manuscripts, the ancient papyri and the modern versions derived from them 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.

It is of course regrettable that many of the corruptions to ***“the scripture of truth”*** Daniel 10:21 of the old manuscripts such as Aleph, B spread to manuscript witnesses usually supportive of the AV1611 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. That spread of manuscript corruption is like spilt ink that splashes well beyond the centre of the stain. As Paul said of ***“many, which corrupt the word of God”*** 2 Corinthians 2:17, among them Jacob Prasch ***“And their word will eat as doth a canker”*** 2 Timothy 2:17.

See *The Hidden History of The English Scriptures* by Gail Riplinger for an excellent description of how in spite of Bible corrupters like Jacob Prasch, God preserved ***“all scripture...given by inspiration of God”*** 2 Timothy 3:16 down through the centuries, indeed millennia, until it emerged in the final purified form, Psalm 12:6, of the 1611 Holy Bible.

Baptist writer William P. Grady, in a chapter titled the “Synagogue of Satan,” writes, “The average Christian is unaware that the manuscripts from which the modern ‘Bibles’ have been translated are Egyptian in origin; more specifically, Alexandrian. This lack of understanding is exacerbated by little or no knowledge of Egypt’s heretical climate at that time. When these factors are appreciated, the weakness and hypocrisy behind the modern revision movement becomes more readily apparent.”:” (William P. Grady, *Final Authority* Schererville, IN: Grady Publications, 1993, 73):”

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.

That the NIV, NASV, NRSV etc. are based upon “corrupt” editions of the Greek and Hebrew texts is not a mere argument but verifiable fact. See:

Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch

Appendix 2 The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings

Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White

Believers who encounter the claims of individuals such as Peter Ruckman, :”(See *The Christian’s Handbook of Manuscript Evidence* Pensacola, FL: Pensacola Bible Press, 1990):” Samuel Gipp, :”(See *The Answer Book* Shelbyville, TN: Bible & Literature Missionary Foundation, 1989):” Gail Riplinger, :”(See *New Age Bible Versions* Munroe Falls, OH: A. V. Publications, 1993):” or D. A. Waite :”(See *Defending the King James Bible* Collingswood, NJ: The Bible for Today, 1992):” will often hear that while the King James Version, KJV, is based upon “God honoring manuscripts,” the modern translations are based upon only a handful of heretical, corrupt manuscripts. :”(In this article we focus primarily upon the New Testament text, as the majority of allegations of corruption are aimed at Greek New Testament manuscripts rather than the Hebrew Old Testament.):”

They allege that these manuscripts can be linked to every kind of heretical belief, even when those beliefs are contradictory to one another.

Jacob Prasch should do some research into the manuscripts beloved by him and his cronies.

These manuscripts *do* foster a raft of heretical beliefs. See [www.timefortruth.co.uk/why-av-only/AV1611 vs Rome's Post-1611 Attack](http://www.timefortruth.co.uk/why-av-only/AV1611%20vs%20Rome's%20Post-1611%20Attack) pp 3-4 and the following extract.

True Bible Believers During the Dark Ages

Papal power increased greatly during the Dark Ages. Wilkinson [kjv.benabraham.com/html/chapter-2.html] describes how true bible believers strove to retain the purity of *“the scripture of truth”* Daniel 10:21. The Waldenses of northern Italy, or the Vaudois, people of the valleys, were some of these early believers.

“In the silent watches of the night, along the lonely paths of Asia Minor where robbers and wild beasts lurked, might have been seen the noble missionaries carrying manuscripts, and verifying documents from the churches of Judea to encourage their struggling brethren under the iron heel of the Papacy...”

“The Scriptures of the apostle John and his associates, the traditional text – the Textus Receptus [the Received Text, forerunner of the King James Bible]... – arose from the place of humiliation forced on it by Origen’s Bible in the hands of Constantine and became the Received Text of Greek Christianity. And when the Greek East for one thousand years was completely shut off from the Latin West, the noble Waldenses in northern Italy still possessed in Latin the Received Text...”

“It is not true, as the Roman Church claims, that she gave the Bible to the world. What she gave was an impure text, a text with thousands of verses so changed as to make way for her unscriptural doctrines. While upon those who possessed the veritable Word of God, she poured out through long centuries her stream of cruel persecution.”

Consider these examples of Rome’s *“impure text,”* from the beginning, middle and end of the New Testament - found in the RV, JB, NWT [1984, 2013 NWTs], NIV [1984, 2011 NIVs].

Corrupted Texts

Matthew 1:25, *“firstborn”* omitted to make Mary a perpetual virgin.

Matthew 5:44, *“bless them that curse you”* omitted to allow for Papal anathemas, i.e. anyone who disobeys the pope effectively ‘curses’ him.

Matthew 6:13, the doxology removed to strengthen the pope’s pretence to global temporal power.

Matthew 16:3, 23:14, the Lord’s rebukes to religious hypocrites deleted.

Acts 8:37, 9:5, 6, explicit readings on individual salvation deleted. These deletions enable Rome to say, as Halley shows, that obedience to the Pope is necessary for salvation. Rome’s influence during the Dark Ages was such that these readings are missing from most extant Greek manuscripts. But the Waldenses preserved them, as does the AV1611.

Colossians 1:14, *“through his blood”* omitted to equate redemption with priestly absolution. This is a prime example of unbridled papal power. [[Jacob Prasch attacks this reading with a typical display of arrogant falsehood. See later.](#)]

James 5:16, *“faults”* changed to *“sins”* to encourage the abomination of the Confessional – even the ‘conservative’ NKJV has *“trespasses.”* Yet, while exhibiting serious omissions/alterations, Catholic bibles contain the Apocrypha. 2 Maccabees 12:43-46 [[Are Roman Catholics Christians? Chick Publications, 1985 www.chick.com/catalog/tractlist.asp](#)] justifies purgatory.

These corrupt texts, a few among hundreds, came from corrupt sources.

Corrupted Manuscripts - Codices Vaticanus and Sinaiticus

These are two 4th century Greek manuscripts that underlie Jerome’s Catholic Latin Vulgate. They are the main sources for the corruptions mentioned above. In addition,

Vaticanus omits Revelation. Revelation describes God’s judgement on *“the great whore”* Revelation 19:2, the Catholic Church.

Sinaiticus omits Daniel, the Old Testament companion to Revelation. Daniel Chapter 11 describes God’s judgement on the papal Antichrist.

Vaticanus contains the Old Testament Apocrypha and Sinaiticus contains the New Testament Apocrypha; the Shepherd of Hermes and the Epistle of Barnabas [*Let's Weigh The Evidence* by Barry Burton pp 60-61 www.chick.com/catalog/bibleversions.asp].

See this extract from *KJO Review Full Text* pp 67-69 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php for Gail Riplinger's evaluation of the New Testament Apocrypha.

As for Sinaiticus not being "demonic," White needs to review Burgon's summary analysis [so does Jacob Prasch]. See remarks under *White's Introduction*. Again, White would receive enlightenment from Gail Riplinger's research [*New Age Bible Versions* pp 557ff], if he didn't hold both her and it in such contempt.

She states.

"Sinaiticus (Aleph) adds two books after Revelation, both written in the same handwriting as the remainder...These two books, The Shepherd of Hermas and The Epistle of Barnabas, spell out in detail the entire New Age scenario, including commands to do the things God specifically forbids, such as:

1. *Take 'the name' of the beast.*
2. *Give 'up to the beast'.*
3. *Form a one world government.*
4. *Kill those not receiving his 'name'.*
5. *Worship female virgins.*
6. *Receive 'another spirit'.*
7. *Seek power.*
8. *Believe that God is immanent in his creation, as a pantheistic, monistic Hindu god.*
9. *Avoid marriage; permit fornication.*
10. *Abstain from fasting.*
11. *Subscribe to the New Age Root Race Theory.*
12. *Be saved by being baptized and keeping the 'twelve' mandates of the Antichrist."*

"If, after reading the following pages, the reader finds manuscript Aleph to be 'most reliable,' 'accurate,' preferred,' 'the most highly valued,' and of 'pre-eminent excellence,' as new version editors assert [likewise Jacob Prasch, evidently], then I've got a membership card for you in the Ghostly Guild too."

What follows are some of extracts from *The Shepherd of Hermas* and *The Epistle of Barnabas* given in *New Age Versions*, together in turn with Dr Mrs Riplinger's scriptural comments. With his admiration for Sinaiticus, White should exercise his [*The King James Only Controversy* p 95] "individual responsibility" by adding these apocryphal portions to his DIY 'bible' – and apply for membership of "the Ghostly Guild."

"Whoever shall not receive His name shall not enter the kingdom of God."

"Rev. 13:16, 17 says the Antichrist will cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

"The seal then is the water; so they go down into the water dead, and they come up alive."

"Baptism, as an initiation rite of the New Age is discussed fully in chapter 14 [New Age Versions]; Apostate Christianity, along with 'ancient mystery cults,' believe baptism itself imparts spiritual life."

"These twelve tribes which inhabit the whole world are twelve nations."

*“The New Age scenario calls for a one world government ‘divided’ into twelve segments. (See Vera Alder’s When Humanity Comes of Age.) Also see Dan. 11:39 where the Antichrist will **“divide the land for gain.”**”*

““I took courage and gave myself up to the beast.”

*“Giving up to the beast is in opposition to Rev. 15:2 which says Christians **“had gotten the victory over the beast...having the harps of God.”**”*

““But some repented and believed and submitted themselves to those that had understanding...but if not, ye shall be delivered unto him to be put to death.”

*“Rev. 20:4 says, **“I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.”** Jesus said the Antichrist **“shall cause them to be put to death,”** Mark 13:12.*

““But the other which...have not received the seal have been replaced...their possessions must be cut off them. The Lord dwelleth in men that love peace, for to him peace is dear, but from the contentious...this thy deed punish thee with death.”

*“Rev. 13:16, 17 says **“And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark”** Daniel 8 and 11 say, **“He shall enter peaceably...he shall scatter among them the...spoil and riches and by peace shall destroy many...But he shall have power over the treasures of gold and silver.”**”*

The following is from the *Epistle of Barnabas*, with Dr Mrs Riplinger’s comments.

““The Black One is crooked and full of a curse. Offer resistance that the Black One may not effect an entrance.”

“New Age Root Race theory teaches that Christians, Jews, and certain ‘dark’ races are the ‘Black Lodge.’ In reference to this group, the New Age ‘Great invocation’ prays, “seal the door where evil dwells.””

““Satan...is Lord” (Ch. 68)”

*“2 Corinthians 4:4 says Satan is the **“god (small g) of this world.”** 1 Corinthians 8:5 says **“[T]here be gods many and lords many.”** 1 Timothy 6:15 says Jesus Christ is **“Lord of lords”** (small l for the false ‘lords’). Satan can never be Lord (capital L).”*

And James White would have his readers believe that Sinaiticus is not *“demonic”!* [So would Jacob Prasch, it seems.]

And while criticising the AV1611 for alleged additions, White says nothing about the additions to Sinaiticus of entire books that are clearly blasphemous and demonic and declares Aleph to be *“a great treasure.”* Moreover, he shows [The King James Only Controversy pp 96ff] that he has read *New Age Versions* but does not dispute Mrs Riplinger’s information about *The Shepherd of Hermas* and *The Epistle of Barnabas*.

Jacob Prasch does not dispute it either. Like his mentor and James White’s, Jacob Prasch **“abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it”** John 8:44.

One will find KJV Only advocates :”(It is vital to note that we use the term “KJV Only” to represent only those who believe the KJV alone is the God-honoring English translation today. There are many differences among those who attack modern translations.

There are many differences between those who support the modern versions e.g. *Catholics*, DR Douay-Rheims version, Challoner’s 1749-1752 Revision, JB, NJB, Jerusalem and New Jerusalem Bibles; *Jehovah’s Witnesses*, 1984, 2013 NWTs, New World Translations; *Protestant Fundamentalists*, NASVs, NIVs, NRSV, NKJV. So what? The Lord had Jacob Prasch pegged millennia ago as the equivalent of the false prophets of Jeremiah’s time, about 600 B.C.

“Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart” Jeremiah 14:14.

Men such as Samuel Gipp, a student of Peter Ruckman attack those who defend the Greek text, known as the Textus Receptus, or “TR”, that underlies the KJV rather than the KJV text itself. In answering the question, “What is the difference between a Textus Receptus Man’ and a King James Man?” he writes, “A TR Man’ gets his manuscripts from Antioch and his philosophy from Egypt”, *The Answer Book*, 78.

Jacob Prasch has failed to give the contexts of Dr Gipp’s statements, his emphases. See:

samgipp.com/where-do-bible-manuscripts-come-from/ Question 8

*Antioch is not only the point of origin for the correct family of Bible manuscripts, but is also the source for the ideology that accepts the Bible as **literally and perfectly** God’s words [John 14:23, the 1984, 2011 NIVs change “words” to “teaching” and the NKJV, along with the 1977, 1995 NASVs to “word.” The NIVs’ change is most objectionable but in this instance both changes detract from “**The words of the LORD**” Psalm 12:6]. Today many well meaning, but “Alexandrian” educated preachers are uplifting the Antiochian Bible (King James) but with the Alexandrian conviction that it cannot be perfect. In fact, this Egyptian conviction states that there cannot be a perfect Bible on earth, in spite of God’s promise in Psalm 12:6, 7.*

Note again that Jacob Prasch has failed to identify any perfect Bible on earth anywhere in his article. He is without **“the book of the LORD”** Isaiah 34:16.

See samgipp.com/25-whats-the-difference-between-a-tr-man-and-a-kjv-man/ Question 25.

QUESTION #25:

What is the difference between a “Textus Receptus Man” and a “King James Man?”

ANSWER:

A “TR Man” gets his manuscripts from Antioch and his philosophy from Egypt.

EXPLANATION:

*Under Question #8 concerning Alexandria and Antioch it was pointed out that we derive two things from each of these locations. We derive **manuscripts** and an **ideology** through which we judge those manuscripts.*

*From Alexandria we receive corrupted manuscripts, tainted by the critical hand of Origen. We also receive an ideology that believes the Bible to be divine, but **not** perfect, not without error.*

From Antioch we receive the pure line of manuscripts culminating in what is known as the “Received Text” or Textus Receptus. We also receive the ideology that the Bible is not only Divine, but perfect, without error.

1. **Most Bible critics do not believe that the Bible is perfect (The Alexandrian Ideology).** They usually also accept the Alexandrian manuscripts as superior to those of Antioch.

2. A King James Bible believer accepts the Antiochian manuscripts or Textus Receptus as superior to the Alexandrian. They also accept the Antiochian Ideology in that they accept the Bible as infallible and do not believe it contains any errors or mistranslations and that it **cannot be improved**.

3. A Textus Receptus man also accepts the Antiochian manuscripts or Textus Receptus as superior to the Alexandrian. But a Textus Receptus man accepts the Antiochian manuscripts yet he views them with the Alexandrian Ideology.

He does not accept any translation as perfect and without error. He generally feels that the King James is the **best** translation but can be improved. He usually stumbles at Acts 12:4 and states that it is a mistranslation.

This contradiction is **NOT** the result of a bad or dishonest heart so much as it is the result of a bad education. Most Textus Receptus men have been taught by others who have been deceived into accepting, **unconsciously**, the Alexandrian Ideology.

In addition to having failed to identify any perfect Bible on earth anywhere in his article, Jacob Prasch has failed even to address Dr Gipp's material. Dr Gipp is not attacking anyone. Jacob Prasch has lied in that respect. Dr Gipp is stating verifiable history and current fundamentalist reality. See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book Chapter 1 and/or What is the Bible? – AV1611 Overview Chapter 1.

Yet Jacob Prasch nevertheless considers himself well able to pass judgement upon the 1611 Holy Bible and Bible believers.

Job rightly evaluated Jacob Prasch and his fellow travellers millennia in advance.

“And Job answered and said, No doubt but ye are the people, and wisdom shall die with you” Job 12:1-2.

In the same way, those who defend the TR attack those who go so far as to invest the KJV translation with “divine preservation” or even the status of “advanced revelation.”

If Jacob Prasch was prepared to do some genuine research, he would see that any such criticisms of belief God's preservation of the AV1611 and its advanced revelations have been decisively answered. See:

brandplucked.webs.com/kjbarticles.htm by Will Kinney on God's preservation *and inspiration* of the AV1611

In Awe of Thy Word by Gail Riplinger on God's preservation *and inspiration* of the AV1611

store.kjv1611.org/monthly-bulletin/ on *Advanced Revelations*

Bible Believers' Bulletin September, October, November, December 2008, January, February, March 2009, April, May 2011

www.timefortruth.co.uk/why-av-only/ on God's preservation *and inspiration* of the AV1611 and advanced revelations

The Great Bible Robbery

The Pure word of God – 'O Biblios'

The KJB Story – 1611 to 2011 Abridged

The purification of the Lord's word – Psalm 12:6-7

Seven Purifications of the Textus Receptus

Royal Law – James 2:8

AV1611 Advanced Revelations

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php: on God's preservation and inspiration of the AV1611

D.A. Waite Response - Refutation of Dr D.A. Waite's false teaching of 'originals-onlyism' and of his attack on Gail Riplinger and her book Hazardous Materials that warns against corrupted Greek/Hebrew so-called study aids

Please see below Dr Alan O'Reilly's rebuttal of Dr Kirk DiVietro's attack on Gail Riplinger's Hazardous Materials: Dr Kirk DiVietro, a member of Dr D.A. Waite's Dean Burgon Society, DBS, Executive Committee, purports in his book Cleaning-Up Hazardous Materials to have refuted Gail Riplinger's book Hazardous Materials that warns of untrustworthy Greek/Hebrew so-called study aids. Alan O'Reilly's work Flotsam Flush reveals and rebukes the superficial, misleading and unscriptural nature of Cleaning-Up.

Reply to DiVietro's attack on Gail Riplinger – Flotsam Flush

Seven Stage Purification Process – Oil Refinery – in answer to the AV1611 Critics

www.timefortruth.co.uk/why-av-only/version-comparison.php on God's preservation and inspiration of the AV1611

AV1611 Authority – Absolute

The Book of the LORD – Salient Points

The 1611 Holy Bible Pure versus Corrupt Manuscript Ascension

1611, 2011 AV1611 Precision and Modern Version Impurity

Again, by contrast with the above items, Jacob Prasch cannot specify *any* book in existence that is endowed with God's inspiration, preservation or revelation of any kind, let alone advanced revelation. He is as one *“that beateth the air”* 1 Corinthians 9:26.

Dr. Theodore Letis has identified the position many of the more radical KJV Only advocates have as “cultic” in these words: “Anyone who ascribes the inspired characteristics of the Hebrew Bible or the greek N.T. to an English Bible and anathematizes everyone who does not agree with them is a cult. These tend to be...highly separatistic and unlearned Baptists.” Internet post from the “Theonomy-L” mailing list, dated Friday, June 16, 1995.)”:

Dr. Theodore Letis has identified nothing. Neither Jacob Prasch nor Theodore Letis has identified any inspired Hebrew Bible or any inspired Greek New Testament.

Dr Ruckman states in the *Bible Believers' Bulletin* October 2009 p 8 that Theodore Letis was a drop-out from Pensacola Bible Institute who then devoted himself to trying to prove, unsuccessfully, that the Received Text was the inspired New Testament but did not know what the different editions of the Received Text were.

Theodore Letis has given no insight into what the inspired characteristics of the Hebrew Bible or the greek N.T. to an English Bible are and Jacob Prasch appears to be equally clueless in that respect. See this extract from **Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White** on inspiration since Letis and Prasch can't explain what it is.

See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 120-121. Blue text is for the inserted reference. No other format changes have been made.

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.)”

linking these manuscripts to Arianism, Gnosticism, liberalism, and Roman Catholicism. These manuscripts allegedly deny salvation by grace through faith, the resurrection of Christ, and the existence of hell, and affirm any number of other heresies and errors.

See remarks above with respect to **True Bible Believers During the Dark Ages, Corrupted Texts, Corrupted Manuscripts - Codices Vaticanus and Sinaiticus** for examples of readings corrupted in those sources underlying modern versions that support Rome’s unscriptural doctrines. See Gail Riplinger’s disclosures about the New Testament apocryphal books added to Codex Sinaiticus that *spell out in detail the entire New Age scenario, including commands to do the things God specifically forbids* for the purpose of giving up to the beast, Revelation 13, in order to form a one-world government that exactly matches Rome’s aspirations as **“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH...that great city, which reigneth over the kings of the earth”** Revelation 17:5, 18.

See **Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch, Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions** for examples of Greek manuscript corruptions that *attack and weaken* the testimony of scripture to major doctrines such as the Deity of Christ, the Godhead, the resurrection of Christ and salvation by grace through faith in support of heresies such as Arianism, Gnosticism, liberalism and Catholicism with its emphasis on sacramental progressive-works salvation and exaltation of **“the queen of heaven”** Jeremiah 7:18, 44:17, 18, 19, 25 aka Mary. See www.chick.com/catalog/catholicism.asp *Babylon Religion* by David W. Daniels and *Queen of All* by Jim Tetlow et al. Note especially that the corruption of Greek sources is more widespread than simply Codices Aleph and B in that, as Dr Moorman has shown in *Early Manuscripts and The Authorized Version*, serious changes that undermine major doctrine have occurred even in the extant manuscript sources that usually support the AV1611 against Codices Aleph, B and the modern versions. As noted in **Notes on Summary Table** point 5 **“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.

It follows that *only* the AV1611 Text is the pure, perfect Text of **“the scripture of truth”** Daniel 10:21 **“given by inspiration of God”** 2 Timothy 3:16.

Concerning **the existence of hell** Dr Moorman in *Early Manuscripts and the Authorized Version* pp 79-80 shows that Codex B Vaticanus and Codex Aleph Sinaiticus head up the minority of manuscripts that cut out Mark 9:44, 46 **“Where their worm dieth not, and the fire is not quenched”** *weakening the Lord’s threefold testimony to the punishment of hell* according to 2 Corinthians 13:1 **“In the mouth of two or three witnesses shall every word be established.”** The sinister *influence*, if not the actual *texts* of satanic sources such as Codex B Vaticanus and Codex Aleph Sinaiticus is apparent in that the NKJV, 1984, 2011 NIVs contain the word **“hell”** 13, 14, 13 times respectively whereas the 1611, 2011+ AV1611 New Testaments contain the word **“hell”** 23 times – the 1611 AV1611 having **“helfire”** in Mark 9:47.

Jacob Prasch certainly appears to appreciate the NKJV, NIVs reconditioning of hell, textual sources notwithstanding.

Therefore, since nearly all modern translations :”(The New King James Version, NKJV, is based upon the same texts used in the translation of the original 1611 KJV. Despite this fact, KJV Only advocates attack the NKJV with as much fervor as they do the NASB and the NIV.)”: are based upon these “corrupt” manuscripts, the translations are also corrupt and should be rejected by all “Bible believers.”

Jacob Prasch clearly knows little about the NKJV’s textual basis. See [Appendix 2 The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings](#) with respect to false and non-AV1611 Old Testament readings in the NKJV and *1611, 2011 AV1611 Precision and Modern Version Impurity* pp 3ff www.timefortruth.co.uk/why-av-only/version-comparison.php with respect to false and non-AV1611 readings in both testaments in the NKJV, whatever their manuscript source, that include support for the New Age heresy. See pp 22-35 of *Which Bible is God’s Word?* for Gail Riplinger’s full explanation of why the NKJV is *not* a ‘King James’ Version by any stretch of the imagination. The NKJV *should* be rejected, indeed discarded, by *genuine* Bible believers who have **“received the word of God...not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe”** 1 Thessalonians 2:13. See *Which Bible is God’s Word?* by Gail Riplinger pp 30-31 and the following extract with respect to the NKJV textual basis.

The New King James publishers boast that it “continues the great tradition” of the KJV. Its New Age readings are not its only divergence from the traditional text. The Greek text underlying the NKJV’s New Testament is very loosely taken in many places from the 1881 Greek text of Scrivener. It does not represent the pure Greek text followed by the King James Bible translators in 1611, which they referred to as the “Originall.” Estimated variance between Scrivener and the “Originall” is between 56 and 287 differences. Harvard alumnus, Dr. Jack Lewis, author of The English Bible from KJV to NIV, also notes the NKJV’s divergence from the KJV’s Old Testament tradition. He notes that the NKJV uses “current Old Testament text criticism” and “the 1966/1977 edition of the Stuttgart [Germany] Bible” (Lewis, p. 332). This is not the traditional ben Chayyim Rabbinic Bible used by the KJV. The NKJV’s Old Testament [see the NKJV preface p vi] is based on a corrupt Hebrew text devised by Rudolph Kittel (Biblia Hebraica Kittel, aka BHK). He recommended the use of the faulty Leningrad Ms B 19s (ben Asher text)...The NKJV’s Biblia Hebraica Stuttgartensia took Kittel’s comparisons even further. The NKJV’s use of corrupt texts such as the Septuagint, Vulgate, and Dead Sea cave manuscripts (see NKJV preface) contradicts the Bible’s doctrine of preservation (Ps. 12:6-7) “to a thousand generations” (Ps. 105:8). Did God skip generations from the fourth century to the nineteenth and twentieth centuries when these were unearthed? The secular notion of continual progress and evolutionary development cannot be applied to the scriptures.

Will Kinney brandplucked.webs.com/kjbarticles.htm has published several articles on the departures in error of the NKJV from the AV1611. Some of Bro. Kinney’s articles reveal how the NKJV repeatedly departs in error from the AV1611 with other modern versions based mainly on Codices Aleph, B such as the NASV, NIV *and follows Rome*. See:

Is the NKJV the Inerrant Words of God?

NKJV versus KJB Chronicles, Ezra, Nehemiah

NKJV Bible Babel in Proverbs

NKJV Word Changes

The NKJV is a Poor Substitute for the True Bible

Don’t Go on Safari with a NKJV Translator

Blunders in the NASB, NIV, NKJV, Holman bibles

2 Samuel 14 Does God Take Away Life? NASB, NIV, NKJV Blunder

Notes on 1 Corinthians showing the Catholic influences in the ESV, NIV, NASB & NKJV

Articles on NKJV errors in Genesis 36:24, 1 Kings 22:38, Psalm 121:1, Hebrews 3:16.

See also this link brandplucked.webs.com/nkjvdepartsfromtr.htm to Bro. Kinney's article *The NKJV doesn't always follow the same Greek texts as the KJB*. Bro. Kinney gives numerous examples to show how the NKJV departs from the AV1611 by means of Greek New Testament sources that are different from those that underlie the 1611 Holy Bible. The verses number 70 and are:

Matthew 5:37, 18:26, 35, 22:10, 24:13, 40, 25:17, 26:45, Mark 2:15, 9:25, 12:25, Luke 1:35, 5:7, 6:4, 9, 12:49, 16:14, 17:18, 22:10, John 10:6, 12, 11:18, 12:40, 48, 14:9, 10, 30, 18:11, 20, 24, 26, 19:10, 29, Acts 10:7, 14:3, 8, 15:23, 17:14, 18:6, 19:9, 39, 21:22, 23, 25:17, 27:14, Romans 7:6, 14:9, 1 Corinthians 6:4, 15:10, 24, 2 Corinthians 3:14, 4:14, 9:4, 5, 11:1, Galatians 4:24, Philippians 2:9, Colossians 3:17, Hebrews 3:16, 12:13, 13:6, 2 Peter 2:15, 1 John 3:16, 2 John 7, Jude 3, 19, Revelation 16:16, 21, 18:9, 19:2

Will Kinney adds *I have personally gone through the book of Revelation, comparing every word between the KJB and the NKJV. The NAS and NIV follow a very different text in Revelation, and hundreds words are missing from their texts. However, though the NKJV claims to follow the same text as the KJB in Revelation, I found that the NKJV adds words like "some" in 2:17; "sick" in 2:22; "there" in 4:3; "more" in 9:12; "their" in 20:4 and "as" in 21:16. The NKJV also omits some 91 words. Eighty of these words are the little word "and" or kai in Greek. That's eighty times omitted when in the Greek text that underlies the KJB just in one book! For example in 18:12, 13 the word "and" is omitted 8 times in just two verses. The NKJV also omits "the same" houtos in 3:5; "nor" (mnte) twice in 7:1,3; "called" (legetai) in 8:11; "for her" 'autnv in both 16:21 and 16:18 "so" ('uto), as in "so great"; the word "for" (gar) in 21:25 "FOR there shall be no night there.", and the verb "shall be" (estai) in 22:12. The KJB has, "to give every man according as his work SHALL BE". The "shall be" is in the majority and TR, but the NKJV merely says, "to give every one according to his work."*

I will keep adding to this list as I study more of the NKJV, but in light of Revelation 22:18-19 where we are told not to add to, nor take away from the words of this book or God will take away his part out of the book of life, I would not recommend the NKJV to anyone. Stick to the King James Bible, and you will not go wrong.

In contrast to following Jacob Prasch, of whom Isaiah prophesied **"For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail"** Isaiah 32:6.

The importance of the topic should not be underestimated. While the vast majority of conservative Christian scholars completely reject the KJV Only position, :"(It is important to differentiate the KJV Only position and the related "TR Only" position, which asserts the superiority of the specific Greek text used by the KJV translators from the "Majority Text" theory proposed and defended by men like Zane Hodges, Art Farstad, and Maurice Robinson. The Majority Text theory, while commanding a rather small minority of scholarly support, is far removed from the position taken by people such as Peter Ruckman and Gail Riplinger.):" the emotionally charged rhetoric of KJV Only advocates causes unnecessary concerns among many believers. It is a sad truth that most Christians have only a vague knowledge of the history of the Bible and almost no knowledge of the mechanisms by which the Bible has come to us today. Issues regarding the transmission of the text over time (the process of copying), the comparison of one written text to another (textual criticism), and translation are not popular topics of discussion or study in the church today. Therefore, the claims of KJV Only advocates are liable to deeply trouble many Christians, even to the point of causing them to question the reliability and usefulness of their NIV or NASB Bibles. When believers are wrongly led to doubt the integrity of the translation they have used for years, Christian scholars have a responsibility to set the record straight.

See *Appendices 1, 2, 3* for considerable detail on why today's believers should not merely *question* or even *rightly doubt* but *totally disbelieve* any notion of **the reliability and usefulness of their NIV or NASB Bibles**. Note that Jacob has never described the NIVs, NASVs, NKJV or any other modern version as **"all scripture" that "is given by inspiration of God"** 2 Timothy 3:16 in a single book extant between two covers. Jacob Prasch doesn't have any such book, according to his article.

Jacob Prasch is like **"The first man...of the earth, earthy"** 1 Corinthians 15:47 and in his current mindset, as his lack of knowledge on the NKJV shows, Jacob Prasch will become like unto him of whom the Lord said **"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great"** Luke 6:49.

Jacob Prasch's appeal to **the vast majority of conservative Christian scholars, a rather small minority of scholarly support and Christian scholars** reveals his satanic mindset of **"I will be like the most High"** Isaiah 14:14 in violation of the priesthood of all believers, 1 Peter 2:5, 9. It is not for **Christian scholars** to set any record straight. The Lord Jesus Christ did that a long time ago culminating in the work of *genuine* Christian scholars to bring forth the 1611 Holy Bible and Jacob Prasch and his flavour-of-the-month scholarship renegade posse **"have no portion, nor right, nor memorial in Jerusalem"** Nehemiah 2:20 in that respect.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" Isaiah 42:16.

Moreover, there is a real desire on the part of many to hold to the "old ways" and the "traditions" of the "good ol' days" when things were so much better than they are today. Since many believers distrust anything connected with the term "modern," for them the KJV becomes an icon of what was "good" about the past, and modern translations end up representing everything that is wrong with today's church.

Sheer speculation. This writer came to understand that the 1611 Holy Bible is **"the scripture of truth"** Daniel 10:21 and that the modern versions **"are even the dross of silver"** Ezekiel 22:18 by means of the Chick publications *Sabotage?* and *Let's Weigh the Evidence*.

See

www.chick.com/catalog/comics/0111.asp

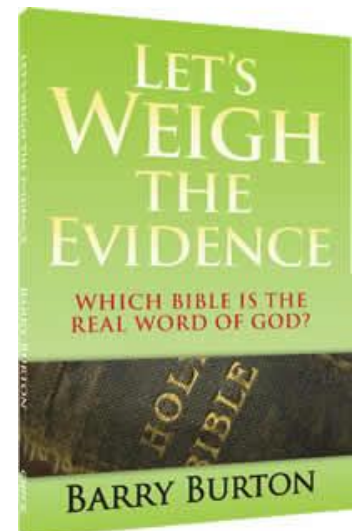
and

www.chick.com/catalog/books/0184.asp

The apostle Paul states **"Prove all things; hold fast that which is good"** 1 Thessalonians 5:21. Obedience to 1 Thessalonians

5:21 e.g. by studying the above materials will enable today's believers to **"...put difference between holy and unholy, and between unclean and clean"** Leviticus 10:10 **"and cause them to discern between the unclean and the clean"** Ezekiel 44:23.

Jacob Prasch lacks discernment.



Is there any weight to the charges being made against the manuscripts used by modern translations? Should one distrust modern translations? Those are the questions we must answer.

The questions have already been answered and the answer is a resounding yes to both of them. See remarks above following Jacob Prasch's title **Summary** by Tom Whitney and Dean Burgon on the Greek sources underlying the modern versions, in particular Codices Aleph, A, B, C, D, on Mark 16:9-20, 1 Timothy 3:16, on Gail Riplinger's citations from Colwell and the examples of *Corrupted Texts* Matthew 1:25, 5:44, 6:13, 16:3, 23:14, Acts 8:37, 9:5, 6, Colossians 1:14, James 5:16 where the alterations found in the modern versions that Jacob Prasch supports are aimed at shoring up Catholic heresy and Gail Riplinger's disclosures of the New Testament apocryphal readings in Codex Aleph underlying the modern versions designed to support papal world dominance. See also *Appendices 1, 2, 3*.

The Historical Background

In 1516 a Roman Catholic scholar and priest, Desiderius Erasmus, published the first printed edition of the Greek New Testament. Over the course of his lifetime four more editions would come out, each differing in various ways from the other.

Jacob Prasch's description of Erasmus as **a Roman Catholic scholar and priest** is misleading. It should first be noted that the first real critic of the 1611 Holy Bible was *Rome*.

See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* p 22 and this extract. Questionable texts and words in the Bible do not become questionable until AFTER 1611. The first 'textual critic' of the AV1611 in the modern sense is Richard Simon, a ROMAN CATHOLIC priest [*The Christian's Handbook of Biblical Scholarship* Dr Peter S. Ruckman] p 91 [p 123 new edition].

Concerning Erasmus, see this citation from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* pp 41-42. The extract includes different citations and has therefore been inserted without any format changes.

Further observations from Gail Riplinger's work *In Awe of Thy Word* Chapter 27 *The Received Text & Erasmus* follow in answer to Malcolm Bowden's calumny against Erasmus with respect to his Catholicism and his work on the Greek New Testament. Additional citations are included with respect to Erasmus' attitude to Luther.

The Life of Erasmus

Scrivener reports that "Erasmus was forced to become a priest"...

He was persuaded to join the monastery "solely for its library, which was the finest of the century" and "by the promise of access to many books"...

Erasmus' tract called On Contempt of the World, written while at the monastery, showed his contempt for it. "[T]here are priests among us who have never given any serious thought to what Christianity is all about"...

Erasmus eventually left the monastery in his middle to late twenties to attend the University of Paris, where he encountered further disappointments as Gail Riplinger shows.

He spoke of both Catholic and other theologians,

"Whose brains are the rottenest, intellects the dullest, doctrines the thorniest, manners the brutalest, life the foulest, speech the spitefulest, hearts the blackest that I have ever encountered in the world...theologians"...

Erasmus went to Italy to search for manuscripts in the Vatican libraries but Gail Riplinger states that he then left Italy and never returned:

...he spent the rest of his life in England and Protestant Northern Europe, where he had been reared.

Erasmus had been dragooned into Catholicism but loathed both it and its pretentious and degenerate ‘scholarship.’ Malcolm Bowden has no basis at all for accusing Erasmus of siding with Catholicism against Luther and the Protestant Reformation. See the following citation from this writer’s work www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 206, printed 1st Edition p 265.

Dr Gipp [*The Answer Book* Samuel C. Gipp, Th.D.] pp 149ff cites [Erasmus] as follows “*This monarchy of the Roman pontiff is the pest of Christendom.*” Dr Gipp adds “*He berated the papacy, the priesthood and the over indulgences of the monks...He was offered a bishopric in hopes that it would silence his criticism. He rejected the bribe flat.*”

Concerning Luther and the Gospel of salvation by grace through faith, Dr Gipp shows that our critic has totally misrepresented Erasmus. I quote from Dr Gipp as follows:

“*Of Luther he said, “I favor Luther as much as I can, even if my cause is everywhere linked with his.” He wrote several letters on Luther’s behalf, and wholeheartedly agreed with him that salvation was entirely by grace, not works...And what was “the gospel” to which Erasmus referred? We will let him speak for himself.*

““*Our hope is in the mercy of God and the merits of Christ.*” *Of Jesus Christ he stated, “He...nailed our sins to the cross, sealed our redemption with his blood.” He boldly stated that no rites of the Church were necessary for an individual’s salvation. “The way to enter Paradise,” he said, “is the way of the penitent thief, say simply, Thy will be done. The world to me is crucified and I to the world.”*

See also samgipp.com/57-was-erasmus-editor-of-the-textus-receptus-a-good-roman-catholic/ Question 57.

As for Erasmus never having left the Catholic church, Dr Hills [*The King James Version Defended* 3rd Edition Edward F. Hills Th.D.] pp 194-195 states: “*In 1535, he again returned to Basel and died there the following year in the midst of his Protestant friends, without relations of any sort, so far as known, with the Roman Catholic Church.*” [

See also [standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 8.

Berend de Boer www.berenddeboer.net/article/a_kings_bible.html also gave the above citation from Dr Hills about Erasmus but it bears repetition. Gail Riplinger continues, her emphases, citing specific sources.

Erasmus & The Greek New Testament

Erasmus continued combing Europe and England for manuscripts...He wrote that he had acquired so many manuscripts that he needed two assistants to help carry them and plenty of time to “arrange them”...

The Yale University Press states, “That it is often reported that printer Johann Froben asked Erasmus to work quickly...” To this lie Yale responds, “Erasmus himself wrote that he had been working on his edition for two years,” between 1512 and 1514...

We have seen that Erasmus was surrounded with Bible manuscripts from his childhood in the 1460s, until the publication of his Greek Text in 1516. This is over 40 years! He worked for a dozen years on the text itself...

Froude agrees, writing,

“Through all these struggling years he had been patiently labouring at his New Testament...”

Yet KJV critics love to pretend that Erasmus hurriedly put his Greek New Testament together...

...Erasmus’ own manuscript collection was so large and valuable, that it was covetously seized by customs when he left England to go to the Continent to finalize the Greek New Testament in 1514.

He protested saying that “they had stolen the labours of his *life*.” The manuscripts were returned in a few days...

Yet false assertions [e.g. from Malcolm Bowden], repeated over and over ad nauseam, state that Erasmus had only a few Greek manuscripts...

Another Erasmus critic echoes, “Erasmus travelled to Basle and used what few Greek manuscripts were there as the basis of his text.” This critic pretends further, that Erasmus’ Greek Text is based on “the slimmest of manuscript resources” and the “feeblest of manuscript resources”...

On the contrary, the Cambridge History of the Bible affirms, regarding the Greek New Testament of Erasmus:

“It corresponds to the manuscript tradition which in fact **prevailed** in the Greek Church: and not until the end of the nineteenth century were editions proposed that differed [Westcott & Hort] other than on points of detail...”

Today there are over 5200 manuscripts of the Greek New Testament. KJV critics ignore the fact that over 99% agree with Erasmus’ Greek New Testament and the KJV...

Yet other critics, such as James White, feel that, “Erasmus guessed” or “Erasmus’ hunch” led him to the readings which match almost every Greek manuscript known today...

Were Erasmus alive today, he would find that, in the main, he had managed to match almost all of the over 5200 Greek manuscripts, and wisely ignore the other 44 corrupt ones. (If these critics had taken a course in Statistics in graduate school, they would know that guesses like this are statistically impossible, given the fact that the Greek New Testament has about 140, 521 words.) Without the preservation of the text by God, try guessing all of them for yourself.

Jacob Prasch doesn’t appear to know enough about the work of Erasmus even to hazard a guess.

“But if any man be ignorant, let him be ignorant” 1 Corinthians 14:38.

It was this Greek text that influenced the life of Martin Luther. :”(It was from this text, for example, that Luther recognized the vast difference between the Latin Vulgate’s “do penance” and the Greek’s “repent.”)”: Indeed, all of the Reformers :”(This is not to say that none of them made corrections or changes to the text. Calvin, for example, disagreed with Erasmus’s text in a number of places.)”: used this text and a point KJV Only advocates often make. We should point out, however, that their choice of the text was not due to anything other than availability. Erasmus’s text was widely published and relatively inexpensive, and hence was easily obtainable. Textual studies had not yet advanced to the point of even being able to identify different kinds of text types in the underlying Greek manuscripts. Therefore, to attempt to enlist the Reformers as advocates of one particular text type over another is to embroil them in a debate that was not theirs.

It does not seem to have occurred to Jacob Prasch that God’s hand could have been instrumental in the wide circulation of Erasmus’ Greek New Testament, illustrating David’s observation.

“The Lord gave the word: great was the company of those that published it” Psalm 68:11.

See *Biblical Scholarship* by Dr Peter S. Ruckman pp 146-151 for examples of this great company in 16th century Europe that followed the publication of Luther’s Bible.

The circulation of Erasmus’ Greek Text was no doubt strategic in order to offset Rome’s efforts to subvert Bible belief by means of ‘the Greek,’ which Jacob Prasch does not seem to understand.

See this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php Reply to DiVietro’s attack on Gail Riplinger - Flotsam Flush p 597. Dr Kirk DiVietro differs from Jacob Prasch only in that he purports to be a KJB supporter whereas Jacob Prasch is a KJB detractor. Both are Greekiolators.

Quote 177, from *Hazardous Materials*, p 1070

“Once Origen and Jerome had used Greek and Hebrew to birth their one man ‘bible’ editions, Greek and Hebrew Bible study was not attempted for well over one thousand years.”

Quote 177 is in bold in *Hazardous Materials*, under the heading of **“Greek and Hebrew Study Rejected for 1500 Years.”**

Quotes 177, 178 are the only two quotes that Dr DiVietro extracts from Chapter 29 of *Hazardous Materials* entitled *The Occult & Catholic Origin of Greek & Hebrew Focus*:

Dr DiVietro insists that **Quote 177** is untrue. He states that monks and Jews kept up the study of Greek and Hebrew in isolated communities, including monasteries, until the Renaissance when a resurgence of those languages among scholars brought in the Reformation.

Yet again, Dr DiVietro substantiates nothing under his selected quote. See **Quote 176**. He has also overlooked the context of **Quote 177**, as indicated earlier, a recurring feature of his comments. See **Quote 166**.

Dr Mrs Riplinger is not denying the existence of Greek and Hebrew language study in individual communities (such as monasteries, which Dr DiVietro is forced to admit under **Quote 177** eventually succumbed to Catholic and Eastern Orthodox corrupting influences). **Quote 177** is actually introductory to her explanation of how **“the serpent”** purposed to use the ancient languages to cast doubt, Genesis 3:1, on the texts of vernacular Bibles of that time and which emerged during the 16th century Protestant Reformation.

Dr Mrs Riplinger states immediately after **Quote 177** that, her emphasis, *“In the late 1400s the Catholic church again conjured these questioning spirits [Origen and Jerome] by promoting the teaching and learning of Greek and Hebrew to re-interpret the words of God. Fellow pagans, the plundering Turks provided the westward push to Rome and sent apostate Greeks packing with piles of Greek manuscripts. Johannes Reuchlin (A.D. 1455-1522), a Catholic and occult Kabbalist, began mining the texts of these languages for mystical meaning which could **reinterpret** the words of the Bible.”*

That is exactly what Dr DiVietro has advocated throughout *Cleaning-Up*, at least implicitly, even though he would use the term ‘original’ rather than *“mystical.”*

Note also this statement from *In Awe of Thy Word* p 30, Dr Mrs Riplinger’s emphasis, which reveals the close association between Kabbalism, Catholicism and, by inspection of the citation below, what Dr DiVietro has insisted upon throughout *Cleaning-Up*.

*“Erasmus stands in sharp contrast to his contemporary Greek text editors who promote the **false** notion that Scripture remains full of meanings “which are not able to be understood in any way other than from the very fount of the original languages” [quae nequeant aliunde quam ex ipso archetypae linguae fonte cognosci]. This quote is taken from the preface of the Catholic Complutensian Polyglot produced by Cardinal Ximenez in 1517; this Catholic “father” spawned “the first” Greek New Testament lexicon, which bred today’s mongrels (Pelikan, p. 110; *The Cambridge History of the Bible*, vol. 3, p. 525).”*

The context of the above citation is as follows, from *In Awe of Thy Word* p 30. Erasmus’ publication of his Greek New Testament was clearly to counter Rome’s equivalent 33rd Degree Royal Arch Masonic attempt to obscure **“the scripture of truth”** Daniel 10:21 beneath fetid layers of ‘the Greek,’ the kind of underhandedness that Jacob Prasch is in lock-step with.

Wycliffe...recommends “putting aside foreign...grammars, submitting instead to the grammar and logic of scripture” (Levy, p. 15). Greek text editors such as “Erasmus, Theodore Beza, and Estienne (Stephanus) drew attention to the difference between biblical and classical Greek [used by lexicons], a primary issue still” (Cambridge History of the Bible, vol.3, p. 522). Erasmus warned of the font from which lexicons are taken and their “danger of taking words in a sense they may well have in classical Greek, but which is not the sense in which they are used in the New Testament.” Sometimes, “The new words implied a new theology.” This was the thesis of New Age Bible Versions (Cambridge History of the Bible, vol. 2, p. 366 et al.). Erasmus recommends only the Bible’s built-in dictionary, where one can “compare texts fruitfully one with another” (Cambridge History of the Bible, vol. 2, p. 504).

The above citation shows that Erasmus urged believers to follow the scriptural method of comparing scripture with scripture ***“that they might understand the scriptures”*** Luke 24:45 not lapsing into ‘the Greek’ or as Paul states ***“not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual”*** 1 Corinthians 2:13.

Concerning Jacob Prasch’s comment that **Textual studies had not yet advanced to the point of even being able to identify different kinds of text types in the underlying Greek manuscripts** the truth is that the differences to which Jacob Prasch alludes are a hoax. See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book pp 97-98, 116-117 and the following extracts that apply equally to Jacob Prasch’s assertions about different text types.

What of the so-called “text types” or “families” of manuscripts, in which our critic has such great confidence? Dr Ruckman states [*The Christian’s Handbook of Manuscript Evidence* Dr Peter S. Ruckman] pp 89-91: “Griesbach (1796) hit upon the novel idea of dividing the manuscripts into three families - Western, Syrian and Alexandrian.” Dr Ruckman notes “Some make a fourth family “Caesarean,” which of course, is the corruptions of Origen and Eusebius (both at Caesarea), inserted into the correct text of the N.T.

“Having done this, [Griesbach] assigned ALL THE EARLY MANUSCRIPTS TO THE ALEXANDRIAN FAMILY (!), leaving the Syrian text standing like a cold cat in the snow, with nothing but LATE MANUSCRIPTS TO SUPPORT IT...From the “family” idea, W&H (1884) agreed with Griesbach (1796) that “B” was a “remarkably pure text”... When this was done, the arguments in the Seminaries...no longer revolved around the Syrian text at all, but were continually revolving around Western, or Alexandrian authority. Clark (1926) said that the Western type was first and the Alexandrian scholars copied it, omitting some of the Western readings. Ropes (1926) said that the Alexandrian type was first, and that the Western copied it, and ADDED to it... There is a third theory, propounded in 1881 by Dean Burgon...which matches ALL THE FACTS OF HISTORY, ALL THE EVIDENCE OF THE PAPYRUS, ALL THE EVIDENCE FOUND IN THE UNCIALS, AND ALL THE EVIDENCES OF SOUL WINNING AND REVIVAL, AND ALL THE EVIDENCES OF COMMON SENSE AND REASON, THAT THE SYRIAN TEXT WAS FIRST, AND THE ALEXANDRIAN SCRIBES SUBTRACTED FROM IT (ASV, RSV) AND THE ROMAN SCRIBES ADDED TO IT (VULGATE, DOUAY-RHEIMS). This theory, supported by Scrivener, Miller, and Hills, tallies perfectly with EVERYTHING.”

Dr Ruckman therefore [*Custer’s Last Stand* Dr Peter S. Ruckman] pp 8, 21, concludes that the “Family Classification” is a HOAX.

Our critic does not show otherwise [**Neither does Jacob Prasch with respect his supposed different kinds of text types in the underlying Greek manuscripts**]...

Dr Hills

[[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 3, *The King James Version Defended*] 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.”

That is, the **different kinds of text types in the underlying Greek manuscripts** that Jacob Prasch insists upon were concocted by an individual who did not even believe that **“All scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16 ever existed. The Lord’s admonition through David to Bible-rejecters like Jacob Prasch is as follows.

“Thou givest thy mouth to evil, and thy tongue frameth deceit” Psalm 50:19.

In addition to rehashing Griesbach’s bogus family classification of manuscripts, Jacob Prasch’s allusion to **different kinds of text types in the underlying Greek manuscripts** is an insinuation that 16th century editors of Greek New Testaments such as Erasmus did not know of the Greek sources used for the modern departures from the AV1611 Text. This is not so. Jacob Prasch is merely aping James White. See *KJO Review Full Text* pp 99-100 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php.

White first makes an allegation about [*The King James Only Controversy* pp 54-55] to Erasmus’s “paucity of manuscripts” and apparently marvels that “Erasmus...was able to produce such a fine text with so few resources.” This allegation leads White [*The King James Only Controversy* p 69] to a patently false conclusion under the heading of *The Text Of The Reformation?*

“Everyone admits that the Greek text utilized by Luther in his preaching, and Calvin in his writing and teaching, was what would become known as the TR. But we must point out that they used this text by default, not by choice. In other words, it was not a matter of their rejecting other “text types” such as the manuscripts of the Alexandrian family, so much as it was a matter of using what was available.”

White is wrong about both Erasmus’s resources and the sole availability of the TR during the time of the Reformation. Cloud [www.wayoflife.org/fbns/examining01.htm, David Cloud. [Page no longer available](#)] ^{Part 3} states.

“WHITE MAKES AN ISSUE OF ERASMUS, OF HIS PERSONAL, THEOLOGICAL, AND TEXTUAL WEAKNESSES, PRETENDING THAT THE WEAKNESSES OF ERASMUS DETRACT FROM THE RECEIVED TEXT.

*“This topic has been dealt with frequently by defenders of the Authorized Version. Frederick Nolan (1784-1864), in his 576-page *An Inquiry into the Integrity of the Greek Vulgate or Received Text of the New Testament* (available in reprint from Bible for Today, 900 Park Ave., Collingswood, NJ 08108), defended the sixteenth-century text on the basis of faith and theological purity, and he opposed the critics of his day who were disparaging the work of Erasmus, Stephanus, and Beza in a manner mimicked by today’s modern version proponents. Nolan, in a careful and very technical*

manner, traced the history of the doctrinal corruptions which were introduced into the text of various manuscripts during the first four centuries after Christ. **Nolan devastates the popular idea that Erasmus and the Reformation editors were working with insufficient textual evidence and that they did not know about the readings preferred by today's textual critics.**" This author's emphasis. Cloud continues.

"NOLAN SHOWS THAT THE REFORMATION EDITORS DID NOT FOLLOW THE RECEIVED TEXT BECAUSE THEY LACKED SUFFICIENT TEXTUAL EVIDENCE, BUT BECAUSE THEY CONSCIOUSLY CHOSE TO REJECT THE CRITICAL READINGS. (Contrast this with White's statement on page 69 that the Reformation editors "used this text by default, not by choice.") Consider the following statement from Nolan's book:

"“WITH RESPECT TO MANUSCRIPTS, IT IS INDISPUTABLE THAT HE [ERASMUS] WAS ACQUAINTED WITH EVERY VARIETY WHICH IS KNOWN TO US; HAVING DISTRIBUTED THEM INTO TWO PRINCIPAL CLASSES, one of which corresponds with the Complutensian edition [i.e. Received Text], the other with the Vatican manuscript. And he has specified the positive grounds on which he received the one and rejected the other.

See also [In Awe of Thy Word](#) by Gail Riplinger pp 941-943 her emphases.

CRITICS often assert that 'Erasmus did not have the manuscripts we have today.' In fact, he had access to every reading currently extant, and rejected those matching the Catholic Vulgate (and the TNIV, NIV ESV, HCSB, and NASB today).

Erasmus even asked his acquaintance, Bombace, to check the Vaticanus in Rome. He was aware of its massive body of errors, but knew that, occasionally, it retained a few true readings from the Old Itala. (These types of readings are sometimes also evidenced in Jerome's writings, which Erasmus published, and in Jerome's Vulgate, which Erasmus believed sometimes evidenced an early Greek text which Jerome must have had access to (Bainton, p. 137; Froude, *The Life and Letters*, p. 187).

"He [Erasmus] was told by a friend in 1521 of an ancient Vatican codex (the now famous B) from which the Comma Joanneum [1 John 5:7] was missing (*Letters*, IV, 530)...[A] list of some 365 places was sent to him where B was in agreement with the Vulgate against the Greek manuscripts he had followed (*Letters*, X, 307).

Note the importance of that last statement. Written by Erasmus, nearly 500 years ago, it reveals **why** the corrupt Latin manuscripts of the church of Rome often match the hand full (44 – [In Awe of Thy Word](#) p 939) of corrupt Greek manuscripts (Vaticanus, Sinaiticus, P75 etc.) that underlie new versions. He said this was stated in the *Bulla aurea*, the written agreement between the politically minded Greek and Roman churches (*Letter*, X, p. 355).

Erasmus reveals clearly in the Preface (p. xviii) to his Greek New Testament, that he knew of the readings of the corrupt Greek text type. He attributed corruption to Origen! (p. xxi) (See Nolan, Frederick, *An Inquiry into the Integrity of the Received Text*, London: Rivington, 1815, pp. 414-415 for Erasmus' Latin.)

Erasmus wrote,

"There were persons who were talking of mending religion, and even mending the Lord's Prayer...**My chief fear is that with revival of Greek literature there may be a revival of paganism** [the source of today's Greek lexicon definitions]. There are Christians who are Christians only in name..." (Froude, *The Life and Letters*, pp. 186-187).

Frederick Nolan, writing in 1815, states, "It is indisputable that he was acquainted with every variety which is known to us; having distributed them into two principal classes, one of which corresponds with the Complutensian edition, the other with the Vatican manuscript..."

The Complutensian edition was a printed Catholic version that contained a Greek New Testament compiled, like that of Erasmus, from *hand-written* Greek New Testaments of the time and reflected a

text like that of Erasmus. See *In Awe of Thy Word* p 932 and *The Revision Revised* by Dean John Burgon pp 269 cited in *Which Bible?* edited by Dr David Otis Fuller p 170. Dean Burgon states the following about the integrity of Erasmus' Greek New Testament Text versus the non-Erasmian texts among the **different kinds of text types in the underlying Greek manuscripts** that Jacob Prasch favours. Emphases in italics are the author's, with no other format changes by this writer:

The one great Fact, which especially troubles him [*Hort – Which Bible?*] and his joint Editor,...— (as well it may) — is *The Traditional Greek Text* of the New Testament Scriptures. Call this Text Erasmian or Complutensian, — the Text of Stephens, or of Beza, or of the Elzevirs, — call it the “Received,” or the *Traditional Greek Text*, or whatever other name you please; — the fact remains, that a Text *has* come down to us which is attested by a general consensus of ancient Copies, ancient Fathers, ancient Versions. This, at all events, is a point on which, (happily,) there exists entire conformity of opinion between Dr. Hort and ourselves. Our Readers cannot have yet forgotten his virtual admission that, — *Beyond all question the Textus Receptus is the dominant Græco-Syrian Text of A.D. 350 to A.D. 400.*

Obtained from a variety of sources, this Text proves to be essentially *the same* in all. That it requires Revision in respect of many of its lesser details, is undeniable: but it is at least as certain that it is an excellent Text as it stands, and that the use of it will never lead critical students of Scripture seriously astray, — which is what no one will venture to predicate concerning any single Critical Edition of the N. T. which has been published since the days of Griesbach, by the disciples of Griesbach's school.

See remarks above by Dr Hills on “*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.*” As will be shown, Jacob Prasch makes much of the lesser details of the Received Text underlying the AV1611 Text and thereby reveals himself to be among the disciples of Griesbach's school of Bible rejecters like Westcott and Hort. Note again Burgon's remarks concerning what Jacob Prasch insists are **most important manuscripts underlying these translations** namely the NASVs, NIVs etc.

The conclusions of genuine scholars such as Burgon, who actually studied the old codices are as follows [*The Revision Revised*] p 11, 16, 314-317, 319-320, 325, 337, 343, 344, 376, 397 .

“*B, Aleph, C, D, but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even from one another. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. that in different degrees they all five [including A] exhibit a fabricated text. Between [B and Aleph] there subsists an amount of sinister resemblance, which proves they must have been derived at no very remote period from the same corrupt original [Yet]...It is in fact easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree...*”

“*We venture to assure [the reader], without a particle of hesitation, that Aleph B D are three of the most scandalously corrupt copies extant: - exhibit the most shamefully mutilated texts which are anywhere to be met with...the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of the Truth, - which are discoverable in any known copies of the Word of God.*”

“*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. In the*

*brave and faithful words of Prebendary Scrivener, - words which deserve to become famous, - [which is why they are repeated here – see **White's Introduction**]*

“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 (AD 150) 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.”

“Codices B and Aleph are, demonstrably, nothing else but specimens of the depraved class thus characterized.”

“We suspect that these two mss. are indebted for their preservation; solely to their ascertained evil character; which has occasioned that one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library: while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in AD 1844) got deposited in the waste-paper basket of the Convent at the foot of Mount Sinai.”

In sum, in spite of Jacob Prasch's insinuation to the contrary, Erasmus did know of the modern departures from what became the AV1611 Text and their spurious indeed *depraved* Greek sources that conflicted with his Greek New Testament. Erasmus also knew that these spurious Greek sources, especially *the Vatican manuscript*, were the basis for Jerome's *Catholic Vulgate* and warned of the dangers of focusing on 'the Greek' at the expense of **“the scripture of truth”** Daniel 10:21, salient facts that Jacob Prasch has overlooked. As Erasmus warned further, *Catholic* manipulation of 'the Greek' i.e. *the Vatican manuscript* *did* result in *mending the Lord's prayer*. See **True Bible Believers During the Dark Ages, Corrupted Texts**.

Jacob Prasch has shown and will continue to show that he is among those **“Whose mouth speaketh vanity, and their right hand is a right hand of falsehood”** Psalm 144:8.

Robert Estienne, better known by his Latin name, Stephanus, continued Erasmus's work. Theodore Beza, who succeeded Calvin in Geneva, used Estienne's work. Beza was particularly interested in the Greek manuscripts of the New Testament, even collecting a few of the more important manuscripts himself. He produced a number of editions of the Greek New Testament.

In contrast to a few of the more important manuscripts Beza *“astonished the world...with the mss. he unearthed”* [*Which Bible?* 5th Edition David Otis Fuller, D.D.] p 210.

See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* p 15.

All of these editions of the five of Erasmus, Stephanus's text (primarily his 1550 edition), and Beza's editions and were available to the King James translators while they labored between 1604 and 1611. Since these editions differed at various points, :”(For examples, see pp. 63-70 in this author's work, *The King James Only Controversy* Minneapolis: Bethany House Publishers, 1995.): the translators also played the role of textual critics, weighing the various readings and making decisions as it seemed best to them, just as modern editors and translators do.

The King James translators did their work much more thoroughly than modern editors and translators do or Jacob Prasch imagines. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Laodicean Lenny is a Christian anarchist wise in his own conceit* pp 41-42. No format changes have been made to the following extract. *The Riplinger Report #11* extract has been included in the study cited.

See Wilkinson kiv.benabraham.com/html/chapter-5.html *Plans of Work Followed by the King James Translators*, though note that learned men should simply be men as Gail Riplinger discovered and noted in *The Riplinger Report Issue #11*. See later.

Plans of Work Followed by the King James Translators

The forty-seven learned men appointed by King James to accomplish this important task were divided first into three companies: one worked at Cambridge, another at Oxford, and the third at Westminster. Each of these companies again split up into two. Thus, there were six companies working on six allotted portions of the Hebrew and Greek Bibles. Each member of each company worked individually on his task, then brought to each member of his committee the work he had accomplished. The committee all together went over that portion of the work translated. Thus, when one company had come together, and had agreed on what should stand, after having compared their work, as soon as they had completed any one of the sacred books, they sent it to each of the other companies to be critically reviewed. If a later company, upon reviewing the book, found anything doubtful or unsatisfactory, they noted such places, with their reasons, and sent it back to the company whence it came. If there should be a disagreement, the matter was finally arranged at a general meeting of the chief persons of all the companies at the end of the work. It can be seen by this method that each part of the work was carefully gone over at least fourteen times. It was further understood that if there was any special difficulty or obscurity, all the learned men of the land could be called upon by letter for their judgment. And finally each bishop kept the clergy of his diocese notified concerning the progress of the work, so that if any one felt constrained to send any particular observations, he was notified to do so.

Dr Donald Waite is the Director of *The Bible For Today* organization in the USA. In 1992, he had been a teacher of Greek, Hebrew, Bible Speech and English for over 35 years, including teaching at seminary level.

Dr Waite in *Defending The King James Bible* p 92 wrote extensively on the scholarship of the King James translators. He then stated categorically that he knew enough about the Hebrew and Greek languages to know that he could not have qualified to be one of the King James translators.

Dr Waite said that in 1992 and he still holds to that statement. Dr Donald Waite in *Defending The King James Bible* pp 88-89 has said that the translators' method had never been used before in Bible translation and has never been used since. He concludes that this method is certainly superior to any other.

It is certainly superior to anything that Lenny has come with for the modern versions. It is the height of presumption on his part even to suggest that the efforts of modern translators comes anywhere near the expertise of the King James translators...

Note what follows concerning further insights into the pre-eminent expertise of the King James translators compared with Lenny's disinformation about the NASV and NIV *and the AV1611*.

See the following from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris* 3 p 52:

See this extract from www.timefortruth.co.uk/why-av-only/ *The purification of the Lord's word – Psalm 12:6-7* with respect to inspiration of translators.

In a sense God did inspire the King's men to achieve their mark after the manner of 2 Peter 1:21, even if not by dictation as in Jeremiah 1:9, 5:14, 36:18, as John Selden notes in *Table Talk*. ““*The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues [Greek, Hebrew, Latin], or French, Italian, Spanish &c [and other languages]. If they found any fault, they spoke; if not, he read on.*”” See *In Awe of Thy Word* p 539.

The above extract again emphasises that in no way can the compilation of the NASV, NIV be compared with the work of the King James translators.

That the NASV is satanic trash is readily apparent from the testimony of Dr Frank Logsdon, now with the Lord. See the following extract from www.av1611.org/kjv/logsdon.html. Dr Logsdon was closely involved with the NASV and was a personal friend of Dewey Lockman who financed the NASV. After Dr Logsdon's friend, the late Dr David Otis Fuller showed him the errors in the NASV, Dr Logsdon wrote this about the NASV.

I'm afraid I'm in trouble with the Lord, because I encouraged him [Dewey Lockman] to go ahead with it. We laid the groundwork; I wrote the format; I helped to interview some of the translators; I sat with the translators; I wrote the preface. When you see the preface to the New American Standard, those are my words.

Dr Logsdon then wrote a letter to Dewey Lockman explaining why he had to dissociate himself from the NASV.

"I can no longer ignore these criticisms I am hearing and I can't refute them. The only thing I can do - and dear Brother, I haven't a thing against you and I can witness at the judgment of Christ and before men wherever I go that you were 100% sincere," (he wasn't schooled in language or anything; he was just a business man; he did it for money; he did it conscientiously; he wanted it absolutely right and he thought it was right; I guess nobody pointed out some of these things to him) "I must under God renounce every attachment to the New American Standard."

Dr Logsdon said this about the 1611 Holy Bible.

Friends, you can say the Authorized Version is absolutely correct. How correct? 100% correct! Because biblical correctness is predicated upon doctrinal accuracy, and not one enemy of this Book of God has ever proved a wrong doctrine in the Authorized Version. You've never heard of anyone's intellect being thwarted because he believed this Authorized Version, have you? And you never will. You've never heard of anyone anytime going astray who embraced the precepts of the Authorized Version, and you never will.

The NIV does nothing to help any modern reader with respect to understanding the original documents that Lenny has never seen. . See *New Age Bible Versions* Chapter 11 *King James for Kids* on the superior readability and *ease of memorisation* of the AV1611 versus the NIV and Bro. Watkins' summary under **The LIES used to promote the NIV...**

Modern version editors have done **"the body of Christ, and members in particular"** 1 Corinthians 12:27 great disservice by producing not only corrupt texts but texts that are much more difficult to memorise thereby limiting God, of whom David said **"The Spirit of the LORD spake by me, and his word was in my tongue"** 2 Samuel 23:2. Note therefore David's admonition to today's believers:

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word...Thy word have I hid in mine heart, that I might not sin against thee" Psalm 119:9, 11.

Lenny has no business even intimating that the compilation of either the NASV or the NIV is even remotely comparable to the work of the King James translators in fulfilling what **"the LORD of hosts hath purposed"** Isaiah 14:27 **"That I might make thee know the certainty of the words of truth"** Proverbs 22:21 in **"words easy to be understood"** 1 Corinthians 14:9.

Neither has Jacob Prasch.

It is important to note that the resultant King James New Testament text did not exist in that exact form prior to 1611. That is, there is no family of manuscripts, or even a single manuscript, that reads exactly as the King James New Testament. The translators used an “eclectic” methodology, recognizing that no single manuscript should be elevated to the status of the “standard,” but that each manuscript contained scribal errors of various kinds, and that the true and original text was best sought in the plurality of texts.

See John Selden’s remarks above with respect to how the King James translators carried out their work, with their deliberations *“not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual”* 1 Corinthians 2:13.

A few decades after the publication of the KJV, an advertisement appeared for the printed edition of the Greek New Testament that claimed, as advertisements are prone to do, that it represented the “text received by all.” In Latin this phrase boiled down to the *textus receptus*, and hence an advertising blurb became associated with the Greek texts of the Erasmus, Stephanus, Beza line so that today one will find the phrase used to describe the text from which the KJV was translated. :”(There are actually as many as 100 different *texti recepti*, so to speak, each one differing in small matters from the others.)”:It is important to note, however, that the *Textus Receptus* (TR) normally used by KJV Only advocates did not exist in 1611. That is, the TR used today is normally the one created by Scrivener in 1894, which took as its basis the English translation of the KJV, giving the reader the Greek textual choices made by the KJV translators.

Gail Riplinger notes in *Hazardous Materials* p 578, her emphases, that *Philip Schaff’s Companion to the Greek Testament and English Version takes twenty-six pages to list at least 666 different printed Greek New Testament editions, edited between 1514 and 1883*. She adds *The errors in printed editions of the Textus Receptus, which are covered in the following chapters, are microscopic in comparison to the errors in the Greek texts underlying the NIV, TNIV, ESV, HCSB, NRSV, NASB and others*. See Burgon’s remarks above on Mark 16:9-20, 1 Timothy 3:16 and **Appendix I The 1611 Holy Bible versus Lying Jacob Prasch** on manuscript corruptions that entered the modern versions that Gail Riplinger lists and subverted major doctrine but which the Received Text editions largely purged. Note further that many more *non-Received Text* Greek New Testaments must exist than Received Text editions according to Jacob Prasch’s stated estimate. The differences between the *non-Received Text* Greek New Testaments are not necessarily **small matters**. Neither are they necessarily objective but at times appear wilfully aimed at subverting the AV1611 Text even if thereby conflicting with their primary sources, usually Codices Aleph and B.

See www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 27 and the following extract.

The 26th Edition of Nestle (1979) restored 467 Receptus readings which had been deleted in previous editions for the past 100 years [*The Christian’s Handbook of Biblical Scholarship* Dr Peter S. Ruckman] p vi, [*The Bible Babel* Dr Peter S. Ruckman] pp 7-8. Nestle’s editors supposedly did this on the basis of evidence from the papyri, indicating that Receptus readings actually pre-date Alexandrian readings [*The Christian’s Handbook of Biblical Scholarship*] p 329. Moreover, while Nestle will use Codex B repeatedly to alter Receptus readings, he may abruptly switch to another manuscript if B agrees with the Receptus. “**Him**” is omitted from John 14:7 by Nestle’s 21st edition using B but all of Luke 24:12 is omitted using Codex D, although B agrees with the Receptus [*The Christian’s Handbook of Manuscript Evidence* Dr Peter S. Ruckman] Chapter 7, [*The Bible Babel*] pp 71-85. Note that these omissions bear on the Deity of Christ and the resurrection of Christ. Ricker Berry’s text retains the Receptus readings. See also [*The Christian’s Handbook of Biblical Scholarship*] pp 328-331. Similar inconsistencies exist in the selection of the texts for the NIV and other modern versions [*New Age Bible Versions* Gail Riplinger] pp 499-503. See **Appendix 3**:

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

Jesuits and the Greek Mafia, Continued

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

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

for numerous examples of modern editorial inconsistency in use of their Greek sources for compiling their versions. All of that material applies to Jacob Prasch and his antagonism towards the 1611 Holy Bible and his attempts to justify the modern versions. Again, the Lord’s admonition through David to Bible-rejecters like Jacob Prasch applies.

“Thou givest thy mouth to evil, and thy tongue frameth deceit” Psalm 50:19.

The TR was the “standard” text for more than 200 years in most of Europe. While more manuscripts came to light during this time, it was not until the middle of the nineteenth century that a serious challenge to the preeminence of the TR was mounted through the work of Brooke Foss Westcott and Fenton John Anthony Hort. Westcott and Hort recognized the existence of text types or “text families” in the growing number of manuscripts available to scholars, and they asserted that the most common form of the NT text, found predominately in later manuscripts, was the result of an earlier revision. This meant that the TR, in their view, represented a later, secondary form of the text. The earlier, more primitive (and hence more pure) form of the text was to be found in those manuscripts that predated this revision.

Remarks made above bear repeating in answer to Jacob Prasch’s piece of dogmatic falsehood reproduced immediately above.

Concerning Jacob Prasch’s comment that **Textual studies had not yet advanced to the point of even being able to identify different kinds of text types in the underlying Greek manuscripts** the truth is that the differences to which Jacob Prasch alludes are a hoax. See www.timefortruth.co.uk/why-av-only/ pp 97-98, 116-117 and the following extracts that apply equally to Jacob Prasch’s assertions about different text types.

What of the so-called “text types” or “families” of manuscripts, in which our critic has such great confidence? Dr Ruckman states [*The Christian’s Handbook of Manuscript Evidence* Dr Peter S. Ruckman] pp 89-91: “Griesbach (1796) hit upon the novel idea of dividing the manuscripts into three families - Western, Syrian and Alexandrian.” Dr Ruckman notes “Some make a fourth family “Caesarean,” which of course, is the corruptions of Origen and Eusebius (both at Caesarea), inserted into the correct text of the N.T.

“Having done this, [Griesbach] assigned ALL THE EARLY MANUSCRIPTS TO THE ALEXANDRIAN FAMILY (!), leaving the Syrian text standing like a cold cat in the snow, with nothing but LATE MANUSCRIPTS TO SUPPORT IT...From the “family” idea, W&H (1884) agreed with Griesbach (1796) that “B” was a “remarkably pure text”... When this was done, the arguments in the Seminaries...no longer revolved around the Syrian text at all, but were continually revolving around Western, or Alexandrian authority. Clark (1926) said that the Western type was first and the Alexandrian scholars copied it, omitting some of the Western readings. Ropes (1926) said that the Alexandrian type was first, and that the Western copied it, and ADDED to it... There is a third theory, propounded in 1881 by Dean Burgon...which matches ALL THE FACTS OF HISTORY, ALL THE EVIDENCE OF THE PAPYRUS, ALL THE EVIDENCE FOUND IN THE UNCIALS, AND ALL THE EVIDENCES OF SOUL WINNING AND REVIVAL, AND ALL THE EVIDENCES OF COMMON SENSE AND REASON, THAT THE SYRIAN TEXT WAS FIRST, AND THE ALEXANDRIAN SCRIBES SUBTRACTED FROM IT (ASV, RSV) AND THE ROMAN SCRIBES ADDED TO IT (VULGATE, DOUAY-RHEIMS). This theory, supported by Scrivener, Miller, and Hills, tallies perfectly with EVERYTHING.”

Dr Ruckman therefore [*Custer's Last Stand* Dr Peter S. Ruckman] pp 8, 21, concludes that the "Family Classification" is a HOAX.

Our critic does not show otherwise [Neither does Jacob Prasch with respect his supposed different kinds of text types in the underlying Greek manuscripts]...

Dr Hills

[[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 3, *The King James Version Defended*] 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."

That is, the different kinds of text types in the underlying Greek manuscripts that Jacob Prasch insists upon were concocted by an individual who did not even believe that "All scripture" that "is given by inspiration of God" 2 Timothy 3:16 ever existed. The Lord's admonition through David to Bible-rejecters like Jacob Prasch is as follows.

"Thou givest thy mouth to evil, and thy tongue frameth deceit" Psalm 50:19.

Note Jacob Prasch's comment that Westcott and Hort asserted that the most common form of the NT text, found predominately in later manuscripts, was the result of an earlier revision. This meant that the TR, in their view, represented a later, secondary form of the text. The earlier, more primitive (and hence more pure) form of the text was to be found in those manuscripts that predated this revision.

This assertion will be dealt with below.

The TR text generally represents the Byzantine family of manuscripts. The Byzantine text type is by far the majority text type and is to be found in the vast majority of later NT manuscripts. The other text types include the Western, the Caesarean, and the most important, the Alexandrian. The names indicate that these text types are related to geographical areas, though it should not be assumed that all Alexandrian manuscripts come from Alexandria, nor all Byzantine manuscripts from Byzantium. Modern Greek texts, such as the Nestle-Aland 27th edition and the United Bible Societies 4th edition, which underlie modern English translations and are used most often in college and seminary-level Greek classes, are based not upon just a few texts, but upon all Greek manuscripts.

Attention is again drawn to **Appendix 3:**

Jesuits and the Greek Mafia, Continued

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

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

in answer to Jacob Prasch's equivocation that Modern Greek texts, such as the Nestle-Aland 27th edition and the United Bible Societies 4th edition, which underlie modern English translations and

are used most often in college and seminary-level Greek classes, are based not upon just a few texts, but upon all Greek manuscripts.

Note the following extract.

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 AN-CIENT 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 [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf](#) Chapter 3 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.”*

Extract from **Table 7** for *items [three] and [four]*
‘Eclecticism’ at Work for the 1978, 1984 NIVs Manuscript Sources

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.”

The above extracts show that what Jacob Prasch declares to be Modern Greek texts, such as the Nestle-Aland 27th edition and the United Bible Societies 4th edition, which underlie modern English translations and are used most often in college and seminary-level Greek classes, are based not upon just a few texts, but upon all Greek manuscripts is actually *“the leaven of malice and wickedness”* 1 Corinthians 5:8 aimed at subverting *“the scripture of truth”* Daniel 10:21, the 1611 Holy Bible, as the Lord Jesus Christ warned of Jacob Prasch and his fellow travellers long ago.

“In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy” Luke 12:1.

Unlike the TR, which was derived from only one stream of the large Byzantine family of texts, the modern texts draw from the entire range of Greek texts. The modern Greek texts also provide extensive textual notes indicating what readings are to be found in which manuscripts. This is important for the person who wants to check the choices made by editors and translators, as well as for the person concerned about alleged “secrecy” on the part of modern textual scholars. Modern Greek texts are open in allowing the reader to examine all the relevant manuscript readings, leading to honesty and accountability.

Note that Jacob Prasch has failed to specify *any* modern Greek as an inspired, perfect New Testament and that he has failed to identify *any* of the modern Greek texts to which he refers. Jacob Prasch’s oversights in those respects are therefore hardly leading to honesty and accountability.

See remarks above with respect to the 467 *Received Text* readings inserted into Nestle’s 26th Edition that had been absent from *all* previous editions. Jacob Prasch has nothing to say about this glaring inconsistency between Nestle’s 26th Edition and those that came before it. Neither does he explain how or why it came about. Jacob Prasch is one of the *“dumb dogs”* Isaiah 56:10 in that respect.

Jacob Prasch’s notions about the supposed trustworthiness of modern scholarship because the modern texts draw from the entire range of Greek texts in contrast to the Received Text that Jacob Prasch has deemed inferior because supposedly it was derived from only one stream of the large Byzantine family of texts are addressed below.

Note in sum that modern Greek editors do *not* draw from the entire range of Greek texts but are still heavily weighted towards manuscript sources where these disagree most strongly with the AV1611 New Testament Text . See *Appendix 3*:

Jesuits and the Greek Mafia, 10.3 “Omissions in the KJV” for incorrect *insertions* into *“the scripture of truth”* Daniel 10:21 the AV1611 that are based on *any* manuscript or textual source that *distinctly disagrees* with the AV1611 New Testament Text

Jesuits and the Greek Mafia, Continued, Table 6 for numerous omissions or alterations with respect to *“the scripture of truth”* Daniel 10:21 the AV1611 where modern editors did *not* draw from the entire range of Greek texts but simply lined up with Watchtower and Rome, Rome that *“is be-*

come the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” Revelation 18:2.

Jesuits and the Greek Mafia, Continued, Table 7 and additional notes that show where modern editors did *not* draw from the entire range of Greek texts but instead have picked and chosen readings with *no consistency at all* with respect to their manuscript sources *but only according to which of those sources disagreed with the AV1611*

Jesuits and the Greek Mafia, Continued, Table 8 for numerous examples – far more than Jacob Prasch has given below against the AV1611 – that show Westcott and Hort’s favoured sources, Codices Aleph and B, still dominate modern editors’ departures from the AV1611 *except where other sources are used for that purpose because they disagree with the AV1611.*

How Readings Are Determined

When manuscripts differ from each other, one needs a methodology to determine which reading to include in the Greek text and in any translation derived from that Greek text. Given the fact that no two handwritten Greek manuscripts read exactly the same, everyone who engages in creating printed editions of the Greek text or translations into modern languages must struggle with textual diversity. Erasmus did so, the KJV translators did so, and modern scholars engage in the same task. The King James Version is just as much a result of this process of study and examination as any modern text, and those who assert it is somehow above such “human” activities are simply ignoring the facts of history. If KJV Only advocates wish to say that all the decisions made by Erasmus, Stephanus, Beza, and the KJV translators were perfect, they need to explain why. Simply assuming this won’t do.

Nothing has been assumed with respect to the perfection of the 1611 Holy Bible. See as indicated earlier in response to Jacob Prasch’s thinly veiled mockery of those who go so far as to invest the KJV translation with “divine preservation”:

brandplucked.webs.com/kjbarticles.htm by Will Kinney on God’s preservation *and inspiration* of the AV1611

In Awe of Thy Word and The Hidden History of the English Scriptures by Gail Riplinger on God’s preservation *and inspiration* of the AV1611

www.timefortruth.co.uk/why-av-only/ on God’s preservation *and inspiration* of the AV1611

The Great Bible Robbery

The Pure word of God – ‘O Biblios’

The KJB Story – 1611 to 2011 Abridged

The purification of the Lord’s word – Psalm 12:6-7

Seven Purifications of the Textus Receptus

Royal Law – James 2:8

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php: on God’s preservation *and inspiration* of the AV1611

Seven Stage Purification Process – Oil Refinery – in answer to the AV1611 Critics

www.timefortruth.co.uk/why-av-only/version-comparison.php on God’s preservation *and inspiration* of the AV1611

AV1611 Authority – Absolute

The Book of the LORD – Salient Points

The 1611 Holy Bible Pure versus Corrupt Manuscript Ascension

1611, 2011 AV1611 Precision and Modern Version Impurity

Again, by contrast with the above items, Jacob Prasch cannot specify *any* book in existence that is endowed with God's inspiration, preservation or revelation of any kind, let alone advanced revelation. He is as one *"that beateth the air"* 1 Corinthians 9:26.

Appendix 3, Jesuits and the Greek Mafia, Continued, Preservation of Holy Scripture – Critical versus Traditional Views for the TBS summary of how the minority Greek texts that Jacob Prasch supports are produced compared with the Traditional Text that Dean Burgon championed with respect to the 1611 Holy Bible New Testament and its underlying ancient language counterparts.

Note the three widely differing examples given, 1 Timothy 3:16, 1 John 5:7, Acts 8:39 spurious addition, that illustrate how the rigor of Burgon's 7 tests of truth applied to the 1611 Holy Bible vindicates the 1611 Holy Bible *each time* against its critics.

"In the mouth of two or three witnesses shall every word be established" 2 Corinthians 13:1.

Again, no assumptions are involved with respect to *God's* establishment of the superiority of the 1611 Holy and its underlying ancient language textual sources but instead *"the certainty of the words of truth"* Proverbs 22:21 and *"the words of truth and soberness"* Acts 26:25 *"and that which was written was upright, even words of truth"* Ecclesiastes 12:10.

Most of the textual differences that have attracted charges of "corruption" by KJV Only advocates come from the fact that modern textual scholars believe that certain text types carry more weight in determining a reading than others. That is, rather than simply counting manuscripts to see which reading has more manuscripts on its side, scholars recognize that other factors must be considered. Most agree that the Byzantine text type, as a whole, is a later form of the text, while the Alexandrian text type generally represents an earlier form. Since the TR, and therefore the KJV, represents a Byzantine form, modern texts will differ at places from the KJV where scholars determine that the KJV's reading comes from a later, rather than earlier, time.

The time-worn 'weighed not counted' and 'oldest is best' notions to which Jacob Prasch pathetically appeals were exploded long ago. See remarks above in response to Jacob Prasch's comments about **different kinds of text types in the underlying Greek manuscripts** reproduced as follows.

What of the so-called "text types" or "families" of manuscripts, in which our critic has such great confidence? Dr Ruckman states [*The Christian's Handbook of Manuscript Evidence* Dr Peter S. Ruckman] pp 89-91: "Griesbach (1796) hit upon the novel idea of dividing the manuscripts into three families - Western, Syrian and Alexandrian." Dr Ruckman notes "Some make a fourth family "Caesarean," which of course, is the corruptions of Origen and Eusebius (both at Caesarea), inserted into the correct text of the N.T.

"Having done this, [Griesbach] assigned ALL THE EARLY MANUSCRIPTS TO THE ALEXANDRIAN FAMILY (!), leaving the Syrian text standing like a cold cat in the snow, with nothing but LATE MANUSCRIPTS TO SUPPORT IT...From the "family" idea, W&H (1884) agreed with Griesbach (1796) that "B" was a "remarkably pure text"... When this was done, the arguments in the Seminaries...no longer revolved around the Syrian text at all, but were continually revolving around Western, or Alexandrian authority. Clark (1926) said that the Western type was first and the Alexandrian scholars copied it, omitting some of the Western readings. Ropes (1926) said that the Alexandrian type was first, and that the Western copied it, and ADDED to it... There is a third theory, propounded in 1881 by Dean Burgon...which matches ALL THE FACTS OF HISTORY, ALL THE EVIDENCE OF THE PAPYRUS, ALL THE EVIDENCE FOUND IN THE UNCIALS, AND ALL THE EVIDENCES OF SOUL WINNING AND REVIVAL, AND ALL THE EVIDENCES OF COMMON SENSE AND REASON, THAT THE SYRIAN TEXT WAS FIRST, AND THE ALEXANDRIAN SCRIBES SUBTRACTED FROM IT (ASV, RSV) AND THE ROMAN SCRIBES ADDED TO IT (VULGATE, DOUAY-RHEIMS). This theory, supported by Scrivener, Miller, and Hills, tallies perfectly with EVERYTHING."

Dr Ruckman therefore [*Custer's Last Stand* Dr Peter S. Ruckman] pp 8, 21, concludes that the "Family Classification" is a HOAX.

Our critic does not show otherwise [Neither does Jacob Prasch with respect his supposed different kinds of text types in the underlying Greek manuscripts]...

See also www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 94-96 with respect to the 'oldest and best' and 'weighed not counted' speculations.

Brake, [*Counterfeit or Genuine? Mark 16? John 8? 2nd Edition* David Otis Fuller, D.D.] p 211, wrote his thesis for Master of Theology at Dallas Theological Seminary on *The Doctrine of the Preservation of the Scriptures*. He states "Although there are variants within the *Textus Receptus* these are extremely few and often trivial, which demonstrates the highly stable character of the manuscript tradition." Hodges continues, [*Which Bible? 5th Edition* David Otis Fuller, D.D pp 33-37].

"No one has yet explained how a long, slow process spread out over many centuries as well as over a wide geographical area, and involving a multitude of copyists, who often knew nothing of the state of the text outside of their own monasteries or scriptoria, could achieve this widespread uniformity out of the diversity presented by the earlier forms of text. Even an official edition of the *New Testament*...would have great difficulty achieving this result as the history of Jerome's *Vulgate* demonstrates."

Here Hodges notes "the more than 8000 *Vulgate* manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types." He continues.

"But an unguided process achieving relative stability and uniformity in the diversified textual, historical, and cultural circumstances in which the *New Testament* was copied, imposes impossible strains on our imagination.

"Herein lies the greatest weakness of contemporary textual criticism. Denying to the Majority text any claim to represent the actual form of the original text, it is nevertheless unable to explain its rise, its comparative uniformity, and its dominance in any satisfactory manner. All these factors can be rationally accounted for, however, if the Majority text represents simply the continuous transmission of the original text from the very first. All minority text forms are, on this view, merely divergent offshoots of the broad stream of transmission whose source is the autographs themselves..."

The analogy of textual transmission as a flowing stream is described by Grady [*Final Authority* William P. Grady] pp 60-61, citing the work of Pickering and Scrivener to refute the notion that the oldest texts are automatically the best.

"The "oldest is best" advocate will often resort to the analogy of a flowing stream. This line of reasoning assumes...that the closer one gets to the stream's source, the purer the water MUST be...Pickering throws in the proverbial monkey wrench:

"This is normally true, no doubt, but what if a sewer pipe empties into the stream a few yards below the spring? Then the process is reversed - as the polluted water is exposed to the purifying action of the sun and ground, THE FARTHER IT RUNS THE PURER IT BECOMES (unless it passes more pipes). That is what happened to the stream of the *New Testament* transmission. Very near to the source, by 100 A.D. at least, THE POLLUTION STARTED GUSHING INTO THE PURE STREAM."

Grady continues "the available manuscript evidence supports this conclusion by exhibiting both an excessive corruption in the earliest manuscripts and an exceptional coherence in the latter. While Colwell affirms, "The overwhelming majority of readings were created before the year 200," Scrivener summarises his research as follows:

"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.””

Our critic supposes that the Alexandrian text has *“better credentials”* than any other and is of superior *“quality,”* to be *“weighed not counted”* and of which B and Aleph *“are not the only exemplars”* paras 4, 9. However, Pickering [*True or False? 2nd Edition* David Otis Fuller, D.D.] p 265 states:

““Witnesses are to be weighed and not counted” is an axiom to those who work within Hort’s framework. The fallacies...are basic and need to be considered closely. How are witnesses to be weighed? This weighing has been done by Hort, etc. on the basis of SUBJECTIVE CONSIDERATIONS...” He adds the observation of Burgon:

“In the very form of the maxim, - ‘NOT to be counted BUT to be weighed,’ - the undeniable fact is overlooked that ‘number’ is the most ordinary ingredient of weight and indeed, even in matters of human testimony, is an element which cannot be cast away.”

Pickering [*True or False? 2nd Edition* David Otis Fuller, D.D.] p 269 continues *“The great majority of pastors...speak confidently of the “best manuscripts,” repeating uncritically what they were taught. Upon inquiry, the enumeration of the “best” often gets no further than codices B and Aleph - even if the list is longer, these two usually head it. Yet it is generally recognised that this small handful of “best” witnesses represents but one area.*

“When the textual critic looks more closely at his oldest manuscript materials, the paucity of his resources is more fully realised. All the earliest witnesses, papyrus or parchment, come from Egypt alone. Manuscripts produced in Egypt, ranging between the third and fifth centuries, provide only a half-dozen extensive witnesses (the Beatty Papyri, and the well-known uncials, Vaticanus (B), Sinaiticus (Aleph), Alexandrinus (A), Ephraem Syrus (C), and Freer Washington (W)).”

Codex W is thought to be either a 4th or 5th century document. Pickering has therefore cited W instead of D, which is of the 5th or 6th century, [*The Christian’s Handbook of Biblical Scholarship* Dr Peter S. Ruckman] p 315, [*The Revision Revised* Dean John William Burgon] p 11 and *“the only real Greek representative of the “Western” text”* [*The NIV Reconsidered* Earl Radmacher and Zane C. Hodges] p 142. W was discovered in 1906, [*The King James Version Defended 3rd Edition* Edward F. Hills Th.D., Chapter 7 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf] p 170, nearly 20 years after Burgon’s death and therefore not listed by him amongst the oldest uncials.

Attention has already been drawn to the importance of the church fathers and early versions which testify to the nature of the text in other parts of the world AT A TIME CONTEMPORARY WITH AND PRIOR TO that of the *“best manuscripts”*. On pp 265-269 Pickering states, citing Burgon, *“Taking the year 400 A.D. as an arbitrary cut-off point, “ANTIQUITY” WOULD INCLUDE OVER SEVENTY FATHERS, Codices Aleph and B, the early papyri, and the earliest versions. BY AND LARGE THEY (the fathers and the versions) DISAGREE WITH EGYPT.”*

On the *“quality”* of the older manuscripts, Pickering, p 270, cites Burgon [*see remarks above in response to Jacob Prasch’s notions of the most important manuscripts underlying these translations i.e. the modern translations*]:

“The ‘five Old Uncials’ (Aleph A B C D) falsify the Lord’s Prayer as given by St. Luke in no less than forty-five words. But so little do they agree among themselves, that they throw themselves into six different combinations in their departures from the Traditional Text; and yet they are never able to agree among themselves as to one single various reading: while only once are more than two of them observed to stand together, and their grand point of union is no less than an omission of an article. Such is their eccentric tendency, that in respect of thirty-two out of the whole forty-five words they bear in turn solitary evidence.”

Mark 2:1-12 is another example:

“In the course of those 12 verses...there will be found to be 60 variations of reading...Now, in the present instance, the ‘five old uncials’ CANNOT BE the depositories of a tradition, - whether Western or Eastern, - because they render inconsistent testimony IN EVERY VERSE. It must further be admitted, (for this is really not a question of opinion, but a plain matter of fact,) that it is unreasonable to place confidence in such documents. What would be the thought in a Court of Law of five witnesses, called up 47 times for examination, who should be observed to bear contradictory testimony EVERY TIME?”

Dr Ruckman [[Custer’s Last Stand](#) Dr Peter S. Ruckman] p 29 cites Pickering and Hoskier: *“There are more disagreements within the Alexandrian family of manuscripts in four Gospels than there are in all the published editions of twenty-seven Receptus New Testament books as found in Beza, Colinaeus, Erasmus, Elzevir and Stephanus”*. He continues *“Custer (says) ‘There is not a single manuscript of the Byzantine text that AGREES COMPLETELY with any one of these editions’...Why, sonny boy, there is not one single manuscript in the Alexandrian family that even agrees with any one of TWENTY ALEXANDRIAN MANUSCRIPTS in the SAME FAMILY!”* Pickering [[New Age Bible Versions](#) Gail Riplinger] p 476 states that *“[2014 insertion. We have the Majority Text (Aland) or the Traditional Text (Burgon), dominating the stream of transmission with a few individual witnesses [Jacob Prasch’s certain text types i.e. those in support of the modern versions that supposedly carry more weight in determining a reading than others i.e. those in support of the AV1611] going their idiosyncratic ways...One may reasonably speak of 90% of the extant MSS belonging to the Majority Text type...[T]he remaining 10-20% do not represent a single competing form. The minority MSS disagree as much (or more) among themselves as they do with the majority.] We are not judging between two text forms, one representing 80% of the MSS. and the other 20%. Rather, we have to judge between 80-90% and a fraction of 1%.”*

Our critic regards as an **“insoluble problem”** the fact that **“no two mss. in the Byzantine or T.R. tradition agree perfectly.”** He therefore maintains that **“this tradition is not better off than any other.”** Dr Hills [[Believing Bible Study](#) Edward F. Hills, Th.D, 2nd Edition] p 196 compares *“the printed Textus Receptus to the Traditional New Testament text found in the majority of the Greek New Testament manuscripts.”*

“These two texts are virtually identical. Kirsopp Lake and his associates (1928) demonstrated this fact...they came to the conclusion that in the 11th chapter of Mark “the most popular text in the manuscripts of the tenth to the fourteenth century” differed from the Textus Receptus only four times. This small number of differences seems almost negligible in...that in this same chapter Aleph B and D differ from the Textus Receptus 69, 71, and 95 times respectively...in this same chapter B differs from Aleph 34 times and from D 102 times and...Aleph differs from D 100 times.” Dr Hills states further

[\[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf Chapter 5, The King James Version Defended\]](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) pp 126-128:

- | | |
|---------------|--|
| Luke 10:41-42 | “Few things are needful or one” B Aleph WH. <i>“This Alexandrian alteration makes Jesus talk about food rather than spiritual realities.”</i> |
| Luke 12:31 | “Seek ye the kingdom” P 75, “Seek ye His kingdom” B Aleph WH. (“God” has been omitted.) |
| Luke 23:45 | P75, Aleph B C L Coptic WH read “the sun having been eclipsed.” <i>“This rationalistic explanation...is impossible, because at Passover time the moon was full.”</i> |
| John 10:29 | “That which My Father hath given unto Me is greater than all” B Aleph, WH. <i>“This alteration is of great doctrinal importance, since it makes the preservation of the saints depend on the Church rather than on God.”</i> |

Hodges concludes his evaluation of the Majority text [*Which Bible?* 5th Edition David Otis Fuller, D.D.] p 37: “*The manuscript tradition of an ancient book will, under any but the most exceptional circumstances, multiply in a reasonably regular fashion with the result that the copies nearest the autograph will normally have the largest number of descendants. The further removed from the history of transmission a text becomes from its source the less time it has to leave behind a large family of offspring. Hence, in a large tradition where a pronounced unity is observed between...eighty percent of the evidence, a very strong presumption is raised that this numerical preponderance is due to direct derivation from the very oldest sources. In the absence of any convincing contrary explanation, this presumption is raised to a very high level of probability indeed. Thus the Majority text, upon which the King James Version is based, has in reality the strongest claim possible to be regarded as an authentic representation of the original text. This claim is quite independent of any shifting consensus of scholarly judgment about its readings and is based on the objective reality of its dominance in the transmissional history of the New Testament text. This dominance has not and - we venture to suggest - cannot be otherwise explained.*”

Jacob Prasch cannot explain it. He simply evades it but the above shows that Jacob Prasch with his ‘oldest and best’ and ‘weighed not counted’ notions “*shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it*” Matthew 7:26-27.

Modern Greek texts do not simply reproduce the entire Alexandrian text type. Instead, each variant is examined as a single unit, with both external considerations (e.g., which manuscripts contain which readings) and internal considerations (e.g., context, determining which reading is most difficult, etc.) being used to determine which reading will be placed in the main text. It is important to note, however, that those readings not chosen are still included in the textual apparatus at the bottom of the page, and at times modern translation committees will choose one of these variants as their main reading, feeling free to disagree with the editors of the Greek text they are relying upon.

In short, modern translation committees are in reality clueless about “*what saith the scripture*” Romans 4:3, Galatians 4:30. For Jacob Prasch’s notions external considerations (e.g., which manuscripts contain which readings) and internal considerations (e.g., context, determining which reading is most difficult, etc.) see again remarks above in response to Jacob Prasch’s supposed explanation of **How Readings Are Determined** reproduced as follows.

Appendix 3, Jesuits and the Greek Mafia, Continued, Preservation of Holy Scripture – Critical versus Traditional Views for the TBS summary of how the minority Greek texts that Jacob Prasch supports are produced compared with the Traditional Text that Dean Burgon championed with respect to the 1611 Holy Bible New Testament and its underlying ancient language counterparts.

Note the three widely differing examples given, 1 Timothy 3:16, 1 John 5:7, Acts 8:39 spurious addition, that illustrate how the rigor of Burgon’s 7 tests of truth applied to the 1611 Holy Bible vindicates the 1611 Holy Bible *each time* against its critics.

“*In the mouth of two or three witnesses shall every word be established*” 2 Corinthians 13:1.

Again, no assumptions are involved with respect to *God’s* establishment of the superiority of the 1611 Holy and its underlying ancient language textual sources but instead “*the certainty of the words of truth*” Proverbs 22:21 and “*the words of truth and soberness*” Acts 26:25 “*and that which was written was upright, even words of truth*” Ecclesiastes 12:10.

Jacob Prasch’s allusion to determining which reading is most difficult shows that he is in lockstep with the unregenerate J. J. Griesbach. Note again the remarks above on Dr Hills’ synopsis of Griesbach’s heretical approach to “*the scripture of truth*” Daniel 10:21 that Jacob Prasch supports, reproduced as follows.

Dr Hills

[[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 3, *The King James Version Defended*] 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.”

That is, the **different kinds of text types in the underlying Greek manuscripts** that Jacob Prasch insists upon were concocted by an individual who did not even believe that **“All scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16 ever existed. The Lord’s admonition through David to Bible-rejecters like Jacob Prasch is as follows.

“Thou givest thy mouth to evil, and thy tongue frameth deceit” Psalm 50:19.

Jacob Prasch’s mindset with respect to **“the scripture of truth”** Daniel 10:21 is the same as that of Dr Benjamin Warfield of Princeton Theological Seminary [en.wikipedia.org/wiki/B. B. Warfield](http://en.wikipedia.org/wiki/B._B._Warfield) of whose mindset Dr Hills states

[[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 4]:

...in the realm of New Testament textual criticism [Dr Warfield] agreed with Westcott and Hort in ignoring God’s providence and even went so far as to assert that the same methods were to be applied to the text of the New Testament that would be applied to the text of a morning newspaper...he suggested that God had worked providentially through Tischendorf, Tregelles, and Westcott and Hort to preserve the New Testament text. But this suggestion leads to conclusions which are extremely bizarre and inconsistent. It would have us believe that during the manuscript period orthodox Christians corrupted the New Testament text, that the text used by the Protestant Reformers was the worst of all, and that the True Text was not restored until the 19th century, when Tregelles brought it forth out of the Pope’s library, when Tischendorf rescued it from a waste basket on Mt. Sinai, and when Westcott and Hort were providentially guided to construct a theory of it which ignores God’s special providence and treats the text of the New Testament like the text of any other ancient book. But if the True New Testament Text was lost for 1500 years, how can we be sure that it has ever been found again?

Jacob Prasch certainly hasn’t found it, to judge by his anti-AV1611 article and mindset.

Benjamin Warfield was of course one of the main architects in the current ‘originals-onlyist’ heresy to which Jacob Prasch subscribes. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Reply to DiVietro’s attack on Gail Riplinger – Flotsam Flush* pp 707-708 citing *D.A. Waite Response - Refutation of Dr D.A. Waite’s false teaching of ‘originals-onlyism’ and of his attack on Gail Riplinger and her book Hazardous Materials that warns against corrupted Greek/Hebrew so-called study aids* pp 22-23.

Dr Waite's stance on the imaginary 'Original Bible' is in fact merely a variation on the position taken by Princeton academics Hodge and Warfield, who backed away from belief in an inerrant Bible, except in the 'originals,' as explained by the Presbyterian Church in the USA [www.pcusa.org/site_media/media/uploads/resolutions/scripture-use.pdf p 26, *Biblical Authority and Inspiration*, A Resource Document Received by the 194th General Assembly (1982) of the United Presbyterian Church in: the United States of America]. *Under-linings, emphases and comment in braces are this author's.*

"The son and successor of Charles Hodge, A. A. Hodge, shifted away from his father's insistence on the inerrancy of the traditional text in use to the inerrancy of the (lost) original autographs. A. A. Hodge with B. B. Warfield co-authored the definitive statement in the Princeton doctrine of Scripture, summarized in an 1881 article on "Inspiration.""

*"Nevertheless the historical faith of the Church has always been that all the affirmations of Scripture of all kinds, whether of spiritual doctrine or duty, or of physical or historical fact, or of psychological or philosophical principle, are without any error, when the **ipsissima verba** [very same words] of the original autographs are ascertained and interpreted in their natural sense."*

That is, only the 'original' words of scripture are without error.

The article in The Presbyterian Review, Vol. 2, No. 6, 1881 may be found online. The citation from the article is from p 238 [commons.ptsem.edu/id/presbyterianrevi2618unse-dmd002, www.bible-researcher.com/warfield4.html] The following citation from that article, p 245 is also significant. Under-linings are this author's.

"We do not assert that the common text [i.e. the AV1611], but only that the original autographic text was inspired."

That is exactly Jacob Prasch's mindset as stated in the *Introduction* to this work. See extract below.

It may be noted again that Jacob Prasch is the same as any other Bible critic, whether AV1611 abusers; James White, Rick Norris, Robert A. Joyner, Fred Butler, Malcolm Bowden etc. or professing AV1611 users; Donald Waite, Kirk DiVietro etc. Jacob Prasch repeatedly disparages Bible believers as 'King James Onlyists' in his attack on the 1611 Holy Bible but he himself is another 'originals-onlyist' with no authority other than his own opinion and no scripture that is **"the scripture of truth"** Daniel 10:21 and **"all scripture"** that **"is given by inspiration of God"** 2 Timothy 3:16 that he can specify as a single document between two covers.

Nowhere in his article attacking the 1611 Holy Bible does he specify such a document. Moreover, nowhere in Jacob Prasch's article attacking the 1611 Holy Bible does he appear able to cite any scripture from any source in support of his attacks on the 1611 Holy Bible.

In sum, Jacob Prasch is yet another professed Christian anarchist and as a US citizen www.moriel.org/About/About/about_jacob.html another Biblical Benedict Arnold whose attack on the 1611 Holy Bible consists mainly of repeated lying. King Solomon's warning against **"false witnesses"** applies. The response to Jacob Prasch's attack on the 1611 Holy Bible then follows.

"A false witness shall not be unpunished, and he that speaketh lies shall not escape" Proverbs 19:5.

What is “Corrupt”?

The charge of “corrupt manuscripts,” while often made, is far less often defined. What does the term mean? Textual critics use the term to refer to any variation from the original text. Hence, spelling the name of the pool in [John 5:2](#) Bethzatha rather than Bethesda would be called a “corruption” of the text, though such a difference is hardly relevant to the meaning of the text. This is why textual scholar Bruce Metzger can title a work on the subject, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*.

such a difference is hardly relevant to Jacob Prasch’s article. Even modern versions e.g. NASVs, NIVs, NKJV read “*Bethesda*” in John 5:2. Jacob Prasch refers to textual scholar Bruce Metzger. This is what David Cloud says about textual scholar Bruce Metzger about which Jacob Prasch has not informed his readers. See *KJO Review Full Text* pp 392-394 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. Regrettably the site from which the following material was taken does not appear to exist any longer or at least is not readily available. However, the material did exist and as shown, is extensively referenced.

See www.wayoflife.org/database/index.php.

David Cloud does *not* believe that the 1611 Holy Bible is “*all scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16 but his evaluation of Bruce Metzger’s heretical mindset is very thorough and in turn provides a window in Jacob Prasch’s heretical mindset.

*“Continuing to follow the stream of apostasy underlying the modern texts and versions, we come to THE EDITORS OF THE UNITED BIBLE SOCIETIES GREEK NEW TESTAMENT, which is the predominant critical Greek text used in colleges and seminaries today. The editors include BRUCE METZGER, CARLO MARTINI, EUGENE NIDA, and KURT ALAND. Not one of these men believes the Bible is the infallible, inerrant Word of God. Martini is an Archbishop in the Catholic Church, the head of the largest Catholic diocese in the world. Metzger works [until his death in February 2007 - Wikipedia] for the National Council of Churches in America and promotes the modernistic historical-critical views of the Old Testament. Eugene Nida is one of the fathers of the destructive modern theories of dynamic equivalency. Kurt Aland [1915-1994], co-editor of the Nestle-Aland Greek text since the 1940s, claims the canon of Scripture is not settled and believes the settling of this “question” is a key to the ecumenical unity between churches, denominations, and schools which he desires to see (Aland, *The Problem of the New Testament Canon*, 1962, pp. 30-33). In our books *For Love of the Bible and Myths of Modern Versions* we have documented the heresies of these men from their own writings...*

*“Another unscriptural heretic who is popular with Evangelicals is BRUCE METZGER. The February 8, 1999, issue of *Christianity Today* contains an editorial by Michael Maudlin, Managing Editor, entitled “Inside CT.” Maudlin’s editorial boasts that “never before in the twentieth century has the church amassed so many highly skilled, believing scholars to illumine our Scriptures, our theology, our traditions, our church work.” Who are these “believing scholars”? He mentions five of them: Craig Blomberg, Bruce Metzger, Edwin Yamauchi, Ben Witherington III, and D. A. Carson.*

“Maudlin’s definition of “believing” is strange. Take Metzger, for example. He is a Princeton Theological Seminary professor, an editor of the United Bible Societies’ Greek New Testament, and the head of the continuing RSV translation committee of the apostate National Council of Churches in the U.S.A. The Revised Standard Version was soundly condemned for its modernism when it first appeared in 1952. Today its chief editor sometimes is invited to speak at Evangelical forums. The RSV hasn’t changed, but Evangelicalism certainly has! Metzger was the chairman for the Reader’s Digest Condensed Bible and wrote the introductions to each book in this butchered version of the Scriptures. In these, Metzger questions the authorship, traditional date, and supernatural inspiration of books penned by Moses, Daniel, and Peter, and in many other ways reveals his liberal, unbelieving heart. Consider three examples:

“Genesis: “Nearly all modern scholars agree that, like the other books of the Pentateuch, [Genesis] is a composite of several sources, embodying traditions that go back in some cases to Moses” (Metzger’s introduction to Exodus).

“Exodus: “As with Genesis, several strands of literary tradition, some very ancient, some as late as the sixth century B.C., were combined in the makeup of the books” (Metzger’s introduction to Exodus).

“Deuteronomy: “It’s compilation is generally assigned to the seventh century B.C., though it rests upon much older tradition, some of it from Moses’ time” (Metzger’s introduction to Deuteronomy).

“These statements are not “believing” statements. They are outright lies and heresy. Bruce Metzger is an unbelieving heretic. The Lord Jesus Christ and the Apostles told us that the Pentateuch was written by the historical Moses (who is mentioned 843 times in the Bible). It is not a compilation that gradually took shape over many centuries.

“We know that Moses wrote the Pentateuch for the following simple reasons:

“1. The books themselves claim to have been written by Moses (Ex. 24:4, 7; 34:27-28; Nu. 33:2; De. 1:1-5; 4:4-5; 31:9-12, 24-26). If Moses did not write the Pentateuch, the Bible is an absolute lie from its beginning.

“2. Other O.T. books claim Moses wrote the Pentateuch (Jos. 1:7; 8:30-35; Jud. 3:4; 1 Ki. 2:3; 2 Ki. 14:6; 22:8-11; 23:21-25; Ezra 3:2; Neh. 8:1; 9:14; Dan. 9:11; Mal. 4:4). If Moses did not write the Pentateuch, all of these writers were either deluded or were lying. Either way, we are left with a hopelessly undependable book which is not the blessed Word of God.

“3. The New Testament claims Moses wrote the Pentateuch. Moses is mentioned 80 times in the New Testament (Mk. 12:26; Lk. 16:29-31; 24:27 [Moses’ writings are called Scripture]; 24:44; Jn. 1:17; 5:45-47; 8:5; Ac. 15:21; 2 Co. 3:15).

“The Lord Jesus Christ quoted from every part of the Pentateuch: Genesis (Mt. 19:4-6; 24:37-39); Exodus (Mk. 12:26 citing Ex. 3:6); Leviticus (Mt. 8:4 citing Lev. 14:1-32); Numbers (Jn. 3:14-15 citing Num. 21:8,9 and Jn. 6:31-32 citing Num. 11:6-9); Deuteronomy (Mk. 10:4-5 citing Deut. 24:1).

“Metzger’s heresy is further evident in the notes to the New Oxford Annotated Bible RSV (1973). Metzger co-edited this volume with Herbert May. It first appeared in 1962 as the Oxford Annotated Bible and was the first Protestant annotated edition of the Bible to be approved by a Roman Catholic authority. It was given an imprimatur in 1966 by Cardinal Cushing, Archbishop of Boston, Massachusetts. Metzger wrote many of the rationalistic notes in this volume and put his editorial stamp of approval on the rest. The notes claim that the Pentateuch is “a matrix of myth, legend, and history” that “took shape over a long period of time” and is “not to be read as history.” The worldwide flood of Noah’s day is said to be a mere “tradition” based on “heightened versions of local inundations.” The book of Job is called an “ancient folktale.” The book of Isaiah is said to have been written by at least three men. The stories of Elijah and Elisha contain “legendary elements.” Jonah is called a “popular legend.” The Gospels gradually took shape after the deaths of the Apostles. Peter probably did not write the book of 2 Peter.

“These statements are unbelieving lies. The Pentateuch was written by the hand of God and Moses and completed during the 40 years of wilderness wandering hundreds of years before Samuel and the kings. The Old Testament did not arise gradually from a matrix of myth and history, but is inspired revelation delivered to holy men of old by Almighty God. The Jews were a “people of the book” from the beginning. The Jewish nation did not form the Bible; the Bible formed the Jewish nation! Jesus Christ affirmed the historicity of Jonah. The historicity of Job is affirmed by Ezekiel (14:14,20) and James (5:11).

“In his “Introduction to the New Testament” in the New Oxford Annotated Bible, Metzger completely ignores the inspiration of the Holy Spirit and claims that the Gospels are composed of material

gathered from oral tradition. The Bible says nothing about this, but Jesus Christ plainly tells us that the Holy Spirit would guide the Apostles into all truth (John 16:7-15). The Gospels are divine revelation, not some happenstance editing of oral tradition.

“Christianity Today calls Bruce Metzger a “believing scholar.” In reality, he is an unbelieving heretic, and the fact that so many Evangelical leaders recommend his writings is a testimony to the apostasy of Evangelicalism today.”

That includes the apostasy of Jacob Prasch, who again merits the Lord’s rebuke through David.

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

KJV Only advocates, however, do not use the term in this way. Most often they use it to communicate the idea of specific, purposeful, doctrinal corruption or perversion. Any variation from the chosen standard (the KJV) is considered a “corruption.” And there are many such variations. But does this make modern texts “corrupt”? Certainly not. In point of fact, if we make the most primitive form of the NT text the standard, the Byzantine text type (and hence the KJV itself) shows evidence of having the largest number of scribal errors, additions, and expansions, and hence would be, in the most accurate use of the term, the most “corrupt” form of text. It all depends on what one defines as the “chosen standard,” for the standard determines which texts end up labeled “corrupt.”

Jacob Prasch begins his insinuation against the AV1611 as **the most “corrupt” form of text** by means of the little word **if**. See the following scriptural examples of the little word **if** that match Jacob Prasch’s use of the little word **if**.

“...If thou be the Son of God, command that these stones be made bread” Matthew 4:3 with Luke 4:3

“...If thou be the Son of God, cast thyself down...” Matthew 4:6 with Luke 4:9

“...All these things will I give thee, if thou wilt fall down and worship me” Matthew 4:9 with Luke 4:7

“...If thou be the Son of God, come down from the cross” Matthew 27:40

“...If he be the King of Israel, let him now come down from the cross...” Matthew 27:42

“...let him save himself, if he be Christ, the chosen of God” Luke 23:35

“...If thou be the king of the Jews, save thyself” Luke 23:37

Jacob Prasch with his little-word-**if** mindset should take careful note of Solomon’s warning.

“He that walketh with wise men shall be wise: but a companion of fools shall be destroyed” Proverbs 13:20.

Jacob Prasch has of course lied again about the 1611 Holy Bible and its ancient language sources. See again Burgon’s evaluation of the ancient language sources upon which the 1611 Holy Bible is based versus those that Jacob Prasch insists are **the most important manuscripts underlying these translations** i.e. the modern versions according to his little-word-**if** mindset.

See these extracts from *KJO Review Full Text* pp 5, 36-37, 62-63 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. The first extract citing Dean Burgon is taken from:

[www.deanburgonsociety.org/DeanBurgon/dbs2771.htm#III. %20Dean%20Burgon's](http://www.deanburgonsociety.org/DeanBurgon/dbs2771.htm#III.%20Dean%20Burgon's)

It is therefore instructive to review the comments by John Burgon, Dean of Chichester and exhaustive researcher into the Text of the New Testament...

“I am utterly disinclined to believe - as grossly improbable does it seem - that at the end of 1800 years, 995 copies out of every thousand suppose, will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that God’s promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked up by a German critic out of a waste-paper basket in the convent of St. Catherine [Codex Aleph, Sinaiticus, www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book p 9]; and that the entire text had to be remodelled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them”...

Burgon demonstrated the inconsistency between the old uncial manuscripts underlying the Greek text of Westcott and Hort and subsequently the modern versions [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book pp 95-96], [*The Revision Revised* pp 30-31]. Note that the first citation is originally from Burgon’s *The Traditional Text*, p 84, of which Donald Waite has provided a summary [www.deanburgonsociety.org/DeanBurgon/dbs2771.htm#III.%20Dean%20Burgon's].

“The five Old Uncials’ (Aleph A B C D) falsify the Lord’s Prayer as given by St. Luke in no less than forty-five words. But so little do they agree among themselves, that they throw themselves into six different combinations in their departures from the Traditional Text; and yet they are never able to agree among themselves as to one single various reading: while only once are more than two of them observed to stand together, and their grand point of union is no less than an omission of an article. Such is their eccentric tendency, that in respect of thirty-two out of the whole forty-five words they bear in turn solitary evidence.”

Mark 2:1-12 is another example:

“In the course of those 12 verses...there will be found to be 60 variations of reading...Now, in the present instance, the ‘five old uncials’ CANNOT BE the depositories of a tradition, - whether Western or Eastern, - because they render inconsistent testimony IN EVERY VERSE. It must further be admitted, (for this is really not a question of opinion, but a plain matter of fact,) that it is unreasonable to place confidence in such documents. What would be the thought in a Court of Law of five witnesses, called up 47 times for examination, who should be observed to bear contradictory testimony EVERY TIME?”...

The conclusions of genuine scholars such as Burgon, who actually studied the old codices are as follows [*The Revision Revised*] p 11, 16, 314-317, 319-320, 325, 337, 343, 344, 376, 397.

“B, Aleph, C, D, but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even from one another. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. that in different degrees they all five [including A] exhibit a fabricated text. Between [B and Aleph] there subsists an amount of sinister resemblance, which proves they must have been derived at no very remote period from the same corrupt original [Yet]...It is in fact easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree...”

“We venture to assure [the reader], without a particle of hesitation, that Aleph B D are three of the most scandalously corrupt copies extant: - exhibit the most shamefully mutilated texts which are anywhere to be met with...the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of the Truth, - which are discoverable in any known copies of the Word of God.

*“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. In the brave and faithful words of Prebendary Scrivener, - words which deserve to become famous, - [which is why they are repeated here – see **White’s Introduction**]*

““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 (AD 150) 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.”

“Codices B and Aleph are, demonstrably, nothing else but specimens of the depraved class thus characterized.”

“We suspect that these two mss. are indebted for their preservation; solely to their ascertained evil character; which has occasioned that one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library: while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in AD 1844) got deposited in the waste-paper basket of the Convent at the foot of Mount Sinai.”

Dean Burgon’s long-established researches show that Jacob Prasch’s supposition **if we make the most primitive form of the NT text the standard** reveals that he is stuck fast in the deception of the idolater that Isaiah described.

“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.

Concerning standards, Jacob Prasch’s statement **if we make the most primitive form of the NT text the standard** is by no means explicit about what **the most primitive form of the NT text** actually is. Jacob Prasch therefore seems unable to face up to Dean Burgon’s rigorous analysis of that **most primitive form** – for primitive read *depraved*.

Further concerning standards, since Jacob Prasch has not *explicitly* identified *any* textual standard for the New Testament but has instead misled readers like the false prophets of old whom Ezekiel condemned as ***“seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken”*** Ezekiel 22:28, it is reasonable that a *genuine* textual standard be set forth. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Yes, The King James Bible is Perfect – A Biblical Response to Bible Critics* p 3.

Conclusion

Having studied the supposed ‘imperfections’ of the AV1611 for over 25 years, this writer agrees with the J. A. Moorman’s comment in *When The KJV Departs From The “Majority” Text* p 28. J. A. Moorman is addressing ‘minority’ readings in the AV1611 but his comments apply to *all* AV1611 readings.

“When a version has been the standard as long as the Authorized Version, and when that version has demonstrated its power in the conversion of sinners, building up of believers, sending forth of preachers and missionaries on a scale not achieved by all other versions and foreign language editions combined; the hand of God is at work. Such a version must not be tampered with. And in those comparatively few places where it seems to depart from the majority reading [or from however many supposedly ‘improved’ readings], it would be far more honouring toward God’s promises of preservation to believe that the Greek and not the English had strayed from the original!” Amen.

What Jacob Prasch has overlooked is that even modern version editors besides those of the NKJV for the most part make reference to *one* basic standard version even though disparaging it.

The 1952 RSV with 1971 2nd Edition New Testament Preface p iii states “*The King James Version has with good reason been termed “the noblest monument of English prose”...Yet the King James Version has grave defects...*”

The 1977 NASV Preface states “*In the history of English Bible translations, the King James Version is the most prestigious...[and] the basis for the English Revised Version appearing in 1881 (New Testament) and 1885 (Old Testament). The American counterpart of this last work was published in 1901 as the American Standard Version, Recognizing the values of the American Standard Version, the Lockman Foundation felt an urgency to update it...*” i.e. the KJV via the ASV,

The 1984 NIV Preface p vi states “*As for traditional pronouns “thou”, “thee” and “thine” in reference to Deity, the translators judged that to use these archaisms (along with old verb forms such as “doest”, “wouldest” and “hadst”) would violate accuracy in translation...A present-day translation is not enhanced by forms that in the time of the King James Version were used in everyday speech, whether referring to God or man.*”

“In the mouth of two or three witnesses shall every word be established” 2 Corinthians 13:1.

The NKJV Preface p v of course follows suit stating that “*thee, thou and ye are replaced by the simple you, while you’re an yours are substituted for thy and thine as applicable. Thee, thou, thy and thine were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. In addition to the pronoun usages of the seventeenth century, the –eth and –est verb endings so familiar in the earlier Authorised Version editions are now obsolete...Because these forms are obsolete, contemporary English usage has been substituted for the previous verb endings...*”

Dr Ruckman has recently pointed out that the motive of all modern versions e.g. RV, ASV, NASV, RSV, NIV, NKJV, ESV, NLT etc. is the same – “*update*” the supposed archaisms of the 1611 Holy Bible. They never actually “*update*” the language of any earlier modern version. See *Bible Believers Bulletin* June 2014 pp 4-6. The motive for repeated updates of the 1611 Holy Bible - the total is 255 from 1881 to 2010 as checked by EXCEL. See baptist-potluck.blogspot.co.uk/2010/08/bible-versions-since-1881.html – is of course “*filthy lucre*” 1 Timothy 3:3, 8, Titus 1:7, 11, 1 Peter 5:2 as Dr Ruckman also points out. *Yet modern version publishers are nevertheless compelled to use the 1611 Holy Bible as the ultimate standard in their lust for “filthy lucre”* as Dr Ruckman further points out.

Jacob Prasch will never escape that standard.

“Heaven and earth shall pass away, but my words shall not pass away” Matthew 24:35, Mark 13:31, Luke 21:33.

Textual variations exist. This is a fact everyone must deal with, including every KJV Only advocate who wishes to be honest with history and with himself or herself. But why are there variations? And does the presence of variations make a manuscript “corrupt”?

Concerning honesty and history see the above material by Dean Burgon “*The five Old Uncials’ (Aleph A B C D)*” showing that Jacob Prasch’s supposition **if we make the most primitive form of the NT text the standard** reveals that he is stuck fast in the deception of the idolater that Isaiah described.

“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.

Jacob Prasch has dishonestly failed to disclose Dean Burgon’s researches to readers. His cowardly veiled insinuation against Sister Riplinger i.e. **herself** has not gone unnoticed and will be addressed below. For now, Jacob Prasch should take careful note of Paul’s admonition against dishonesty.

“But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” 2 Corinthians 4:2.

Concerning Jacob Prasch’s questions **But why are there variations? And does the presence of variations make a manuscript “corrupt”?** Paul gives the essential answer that will be elaborated upon below. The kind of variations that Dean Burgon revealed for *“The five Old Uncials’ (Aleph A B C D)”* that basically underlie Jacob Prasch’s preferred **most primitive form of the NT text** are corruptions and were made deliberately to subvert Biblical doctrine. Note Paul’s declaration *that has been corrupted in modern versions that Jacob Prasch endorses such as the NASVs, NIVs, NKJV.*

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

See ‘O Biblios’ – The Book p 251 www.timefortruth.co.uk/why-av-only/ and this extract.

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...”

Jacob Prasch has failed to reveal the above material to readers. **“Providing for honest things, not only in the sight of the Lord, but also in the sight of men”** 2 Corinthians 8:21 is not his strong point.

One of the most important advances in our knowledge of the Greek manuscripts since the days of King James comes from the area of scribal habits. We are able to recognize much more clearly now what kinds of errors people are liable to make when they are hand-copying a manuscript. The largest portion of textual variants in the NT comes from simple scribal errors, not from purposeful “corruption” of the text for theological reasons.

Jacob Prasch is wrong about what was known or not known about **scribal habits** in **the days of King James** in the essential aspect where these resulted in manuscript corruptions. See this extract from kjv.benabraham.com/html/chapter-5.html *Our Authorized Bible Vindicated.*

We think enough has been given to show that the scholars of Europe and England, in particular, had ample opportunity to become fully acquainted by 1611 with the problems involved in the Alexandrinus Manuscript.

Let us pursue the matter a little further. The Catholic Encyclopaedia does not omit to tell us that the New Testament from Acts on, in Codex A (the Alexandrinus), agrees with the Vatican Manuscript. If the problems presented by the Alexandrinus Manuscript, and consequently by the Vaticanus, were so serious, why were we obliged to wait till 1881-1901 to learn of the glaring mistakes of the translators of the King James, when the manuscript arrived in England in 1627? The Forum informs us that 250 different versions of the Bible were tried in England between 1611 and now, but they all fell flat before the majesty of the King James. Were not the Alexandrinus and the Vaticanus able to aid these 250 versions, and overthrow the other Bible, resting, as the critics explain, on an insecure foundation?

The case with the Vaticanus and the Sinaiticus is no better. The problems presented by these two manuscripts were well known, not only to the translators of the King James, but also to Erasmus. We are told that the Old Testament portion of the Vaticanus has been printed since 1587...

*We are informed by another author that, if Erasmus had desired, he could have secured a transcript of this manuscript. [Bissell, *Historic Origin of the Bible*, p. 84] There was no necessity, however, for Erasmus to obtain a transcript because he was in correspondence with Professor Paulus Bombasius*

at Rome, who sent him such variant readings as he wished. [S.P. Tregelles, *On the Printed Text of the Greek [Text]*., p. 22]

“A correspondent of Erasmus in 1533 sent that scholar a number of selected readings from it (Codex B), as proof of its superiority to the Received Text.” [Kenyon, *Our Bible*, p. 133]

Erasmus, however, rejected these varying readings of the Vatican MS because he considered from the massive evidence of his day that the Received Text was correct...

We have already given authorities to show that the Sinaitic MS is a brother of the Vaticanus. Practically all of the problems of any serious nature which are presented by the Sinaitic, are the problems of the Vaticanus. Therefore the translators of 1611 had available all the variant readings of these manuscripts and rejected them.

The following words from Dr. Kenrick, Catholic Bishop of Philadelphia, will support the conclusion that the translators of the King James knew the readings of Codices α [Aleph], A, B, C, D, where they differed from the Received Text and denounced them. Bishop Kenrick published an English translation of the Catholic Bible in 1849. I quote from the preface:

“Since the famous manuscripts of Rome, Alexandria, Cambridge, Paris, and Dublin, were examined...a verdict has been obtained in favor of the Vulgate.

“At the Reformation, the Greek text, as it then stood, was taken as a standard, in conformity to which the versions of the Reformers were generally made; whilst the Latin Vulgate was depreciated [sic], or despised, as a mere version.” [Quoted in *Rheims and Douay*, by Dr. H. Cotton, p. 155]

In other words, the readings of these much boasted manuscripts, recently made available are those of the Vulgate. The Reformers knew of these readings and rejected them, as well as the Vulgate.

Wilkinson has shown that **scribal habits** to which Jacob Prasch refers are beside the point. The point is that the King James translators knew of the deliberate errors that **scribal habits** had introduced into the manuscripts that the King James translators rejected along with Jerome’s Vulgate that stemmed from those manuscripts that still dominate modern versions:

See again **Jesuits and the Greek Mafia, Continued, Table 8** for numerous examples – far more than Jacob Prasch has given below against the AV1611 – that show Westcott and Hort’s favoured sources, Codices Aleph and B, still dominate modern editors’ departures from the AV1611 *except where other sources are used for that purpose because they disagree with the AV1611.*

Note again the statement made above:

The kind of variations that Dean Burgon revealed for “*The five Old Uncials’ (Aleph A B C D)*” that basically underlie Jacob Prasch’s preferred **most primitive form of the NT text** are corruptions and were made deliberately to subvert Biblical doctrine. Note Paul’s declaration *that has been corrupted in modern versions that Jacob Prasch endorses such as the NASVs, NIVs, NKJV.*

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

Moreover, Jacob Prasch has lied again about corruptions in Greek manuscripts which Jacob Prasch insists are accidental, not deliberate. Jacob Prasch’s information is *long* out of date and **“that which decayeth and waxeth old is ready to vanish away”** Hebrews 8:13.

See R. L. Dabney’s statement above and note the following extract from above in response to Jacob Prasch’s opening statements.

Summary

King James Version only advocates argue that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions.

Note this extract on “grand and complex conspiracies” alleged by KJV Onlyists from *KJO Review Full Text* pp 6-7 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php using Tom Whitney’s review of James White’s deceitful book *The King James Only Controversy*...

White introduces the topic of “grand and complex conspiracies” alleged by KJV Onlyists on page iv of his *Introduction* and devotes much of his work [*The King James Only Controversy*] p 4, 72, 95, 99, 106, 107, 115, 130, 146, 153, 160, 162, 164, 170, 183, 204, 205, 207, 209, 213, 216, 224 to disavowing any notion of a conspiracy against “*the scripture of truth*” Daniel 10:21.

Whitney’s researches...reveal the shallowness of White’s assertion [and Prasch’s].

“Regarding White’s belief about no one being influenced to try and corrupt the biblical text, White does not tell the reader about those in the early church who were concerned about corrupters of the Word. I will give a couple of quotes to demonstrate this.

“Gaius (AD175-200) speaks of the source of corruptions that survive in the early papyri:

““The Divine Scriptures these heretics have audaciously corrupted, laying violent hands upon them, under pretence of correcting them.” Burgon, The Revision Revised, p. 323

“[Scrivener, cited by Burgon, The Revision Revised, p 317]:

““The worst corruptions to which the New Testament has ever been subjected originated within one hundred years after it was composed.”

“He did not tell the reader about some contemporary scholarship’s comments on early textual variations/changes.

“Colwell (What is the Best New Testament Text?, p.119)

““The first two centuries witnessed the creations of the large number of variations known to scholars today in the manuscripts of the New Testament most variations, I believe, were made deliberately”...

“G. D. Kilpatrick (Atticism and the Text of the Greek New Testament, pp 125-131)

““Deliberate changes in all text types appear to antedate A.D. 200...as distinct from errors...all categories of deliberate alteration. are present in both groups. Tatian is the last author of make deliberate changes, the vast majority of deliberate changes were older than A.D. 200, they came into being in the period A.D. 50-200””...

Dean Burgon states:

*“Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel. First, heretical assailants of Christianity, - then, orthodox defenders of the Truth, - lastly and above all, self-constituted Critics, who (like Dr Hort) imagined themselves at liberty to resort to ‘instinctive processes’ of Criticism; and who, at first as well as ‘at last,’ freely made their appeal ‘to the individual mind:’ – such were the corrupting influences which were actively at work throughout the first hundred and fifty years after the death of St John the Divine. Profane literature has never known anything approaching to it, - can show nothing at all like it. Satan’s arts were defeated indeed through the Church’s faithfulness because, - (the good Providence of God had so willed it,) – the perpetual multiplication, in every quarter, of copies required for Ecclesiastical use, - not to say the solicitude of faithful men in diverse regions of ancient Christendom to retain for themselves unadulterated specimens of the inspired Text, - proved a sufficient safeguard against the grosser forms of corruption.” [*The Revision Revised*] p 334 ...*

Gail Riplinger cites the late E. W. Colwell, whom she describes as “*the premier North American New Testament scholar*” as follows [*New Age Bible Versions*] p 468:

““Scholars now believe that most errors were made deliberately...the variant readings in the New Testament were created for theological or dogmatic reasons. Most of the manuals now in print (including mine!) will tell you that these variations were the fruit of careless treatment. The reverse is the case.””

Note also this extract from www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 102. It reveals Jacob Prasch’s *real* problem.

Gail Riplinger [*New Age Bible Versions*] p 468, writes:

“The late E. C. Colwell, past president of the University of Chicago and THE premier North American New Testament Greek scholar, authored scores of books, such as *Studies in Methodology in Textual Criticism of the New Testament*. He confesses his ‘change of heart’ concerning the reliability of readings in the new versions (circa 1950).” See also Pickering [*True or False? 2nd Edition David Otis Fuller, D.D.*] p 224:

“Scholars now believe that most errors were made deliberately. The majority of the variant readings in the New Testament were created for theological or dogmatic reasons. Most of the manuals and handbooks now in print (including mine!) will tell you that these variations were the fruit of careless treatment which was possible because the books of the New Testament had not yet attained a strong position as ‘Bible.’ The reverse is the case. It was because they were the religious treasure of the church that they were changed.”

Colwell reveals that the basic problem in the rejection of the Traditional Text is not a problem of scholarship. It is a HEART problem.

“The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings” Jeremiah 17:9, 10.

For example, even modern writers will engage in the error of homoeoteleuton – that is, “similar endings.” When copying a sentence, people often skip a word or phrase due to a similar ending appearing later in the line or on the next line. It is obvious that this took place in [James 4:12](#) in the later Byzantine manuscripts. While the earlier texts read, “There is only one Lawgiver and Judge,” the majority of texts simply have, “There is only one Lawgiver,” the term “and Judge” being deleted. The Greek term for lawgiver is nomothetes, and the word for judge is krites. Notice that both terms end in the same three-letter cluster, tes. A scribe, having written the first term and returning his eyes to his original text, simply caught the second appearance of the letter cluster and mistook it for the first. Not realizing this oversight, the scribe continued on, thereby inadvertently deleting the term “judge.”

James 4:12 is the first of 25 verses that Jacob Prasch has selected in order to ‘prove’ that the 1611 Holy Bible has ‘errors.’ Excluding verses not listed that contain the words “*unicorn(s)*” or “*dragon(s)*,” the others are in turn 1 John 3:1, Revelation 14:1, Matthew 20:22, Colossians 1:14, John 14:14, 6:47, Revelation 5:14, Ephesians 3:14, Acts 9:6, Revelation 22:19; Deuteronomy 33:17, Psalm 22:21, Isaiah 34:7 and other verses that have the word “*unicorn(s)*” 9 verses and references in all, Isaiah 13:21, 34:14; Deuteronomy 32:33, Job 30:29, Psalm 44:19 and other verses that have the word “*dragon(s)*” 34 verses and 35 references in all, Isaiah 11:8, 14:29, 59:5, Jeremiah 8:17; Genesis 49:17 margin, given incorrectly by Jacob Prasch as Genesis 49:11, Isaiah 14:12.

It is of course immediately apparent that Jacob Prasch has not produced a shred of evidence to back up his ‘proof’ of a careless scribe incorrectly copying James 4:12. He simply made it up, like all of his supposed ‘proofs’ against the words of the 1611 Holy Bible.

It is easily shown that Jacob Prasch’s effort to ‘prove’ that the 1611 Holy Bible has ‘errors’ is very limited compared with *actual proofs* of corruptions in the modern versions that Jacob Prasch favours

i.e. NASVs, NIVs *that attack major doctrine*, for example *the Deity of Christ/Godhead*. Jacob Prasch has by-passed those actual proofs.

See **Appendix 1 Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions**.

Jacob Prasch has failed to mention Mark 16:9-20, Luke 2:22, 33, 43, 23:42, John 3:13, 6:65, 69, 8:28, 29, 38, 59, 9:35, Acts 3:26, 8:37, Romans 14:10, 1 Corinthians 15:47, Ephesians 3:9, Colossians 1:2, 1 Timothy 3:16, Hebrews 10:30, 1 John 4:3, 5:7-8, Revelation 1:11, 5:14, 20:12 in his article. That is **26** passages of scripture consisting of **38** verses that **Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions** lists with respect to *repeated attacks on the major doctrine of the Deity of Christ/Godhead* by the modern versions that Jacob Prasch favours i.e. NASVs, NIVs.

Note this extract from **Notes on Summary Table** with respect to further evidence of major doctrinal corruption in the modern versions that Jacob Prasch has also by-passed.

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.

See further **Appendix 2 The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings** for 60 verses where the modern versions where the NIVs that Jacob Prasch favours against are in error against the 1611 Holy Bible.

See further **Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White** for more examples of errors in modern versions e.g. the NIVs where these depart from the 1611 Holy Bible *and repeatedly match Rome and Watchtower i.e. the JB, NJB, NWT against the 1611 Holy Bible*. The first set of modern errors as discussed in turn in **Appendix 3** consists of Matthew 24:36, John 19:3, Acts 4:25, 16:7, Luke 10:21, Romans 8:28, 1 Thessalonians 4:1, 1 Peter 2:3, 5:2, 1 John 3:1 – to be addressed below as one of Jacob Prasch’s supposed ‘errors’ in the 1611 Holy Bible - Jude 25, Genesis 4:8, Isaiah 53:11, Psalm 145:13. That is **14** verses.

Appendix 3 then lists **153** New Testament verses where the NIVs depart in error from the 1611 Holy Bible *and repeatedly matches Rome and Watchtower i.e. the Jesuit Rheims 1582 NT, JB, NJB, NWT against the 1611 Holy Bible*.

Appendix 3 then lists **70** verses that show *the wholly inconsistent and unscholarly nature* of ‘eclecticism’ as used for the concoction of modern versions such as the NIVs.

It is acknowledged that certain of the above examples overlap. Nevertheless, **Appendices 1, 2, 3** list 64+60+14+153+70 verses i.e. a total of **361** verses. That total is *many more* than Jacob Prasch’s selection of 25 verses. The verses that **Appendices 1, 2, 3** list show repeatedly that modern departures from the 1611 Holy Bible *are totally in error* and that Jacob Prasch’s case against the 1611 Holy Bible is that of **“a foolish man, which built his house upon the sand”** Matthew 7:26. That will now be shown in detail as Jacob Prasch’s 25 objections to the 1611 Holy Bible are addressed in turn.

James 4:12

Note first that Jacob Prasch has accused the manuscript copyists of the text underlying the 1611 Holy Bible New Testament of carelessness. The truth is that they were scrupulous in **“Providing for honest things, not only in the sight of the Lord, but also in the sight of men”** 2 Corinthians 8:21 compared with the manuscript copyists of the text underlying the modern versions i.e. NASVs, NIVs that Jacob Prasch favours. Note again two of Jacob Prasch’s opening statements about the modern versions that he favours and their Greek bases.

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.

Modern translations, such as the NIV and NASB, are not “corrupt” but instead trustworthy and useful translations of the Word of God.

See the following extract from www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book pp 105-106 about The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D in addition to Dean Burgon’s researches cited above with respect to “The five Old Uncials’ (Aleph A B C D)” that Dean Burgon shows by means of Mark 2:1-12 “CAN-NOT BE the depositories of a tradition, - whether Western or Eastern, - because they render inconsistent testimony IN EVERY VERSE.” Jacob Prasch has shown himself to be wholly incapable of matching Dean Burgon’s detailed research. The extract follows with inserted references and only minor edits.

She [i.e. Gail Riplinger] cautions, however, [*New Age Bible Versions*] pp 581-582 “The papyri that have been discovered are intact because they are such POOR manuscripts. The fragility of papyrus causes its disintegration if used, as normal scriptures would be. Since there was no printing, many people would use one ms.. Many of the recent discoveries were from the city garbage heaps, accompanied by such New Age apocryphal material as the “Gospel of Thomas” and the “Sayings of Jesus”...The weak character of the papyri is indicated below in E. C. Colwell’s article, Scribal Habits in Early Papyri: A Study in the Corruption of the Text....”

I have enlarged upon Pickering’s comments from Grady [*Final Authority* William P. Grady] p 62. See also the more detailed comments of Pickering, edited by Fuller [*True or False?* 2nd Edition David Otis Fuller, D.D.] pp 283ff.

P66: (900 errors in John)
 200 nonsense readings
 400 itacistic (incorrect) spellings
 216 careless readings
 482 singular readings
 269 correctors
 54 leaps forward; 22 backward

Pickering notes it has “Roughly two mistakes per verse...a very poor copy - and yet it is one of the earliest!”

P75: 145 itacisms (misspellings)
 257 singular readings
 27 leaps forward; 10 backward
 57 careless readings

Pickering notes, “...scarcely a good copy...If you were asked to write out the Gospel of John by hand, would you make over 400 mistakes? Try it and see!”

P45: 90 itacisms
 275 singular readings
 20 careless readings

P46: Zuntz says, “In spite of its neat appearance...P46 is by no means a good manuscript. The scribe committed very many blunders...My impression is that he was liable to fits of exhaustion”...

[See] Hills [*Which Bible?* 5th Edition David Otis Fuller, D.D.] pp 93-94...:

“Burgon regarded the good state of preservation of B and Aleph in spite of their exceptional age as a proof not of their goodness but of their badness. If they had been good manuscripts, they would have been read to pieces long ago. “We suspect that these two manuscripts are indebted for their preservation, SOLELY TO THEIR ASCERTAINED EVIL CHARACTER; which has occasioned that the one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican Library; while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in A.D. 1844) got deposited in the wastepaper basket of the Convent at the foot of Mount Sinai. Had B and Aleph been copies of average purity, they must long since have shared the inevitable fate of books which are freely used and highly prized; namely, they would have fallen into decadence and disappeared from sight.”

“Thus the fact that B and Aleph are so old is a point against them, not something in their favour. It shows that the Church rejected them and did not read them. Otherwise they would have worn out and disappeared through much reading. Burgon has been accused of sophistry in arguing this way, but certainly his suggestion cannot be rejected by naturalistic critics as impossible. For one of their “own poets” (Kirsopp Lake) favoured the idea that the scribes “usually destroyed their exemplars when they had copied the sacred books.”

“If Lake could believe this, why may not orthodox Christians believe that many ancient Byzantine manuscripts have been worn out with much copying and reading? And conversely, why may we not believe that B, Aleph and the other ancient non-Byzantine manuscripts have survived unto the present day simply because they were rejected by the Church and not used?”

In short, manuscript copyists of the text underlying the 1611 Holy Bible were *careful copyists*. Their work contained relatively few blemishes* and was used and re-used.

*See [Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch, Notes on Summary Table](#), note 4 for examples of the more serious blemishes that entered the sources usually supportive of the 1611 Holy Bible New Testament. See the works by J. A. Moorman *Early Manuscripts and the Authorized Version, When the KJV Departs from the “Majority” Text* for examples of those anomalies in the sources usually supportive of the 1611 Holy Bible New Testament. See also *Hazardous Materials* by Gail Riplinger Chapter 20 *“The Wobbly Unorthodox Greek Orthodox Church”* for numerous examples of how Greek Orthodox priests or their ideological forebears wilfully altered manuscript copies to conform to either their own or external heresies e.g. with respect to Acts 8:37, 9:5, 6, 1 John 5:7 and numerous verses in the Book of Revelation. See *Revelation, a Censored Book* with respect to Greek Orthodox priestly tampering with Revelation 1:11, 2:1, 15, 3:14, 11:15, 17, 14:8, 17:8, 18:9 etc. to conform to that church’s heretical amillennial mindset.

“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!” Isaiah 5:20-21.

Jacob Prasch should take careful note of Proverbs 30:6 ***“Add thou not unto his words, lest he reprove thee, and thou be found a liar.”***

By contrast, copyists of the text underlying the modern versions i.e. NASVs, NIVs were *corrupt copyists who did not* ***“Provide things honest in the sight of all men”*** Romans 12:17 and especially in view of the many inconsistencies as well as numerous errors in their copies they were like those of whom David said ***“But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee”*** Psalm 50:16-17. Their work was rejected by true believers of the hand-written manuscript period.

Jacob Prasch has lied by insinuating the reverse. As indicated above, he is of course simply making up his ‘explanation’ about copyists who supposedly carelessly dropped the words *“and Judge”* NIVs, NASVs from James 4:12. Jacob Prasch cannot and does not provide a shred of evidence from manuscript history to back up his ‘explanation.’ By contrast, the above explicit extracts show over-

whelmingly what the real source of error was, namely men like Ephraim of whom the Lord said through Hosea **“I have written to him the great things of my law, but they were counted as a strange thing”** Hosea 8:12 so that they had no qualms about adding words to the scripture such as **“and Judge”** in James 4:12 after the manner of the scribe of the notorious Codex L that Dean Burgon analysed as follows.

See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book p 49, 268.

Dean Burgon charges Codex L, an 8th or 9th century manuscript *“with an exceedingly vicious text”*...

Burgon continues: *“(Codex L) is described as the work of an ignorant foreign copyist...who is found to have been wholly incompetent to determine which reading to adopt and which to reject...evidently incapable of distinguishing the grossest fabrication from the genuine text. Certain it is that he interrupts himself, at the end of (Mark 16:8) to write as follows:*

“Something to this effect is also met with: “All that was commanded them they immediately rehearsed unto Peter and the rest. And after things, from East even unto West, did Jesus Himself send forth by their means the holy and incorruptible message of eternal Salvation.” “But this also is met with after the words, ‘For they were afraid’: “Now, when He was risen early, the first day of the week,” etc.””

Burgon therefore describes L, with this interruption, as exhibiting *“an exceedingly vicious text.”*

The addition of the words **“and Judge”** in James 4:12 is similar to Codex L’s *vicious* interruption after Mark 16:8. The interruption **“and Judge”** in James 4:12 stems from the 1582 Jesuit Rheims New Testament and in turn from Jerome’s Vulgate. Jerome’s Vulgate reads *Unus est legislator et **judex**, qui potest perdere et liberare* i.e. *There is one lawgiver and **judge**, who is able to save and to destroy.* A human judge can of course both save and destroy, 2 Samuel 8:2, 21:6-9. That power is not limited to the Lord Himself, though of course only He can save to the uttermost, Hebrews 7:25, or destroy via hell, Matthew 10:28.

The 1385, 1395 Wycliffe Bibles have the words **“and Judge”** in James 4:12 but the pre-1611 Protestant Bibles read with the AV1611. The modern addition **“and Judge”** NIVs, NASVs, even though **“Judge”** is capitalised, is wrong. Jacob Prasch missed James 1:1 **“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.”** James is writing to *Jews*, **“our twelve tribes”** Acts 26:7 as Paul refers to them. James would therefore have used the expression that Isaiah had established centuries before James wrote his letter had he meant to refer to *“one Lawgiver and Judge.”* **“For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us”** Isaiah 33:22. However, James does not do so. He refers instead to **“one lawgiver”** with respect to *all* law that applies to *Gentiles* for whom Isaiah 33:22 was *not* written explicitly as much as to Jews for whom it *was*, as Paul shows.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another” Romans 2:14-15.

The modern addition **“and Judge”** in James 4:12 is therefore wrong and so is Jacob Prasch. Will Kinney has kindly forwarded a detailed analysis of James 4:12 to this writer. Extracts follow.

The Catholic Connection

All the Catholic versions have the same basic text [“one Lawgiver and Judge” in James 4:12]. This includes the Douay-Rheims, Douay, St. Joseph NAB 1970, New Jerusalem bible 1985 and the 2009 Catholic Public Domain Version...

Jehovah Witness New World Translation 2013 also follows the same [Catholic] Text and reads: - “There is ONLY one who is Lawgiver and Judge, the one who is able to save and to destroy...

Versions that follow the Vatican critical text are the Darby, RV, ASV, RSV, ESV, NIV, NASB, NET, Holman Standard and the Common English Bible, as well as the Catholic versions and the Jehovah Witness version.

The Reformation text, as found in the King James Bible, which omits the words “AND JUDGE”...are Tyndale 1525 – “Ther is one lawe gever which is able to save and to distroye. What art thou that iudgest another man?”, Coverdale 1535, the Great Bible 1540, Matthew’s Bible 1549, the Bishops’ Bible 1568, the Geneva Bible 1587 – “There is one Lawgiuer, which is able to saue, and to destroy. Who art thou that iudgest another man?”...

Many foreign language Bible read like the KJB with the Traditional Reformation text. Among these are the Spanish Sagradas Escrituras 1569, Cipriano de Valera 1602, Reina Valera 1909 - 1995, and RV Gómez 2010...Luther’s German Bible 1545 and German Schlachter Bible 2000...the French Martin 1744 and Ostervald 1996...

Other foreign language [bibles] that read like the KJB are the Italian Diodati 1649 and La Nuova Diodati 1991...the Portuguese Almeida Corregida 1681...the Russian Synodal Version...the Hungarian Karoli Bible...the Dutch Staten Vertaling Bible...the Tagalog Ang Salita ng Diyos Bible 1998...the Modern Greek Bible...and the Modern Hebrew Bible.

Once again, it comes down to a choice between the Reformation Bible text or the Vatican Versions.

Jacob Prasch has made the wrong choice – again. Eliphaz’s accusation against Job was wrong but it fits Jacob Prasch precisely.

“For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty” Job 15:5.

The same type of error is found at [1 John 3:1](#), where modern translations (based on the earliest texts) read, “. . .that we might be called the children of God, and we are!” The later texts (on which the KJV is based) have simply, “that we might be called the children of God.” Similar endings are again found in the Greek, the letter cluster men this time causing the problem. A scribe simply skipped the small phrase “and we are,” and this reading became the reading of the majority of Greek texts.

Yet again Jacob Prasch has made up his own pretend ‘proof’ against the 1611 Holy Bible without a shred of substance to support it. Note again as cited earlier the analyses of genuine textual scholars versus the pretensions of Jacob Prasch.

See again www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* pp 94-96 with respect to the ‘oldest and best’ and ‘weighed not counted’ speculations that Jacob Prasch has continued to put forth in only slightly altered form via his mentor ***“for we are not ignorant of his devices”*** 2 Corinthians 2:11.

Brake, [*Counterfeit or Genuine? Mark 16? John 8? 2nd Edition* David Otis Fuller, D.D.] p 211, wrote his thesis for Master of Theology at Dallas Theological Seminary on *The Doctrine of the Preservation of the Scriptures*. He states “Although there are variants within the Textus Receptus these are extremely few and often trivial, which demonstrates the highly stable character of the manuscript tradition.” Hodges continues, [*Which Bible? 5th Edition* David Otis Fuller, D.D pp 33-37].

“No one has yet explained how a long, slow process spread out over many centuries as well as over a wide geographical area, and involving a multitude of copyists, who often knew nothing of the state of the text outside of their own monasteries or scriptoria, could achieve this widespread uniformity out of the diversity presented by the earlier forms of text. Even an official edition of the New Testa-

ment...would have great difficulty achieving this result as the history of Jerome's Vulgate demonstrates."

Here Hodges notes "the more than 8000 Vulgate manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types." He continues.

"But an unguided process achieving relative stability and uniformity in the diversified textual, historical, and cultural circumstances in which the New Testament was copied, imposes impossible strains on our imagination.

"Herein lies the greatest weakness of contemporary textual criticism. Denying to the Majority text any claim to represent the actual form of the original text, it is nevertheless unable to explain its rise, its comparative uniformity, and its dominance in any satisfactory manner. All these factors can be rationally accounted for, however, if the Majority text represents simply the continuous transmission of the original text from the very first. All minority text forms are, on this view, merely divergent offshoots of the broad stream of transmission whose source is the autographs themselves..."

The analogy of textual transmission as a flowing stream is described by Grady [*Final Authority* William P. Grady] pp 60-61, citing the work of Pickering and Scrivener to refute the notion that the oldest texts are automatically the best.

"The "oldest is best" advocate will often resort to the analogy of a flowing stream. This line of reasoning assumes...that the closer one gets to the stream's source, the purer the water MUST be...Pickering throws in the proverbial monkey wrench:

"This is normally true, no doubt, but what if a sewer pipe empties into the stream a few yards below the spring? Then the process is reversed - as the polluted water is exposed to the purifying action of the sun and ground, THE FARTHER IT RUNS THE PURER IT BECOMES (unless it passes more pipes). That is what happened to the stream of the New Testament transmission. Very near to the source, by 100 A.D. at least, THE POLLUTION STARTED GUSHING INTO THE PURE STREAM."

Grady continues "the available manuscript evidence supports this conclusion by exhibiting both an excessive corruption in the earliest manuscripts and an exceptional coherence in the latter. While Colwell affirms, "The overwhelming majority of readings were created before the year 200," Scrivener summarises his research as follows:

"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."

In contrast to the above genuine research and in view of these increasingly "troubled times" Daniel 9:25 Jacob Prasch typifies the individual of whom Solomon warns in Proverbs 25:19 "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."

Concerning 1 John 3:1 in particular note this extract from **Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White** taken from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book Chapters 10, 11 pp 123, 203-204. 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."

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 instil, 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.?

[Jacob Prasch has failed even to address that question.](#) Note this further extract from [Appendix 3](#) that underscores the Jesuitical source for the addition of *“and that is what we are”* to 1 John 3:1 together with several other verses that the Jesuits sought to corrupt but which Jacob Prasch has failed to address.

Table 6, Continued

Verse	Omission or Alteration	Against the AV1611
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**.

Note again that James 4:12 has the addition **“and Judge”** from the 1582 JR NT. That brings the known agreement between the 1582 JR NT, the NJB and the 1984/2011 NIV against the AV1611 to **154 departures from the AV1611**. Note this further extract www.timefortruth.co.uk/why-av-only/ [*O Biblios*] – *The Book* p 218. Again blue text refers to 2012 updates. No other format changes have been made.

Our critic then commends Spurgeon for adding the words “And we are” to 1 John 3:1, from the RV and **“the Vulgate and the Alexandrian family of MSS.”** See Section 10.3. Spurgeon evidently believed that these words **“are clearly the words of inspiration.”** **“This fragment”** said Spurgeon **“has been dropped by our older translators and it is too precious to be lost.”**

The Jesuits who translated the 1582 Jesuit Rheims NT and the 1749-1752 Douay-Rheims Challoner Revision NT thought so too. Their versions read “that we should be named and be the sons of God” and “that we should be called, and should be the sons of God” respectively. See Section 11.4 and **Table 6**. Tyndale, whom they burnt at the stake, did NOT. His New Testament reads as the AV1611 “that we should be called the sons of God.”

Jacob Prasch, like our critic in [*O Biblios*] – *The Book*, did not obey 1 Thessalonians 5:21 **“Prove all things; hold fast that which is good”** with respect to 1 John 3:1.

The 1385, 1395 Wycliffe Bibles essentially match the 1582 JR NT in 1 John 3:1 but the Bibles of the 16th century English Protestant Reformation, Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva essentially read with the 1611, 2011+ AV1611s in 1 John 3:1 **“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.”**

God’s calling of believers **“the sons of God”** does not need any affirmation by Jesuit counterfeiters whose overriding aim is as their mentor and Jacob Prasch’s once declared **“I will be like the most High”** Isaiah 14:14.

Jacob Prasch has yet again sided with *“the power of darkness”* Luke 22:53 against *“the scripture of truth”* Daniel 10:21.

We can identify many more examples of simple scribal error in the texts of the NT. The important thing to note is that such errors do not require one to believe in any grand conspiracy theories, nor must one search for some “hidden meaning” behind the variant itself. The Byzantine scribes who did not have the reference to God as judge were not denying that He is just that, nor were they denying 1 John’s statement that we are the children of God right now by faith in Christ. Yet KJV Only materials are filled with this kind of reverse argumentation. :

Jacob Prasch has lied about many more examples of simple scribal error in the texts of the NT and about The Byzantine scribes. Note the remarks above with respect to the addition “and we are” to 1 John 3:1 that is found with variation in the 1385, 1395 Wycliffe Bibles and the 1582 Jesuit Rheims New Testament *but not in the Bibles of the 16th century English Protestant Bibles*. Their editors *knew* the addition was spurious and discarded it *and no doubt so did Bible-believing Byzantine scribes*. Concerning Jacob Prasch’s off-handed dismissal of what he terms grand conspiracy theories note yet again the following remarks in response to Jacob Prasch’s denial that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions.

Note this extract on “grand and complex conspiracies” alleged by KJV Onlyists from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 6-7 using Tom Whitney’s review of James White’s deceitful book *The King James Only Controversy*. Jacob Prasch puts forth the same no-intentional-doctrinal-manuscript-corruption mantra as James White and describes him as a scholar. See comment at the end of Prasch’s article. The truth is that James White is *not* a scholar. He is a hireling, not missionary-minded, his own final authority, economical with the truth and leaning heavily towards the corrupt versions of Rome and Watchtower. See *KJO Review Full Text* pp vi-vii...

The extract from *KJO Review Full Text* pp 6-7 on Tom Whitney’s evaluation of White’s no-intentional-doctrinal-manuscript-corruption mantra follows. Tom Whitney’s evaluation also answers Prasch’s no-intentional-doctrinal-manuscript-corruption mindset. The extract includes Dean Burgon’s evaluation of deliberate manuscript corruption, together with Burgon’s reminder of God’s providence that preserved *“The words of the LORD...pure words”* Psalm 12:6 and Gail Ripplinger’s summary statement on manuscript corruption by a *real* textual scholar.

See also av1611.com/kjbp/articles/whitney-kjoc.html.

White introduces the topic of “grand and complex conspiracies” alleged by KJV Onlyists on page iv of his *Introduction* and devotes much of his work [*The King James Only Controversy*] p 4, 72, 95, 99, 106, 107, 115, 130, 146, 153, 160, 162, 164, 170, 183, 204, 205, 207, 209, 213, 216, 224 to disavowing any notion of a conspiracy against *“the scripture of truth”* Daniel 10:21.

Whitney’s researches...reveal the shallowness of White’s assertion [and Prasch’s].

“Regarding White’s belief about no one being influenced to try and corrupt the biblical text, White does not tell the reader about those in the early church who were concerned about corrupters of the Word. I will give a couple of quotes to demonstrate this.

“Gaius (AD175-200) speaks of the source of corruptions that survive in the early papyri:

““The Divine Scriptures these heretics have audaciously corrupted, laying violent hands upon them, under pretence of correcting them.” Burgon, The Revision Revised, p. 323

“[Scrivener, cited by Burgon, The Revision Revised, p 317]:

““The worst corruptions to which the New Testament has ever been subjected originated within one hundred years after it was composed.”

“He did not tell the reader about some contemporary scholarship’s comments on early textual variations/changes.

“Colwell (*What is the Best New Testament Text?*, p.119)

““The first two centuries witnessed the creations of the large number of variations known to scholars today in the manuscripts of the New Testament most variations, I believe, were made deliberately”...

“G. D. Kilpatrick (*Atticism and the Text of the Greek New Testament*, pp 125-131)

““Deliberate changes in all text types appear to antedate A.D. 200...as distinct from errors...all categories of deliberate alteration. are present in both groups. Tatian is the last author of make deliberate changes, the vast majority of deliberate changes were older than A.D. 200, they came into being in the period A.D. 50-200””...

Dean Burgon states:

“Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel. First, heretical assailants of Christianity, - then, orthodox defenders of the Truth, - lastly and above all, self-constituted Critics, who (like Dr Hort) imagined themselves at liberty to resort to ‘instinctive processes’ of Criticism; and who, at first as well as ‘at last,’ freely made their appeal ‘to the individual mind.’ – such were the corrupting influences which were actively at work throughout the first hundred and fifty years after the death of St John the Divine. Profane literature has never known anything approaching to it, - can show nothing at all like it. Satan’s arts were defeated indeed through the Church’s faithfulness because, - (the good Providence of God had so willed it,) – the perpetual multiplication, in every quarter, of copies required for Ecclesiastical use, - not to say the solicitude of faithful men in diverse regions of ancient Christendom to retain for themselves unadulterated specimens of the inspired Text, - proved a sufficient safeguard against the grosser forms of corruption.” [The Revision Revised] p 334 ...

Gail Riplinger cites the late E. W. Colwell, whom she describes as “the premier North American New Testament scholar” as follows [New Age Bible Versions] p 468:

““Scholars now believe that most errors were made deliberately...the variant readings in the New Testament were created for theological or dogmatic reasons. Most of the manuals now in print (including mine!) will tell you that these variations were the fruit of careless treatment. The reverse is the case.””

The reverse is also the case concerning Jacob Prasch’s off-handed dismissal of what he terms **grand conspiracy theories**.

As indicated above “**Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!**” Isaiah 5:20-21.

Concerning actual conspiracies not merely theories that resulted in doctrinally mutilated manuscripts see again as noted earlier **Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch** for a summary table showing that **The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D.** do attack the Deity of Christ, the Godhead and salvation by grace through faith. So do the corrupt versions derived from them, as the table also shows. Note that corrupt versions don’t cut out *all* references to major doctrine. That is not necessary for them to be corrupt, as Paul warns:

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

Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch shows that Jacob Prasch has missed the manuscript and modern version corruptions of the Deity of Christ, the Godhead and salvation by grace through faith for the following scriptures, asterisks * denoting passages with corruption in sources usually supporting AV1611s e.g. majority of manuscripts or the Old Latin:

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*, 52 passages in total. This total is most likely not exhaustive.

Jacob Prasch has clearly lied blatantly about the corrupt nature of the old manuscripts, the ancient papyri and the modern versions derived from them 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.

It is of course regrettable that many of the corruptions to ***“the scripture of truth”*** Daniel 10:21 of the old manuscripts such as Aleph, B spread to manuscript witnesses usually supportive of the AV1611 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. That spread of manuscript corruption is like spilt ink that splashes well beyond the centre of the stain. As Paul said of ***“many, which corrupt the word of God”*** 2 Corinthians 2:17, among them Jacob Prasch ***“And their word will eat as doth a canker”*** 2 Timothy 2:17.

See *The Hidden History of The English Scriptures* by Gail Riplinger for an excellent description of how in spite of Bible corrupters like Jacob Prasch, God preserved ***“all scripture...given by inspiration of God”*** 2 Timothy 3:16 down through the centuries, indeed millennia, until it emerged in the final purified form, Psalm 12:6, of the 1611 Holy Bible.

Further concerning deliberate corruptions to verses of scripture that were conspiratorial in nature as Dean Burgon and others concluded, see above, and are manifest in modern versions, Gail Riplinger has listed many examples in her book *Which Bible is God’s Word?* These include in order of citation the **17** verses that the NIVs omit along with the Catholic NJB with the exception of Mark 7:16, John 5:4 and Watchtower’s NWTs; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7.

Gail Riplinger then cites many more verses that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil’s emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. These verses are given in order of citation without duplication but with notes for any two-fold alteration e.g. Hebrews 1:3 and include with respect to:

Modern version subversion of “the gospel of Christ” Romans 1:16 – **18** verses

Romans 1:16, 1 Corinthians 9:18, Colossians 1:14 – see below, Luke 22:20, Romans 3:25, 1 John 3:5, Hebrews 1:3 – also changed to support Rome, 1 Peter 4:1, 1 Corinthians 5:7, Colossians 2:11, Isaiah 53:10, Mark 9:42, John 6:47 – see below, Mark 10:24, Mathew 7:14, John 3:36, Hebrews 4:6, Acts 26:23

Modern version promotion of gods of the New Age and self-esteem i.e. pride – **18** verses

Acts 5:42, 1 Corinthians 16:22, Isaiah 14:12, Philippians 4:13, 1 Timothy 3:16, Revelation 21:4, Galatians 4:7, Ephesians 3:14, 9, 2 Corinthians 1:14, Mark 10:21, 2 Timothy 3:17, 1 Peter 1:22, 2 Peter 1:21, Ephesians 4:6, Revelation 22:21, 1 John 4:14, Revelation 9:20

Modern version denigration of “the Godhead” Acts 17:29, Romans 1:20, Colossians 2:9 and promotion of the New Age ‘Coming One’ – **11** verses

Acts 3:13, 26, 4:27, 30 – the NASVs, NIVs, NKJV are in line lockstep with the Qur’an, Matthew 20:20, Revelation 1:6, Genesis 22:8, John 4:24, Luke 7:19, 20, John 14:16

Modern version endorsement of New Age idolatry and progressive works salvation – **11** verses

Acts 17:22 – also wrongly defined by Strong, Psalm 79:1, Acts 8:9, Matthew 24:3, Revelation 19:8, 1 Corinthians 1:18, 2 Corinthians 2:15, Romans 3:3, Galatians 5:22 – also wrongly defined by Strong, 1 Corinthians 11:1, Ecclesiastes 5:20

Modern version support for Catholicism – **11** verses

Revelation 14:8, 17:10, 19:2, Matthew 1:25, Revelation 2:15, Luke 11:38, 21:5, Romans 15:16, Luke 1:23, Matthew 12:4, John 6:33

Modern version support for sodomite ‘relationships’ – **5** verses

1 Corinthians 6:9, Deuteronomy 23:17, 1 Kings 15:12, 22:46, 2 Kings 23:7

Modern version support for Helena Blavatsky and the occultists’ prayer to Lucifer by corruption of the Lord’s Prayer given to His disciples – **2** verses

Luke 11:2, Matthew 6:13

Modern version adoption of wrong word meanings by means of Strong’s Concordance heretical definitions and further alterations and/or omissions subverting scriptural testimony to the Lord Jesus Christ as “God...manifest in the flesh” 1 Timothy 3:16 – **43** verses

Hebrews 4:8, Acts 7:45, 19:20, 1 John 4:3, Colossians 1:2, Galatians 5:6, 1 Timothy 2:7, 1 John 5:13, Revelation 14:14, 1:13, Acts 22:16, 19:10, 2 John 3, 2 Timothy 4:1, 2 Corinthians 4:10, Luke 2:33, Acts 20:28, Philippians 2:6, Romans 1:20, Acts 17:23, 14:15, Romans 11:6, Revelation 21:24, Galatians 5:20, Titus 3:10, Deuteronomy 32:22, Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Revelation 1:18, 6:8, 20:13, 14 – air-conditioning hell, Revelation 9:1, Luke 1:70, Acts 3:21, 15:18, Titus 1:2, Hebrews 13:18, 1 Thessalonians 4:12

Modern version promotion of a comfortless Christianity and exaltation of man via an unholy spirit and the New Age ‘Coming One’ via his unholy Name, N capitalised – **19** verses

Luke 4:18, Romans 15:19, 8:15, Acts 8:18, John 7:39, Acts 6:3, 1 Corinthians 2:13, Matthew 12:31, Psalm 8:5, 1 Corinthians 4:4, Job 42:6, 1 Thessalonians 2:4, Leviticus 24:11, 16, John 17:11, Daniel 9:19, Revelation 14:1 – see below, Galatians 6:17, 1 John 2:17

Modern version weakening of the weapon of prayer by omission of “fasting” – **5** verses

1 Corinthians 7:5, Acts 10:30, Mark 9:29, 2 Corinthians 6:5, 11:27

In sum, in addition to **17** entire verses that the NIV cuts out, the above lists consist of **143** verses of scripture that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil’s emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. That kind of repeated subversion of at least **160** verses has to be conspiratorial, as Gail Riplinger has herself pointed out in her book *Which Bible is God’s Word?* p 118.

“And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers” Jeremiah 11:9-10.

“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. Her priests have violated my law, and have profaned mine holy

things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them” Ezekiel 22:25-26.

As indicated above with respect to his mindset like that J. J. Griesbach, Jacob Prasch is in lockstep with the conspirators in his antagonism to the AV1611.

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

Apart from his ill-informed comments on John 6:47, Colossians 1:14, Revelation 14:1, to be addressed below, Jacob Prasch has failed to address the duplicity of modern editors of the above verses. Jacob Prasch’s own duplicity continues.

“(An excellent example is provided by Gail Riplinger, author of *New Age Bible Versions*. The cover of her book claims, “The Greek manuscripts, critical editions, lexicons and dictionaries behind the new versions are examined, revealing their occult origins, contents, and yet unreleased material a blueprint for the Antichrist’s One World Religion and government.... Documented are the thousands of words, verses, and doctrines by which new versions will prepare the apostate churches of these last days to accept the religion of Antichrist, even his mark, image, and Lucifer worship.” Riplinger claims that “all new versions, based on a tiny percentage of corrupt Greek manuscripts, make the fatefully frightening addition of three words in [Revelation 14:1](#)” p. 99. A comparison of the KJV with modern texts indicates that the KJV is missing the emphasized words: “The Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father’s name written on their foreheads.” Riplinger writes of this alleged addition, “Will the unwary, reading [Revelation 14:1](#) in a recent version, be persuaded that the bible sanctions and encourages the taking of ‘his name’ on their forehead before they receive his Father’s name?” p. 100. A familiarity with the critical apparatus of a Greek text would have saved Riplinger from concern about such conspiracies, for in point of fact it is only a “tiny percentage” of all Greek manuscripts that do not contain the phrase. It fell out in a small number of manuscripts due to the repetition of the Greek phrase to onoma and the Greek term autou. Again, there is no need to look for “conspiracies” when a normal scribal error of sight is a far more logical and rational explanation.)”:

It is not Gail Riplinger but Jacob Prasch who has shown a lack of familiarity with the critical apparatus of a Greek text. Note first that Jacob Prasch has failed to cite *which* Greek text to which he is referring and that yet again he is simply dogmatically pretending without a shred of substance that a normal scribal error of sight resulted in the omission of “*his name and*” from Revelation 14:1. It is most likely though that he is referring to Modern Greek texts, such as the Nestle-Aland 27th edition and the United Bible Societies 4th edition, which underlie modern English translations and are used most often in college and seminary-level Greek classes... See remarks earlier with respect to Jacob Prasch’s supposition of different kinds of text types in the underlying Greek manuscripts

Of these Modern Greek texts none of which Jacob Prasch has declared to be “*All scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16, Jacob Prasch has stated that they are based not upon just a few texts, but upon all Greek manuscripts. Jacob Prasch has lied in that respect as will be shown.

Jacob Prasch has also failed to keep with Gail Riplinger’s amendments to her own work.

The 1993 i.e. 1st Edition of *New Age Bible Versions* Chapter 6 *His Mark & Masquerade* p 99, author’s emphases, reads “*All new versions, based on a tiny percentage of corrupt Greek manuscripts, make the fatefully frightening addition of three words in Revelation 14:1. “...his name and...” NIV.*”

The current i.e. 2008 Printing of *New Age Bible Versions* Chapter 6 *His Mark & Masquerade* p 99, author’s emphases, reads “*All new versions make the fatefully frightening addition of three words in Revelation 14:1. “...his name and...” NIV.*”

The words “based on a tiny percentage of corrupt Greek manuscripts” have been removed because they clearly do not fit the immediate context, although Gail Riplinger has shown in considerable detail that “All new versions [are] based on a tiny percentage of corrupt Greek manuscripts.” *New Age Bible Versions* Chapter 34 *The Majority Text* alludes to well over 5000 Greek manuscript New Testament documents augmented by early versions such as the Old Latin and Syriac translations and the many scripture quotations of early church writers such as Chrysostom, Tertullian, Irenaus etc.

Gail Riplinger then notes pp 471, 479 that “The overwhelming majority of these manuscripts, lectionaries, and writers agree generally with each other as to the readings of the New Testament...Dean Burgon, who found this ‘Majority Text’ in most of the early writers collated, calls it ‘The Traditional Text...This text type is available today in English in the Authorized Version...”

“New versions, such as the NIV, NASB, NEB, TEV, Living Bible, New Century Version, CEV, RSV, NRSV, JB, NJB, NAB, et al. are based on readings from, as Pickering states, “...a fraction of 1%” of the extant manuscripts...”

New Age Bible Versions Chapter 35 *The Earliest Manuscripts* then shows in considerable detail that even though “The papyri that have been discovered are intact because they are such POOR manuscripts” *New Age Bible Versions* p 581, nevertheless, author’s emphasis, “Pickering...concluded that the KJV readings (TR) dominated the early papyri to a **greater** percentage than the readings of Aleph and B, seen in the new versions” *New Age Bible Versions* p 481. That is, modern departures from the AV1611 Text are a minority text even in the oldest manuscript sources i.e. papyri that survived through their poor quality.

Gail Riplinger has therefore vindicated the statement on p 100 of the 1st Edition of *New Age Bible Versions* “All new versions [are] based on a tiny percentage of corrupt Greek manuscripts” even though it has quite reasonably been removed from the current edition.

Jacob Prasch’s comment A familiarity with the critical apparatus of a Greek text would have saved Riplinger from concern about such conspiracies, for in point of fact it is only a “tiny percentage” of all Greek manuscripts that do not contain the phrase. It fell out in a small number of manuscripts due to the repetition of the Greek phrase to onoma and the Greek term autou. Again, there is no need to look for “conspiracies” when a normal scribal error of sight is a far more logical and rational explanation.): reveals that he is no different from James White in having given *New Age Bible Versions* only a cursory glance in order to cherry-pick items that he thinks he can specifically criticise. See Gail Riplinger’s statement www.avpublications.com/avnew/content/Critiqued/james1.html, her emphases, to that effect concerning James White.

When someone like James White spends only a few days or even months writing a critique of a book which entailed six years of research, this reckless, broad brush approach results in painting its con artist into a corner.

It has been noted that Rick Norris, another critic of the 1611 Holy Bible, has manifested the same approach as James White and Jacob Prasch to well-researched works such as *New Age Bible Versions*. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris* p 2 and the following extract.

What Rick Norris does repeatedly is to cherry-pick Sister Riplinger’s book for individual segments that he thinks are open to attack by which he therefore hopes to discredit the whole work. 1611 Holy Bible believer Timothy S. Morton, www.biblebelievers.com/KJV1.htm author of *Which Translation Should You Trust?* noted Rick Norris’ cherry-picking, superficial approach to reviewing Bible-believing works many years ago in early 1996. Not much has changed with Rick Norris since then.

“Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD” Isaiah 26:10.

See www.biblebelievers.com/Norriscor2.htm this writer’s emphasis.

Dear brother Norris:

I have your recent letter before me. Since we have stated our position on the Bible in our book with dozens of Scripture references as a basis, our better judgment tells us extended answers to your letter would be futile. Nevertheless, we will answer one more time. You claim to have read our book, but from some of the charges and statements you make in your letter it seems you only read it piecemeal.

Note yet again that Jacob Prasch cannot substantiate his charge of a normal scribal error of sight in Revelation 14:1 in the 1611 Holy Bible at all. By contrast, Gail Riplinger has provided considerable documentation and numerous additional verses of scripture to support her statement in the 2008 Printing of *New Age Bible Versions* p 99 “All new versions make the fatefully frightening addition of three words in Revelation 14:1. “...his name and...” NIV.” See *New Age Versions* pp 100-101. Jacob Prasch’s quote from *New Age Bible Versions* p 100 shows that he has wilfully ignored Gail Riplinger’s documentation that reveals the sinister nature of the addition “...his name and...” NIV” to Revelation 14:1 and the numerous additional verses that she has cited. Moreover, Jacob Prasch has not kept up with New Age developments in the way that Gail Riplinger has.

She states further, pp 100-101 of the 2008 Printing of *New Age Bible Versions* that, her emphases, “Dr. Carl Sanders, developer of the hypodermically inserted Positive Identification Microchip (pim 1 Sam 13:21 NKJV), now warns Christian audiences that new versions will deceive many, as they did him, into believing that the forbidden mark is **on**, not **in**, the hand or forehead...Is the U.S. government’s top secret laboratory at Los Alamos creating this microchip **and** digitizing the Rockefeller Foundation supported Dead Sea Scrolls because the scrolls prescribe all of the elements necessary to coerce people to conform to the one world political and religious system of the antichrist? [Trumpet Ministries. *Akron Beacon Journal*, June 5, 1994, p. H2]...The scrolls, created by the esoteric Esenes already call for: 1) confiscation of personal property, 2) two messiahs, one political and one religious (Rev. 19:20), 3) the Sons of Light, “ruled by the angel of light” (II Cor. 11:14), 4) an Arabic Mahdi whose ‘Name’ and initiation, if rejected, bring death and imprisonment during a 7 year period. [Shanks, *The Dead Sea Scrolls After Forty Years*, pp. 22, 23, 24, 34, 36, 58, 60, et al. Gaster, *The Dead Sea Scriptures*, pp. 29, 38, 57, 85, 121, 181, et al] The NIV mimics this ‘Name’ over 80 times and prescribes death for those who will not **bear** it. In the tribulation (and new versions) “his name” is **in** and “the Lord Jesus” is **out**. Will “another Jesus” (II Corinthians 11:4) brand his followers with the mark of the beast, after “his ministers” (II Corinthians 11:15) have prodded them with skewed bible verses? The smoke of Satan’s branding iron ascends forever.

““And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of **his name**.” (Revelation 14:11)”

Gail Riplinger then lists in order of citation following Revelation 14:1 with respect to “this ‘Name’” as altered in their underlying texts by the modern versions Acts 22:16, Leviticus 24:11, 16, Galatians 6:17, Daniel 9:19, John 17:11. Jacob Prasch has not commented on any of those 6 additional verses with respect to a normal scribal error of sight. Neither has he commented with respect to a normal scribal error of sight on any of the remaining 10 verses in *New Age Bible Versions* Chapter 6 *His Mark & Masquerade* pp 106-119 where modern version editors have used altered underlying texts in order to insert further New Age heresy. These are in order of citation Colossians 2:18, Genesis 3:15, Ephesians 5:25, 26, 27, Luke 1:28, Matthew 1:25, Hebrews 1:3, Ephesians 5:9, Acts 17:22 on modern support for supposed supernatural visions, especially of ‘the Virgin,’ so-called, the supposed perpetual virginity of Mary and commendation of Lucifer and false worship.

That is a total of 16 of the 17 verses of scripture in *New Age Bible Versions* Chapter 6 *His Mark & Masquerade* where Jacob Prasch has failed to make any comment on a normal scribal error of sight if he supposes as he does that the 1611 Holy Bible is wrong in those 16 verses and the modern versions are right. Jacob Prasch should take note of the Lord’s warning to the Pharisees.

“Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth” John 9:41.

Concerning familiarity with the critical apparatus of a Greek text Gail Riplinger has an entire chapter in *New Age Bible Versions* Chapter 36 *The Modern Greek Editions* pp 492-503 where she reveals that it is Jacob Prasch who has shown a lack of familiarity with the critical apparatus of a Greek text. Gail Riplinger states, her emphases, with respect to the Nestle-Aland and United Bible Societies editions that Jacob Prasch perceives as superior to *“the Textus Receptus, from which the KJV was translated”* that *“Changes in both the Nestle’s text and the critical apparatus have been made over the years. The NASB is based loosely on Nestle’s 23rd edition (1959), but the NASB Greek Interlinear is marketed with Nestle’s 21st edition (1951). In the recent Nestle’s twenty-sixth edition (1979) the chameleon becomes a cobra with a whopping 712 changes in the Greek text. These drastic changes were a response to the cry of scholars who saw the mounting evidence of the papyri stacking up on the side of the KJV. Consequently, nearly 500 of these changes were ‘white flags’, retreating back to the pre-Westcott and Hort Textus Receptus readings. Now every third page reflects some sort of back-to-the King James Version reading. This about-face leaves Greek-o-philes footless, often armed only with their 1951 NASB-Nestle’s Interlinear...”*

“Much like Nestle’s dramatic turn around, the UBS third edition was forced to make 500 changes from its second edition...The New International Version (NIV) followed the UBS first edition (1966), thereby missing hundreds of updates...”

Gail Riplinger shows further that *“Changes in...the critical apparatus”* cast further doubt on the content of extant modern version texts in addition to that arising from hundreds of missed updates especially insofar as the Nestle-Aland and UBS critical apparatuses were incomplete to start with.

*“[N]oted scholars have concluded “the critical apparatus misleads the user and presents a distorted view of the evidence” [E. C. Colwell, as cited in *The Identity of the New Testament Text*, Wilbur Pickering, p 223]. Eberhard Nestle’s son, Erwin, said “My father knew quite well that a certain oneness adhered to his text.” This new version critical apparatus cites only 7% of the cursives, 02% of the lectionaries, 24% of the church fathers and 33% of the versions.”*

That is, Jacob Prasch lied when he said the Nestle-Aland 27th edition and the United Bible Societies 4th edition, which underlie modern English translations and are used most often in college and seminary-level Greek classes, are based not upon just a few texts, but upon all Greek manuscripts.

Gail Riplinger continues.

*“The crumbling cause of the minority text mounts debris in the margin, as each subsequent **printing** of Nestle’s 26th edition shows changes in the critical apparatus. Its eighth printing affected Hebrews 6:7-9, 15-17, Ephesians 1 and 2, and [\[www.skypoint.com/members/waltzmn/CriticalEds.html\]](http://www.skypoint.com/members/waltzmn/CriticalEds.html) 1 Thessalonians. Comfort says, “In future printings, we should see...[affected] John 18:36-19:7, Acts 2:30-37, 46-3:2, John 13:15-17, John 5:26-29, 36-38.” [Early Manuscripts and Modern Translations of the New Testament, p 23]*

“These changes are due to the historically weak foundation on which Nestle’s readings lie. Nestle’s omission of Matthew 21:44 is a typical example. It is based on three witnesses – D (fifth century), 33 and Lucifer of Cagliari. (The latter is not a legitimate witness since he quotes verse 43, not 42, 44, or 45.) The verse in question is in every known Codex, five from the second and third century, eight from the fourth, seven from the fifth and all other manuscripts following. It is in the ancient Syrian, Coptic, Armenian, Ethiopic, Curetonian, Harkleian, Peshitto, Old Latin and Vulgate versions. A few other brief examples represent the irrational judgements which have abounded in various editions of Nestle’s Greek text.

- *Each of the gospels had at least six instances in which Nestle's ignored the oldest manuscripts. It disregarded the oldest readings in such places as Luke 16, Romans 5, 8, 9, 12, 15, Matthew 22, 27, I Corinthians, II Corinthians, Galatians 1, 2, 3, Ephesians 3, Colossians 1, and Revelation 11 (e.g. I Corinthians 13:3 in Nestle's reads like manuscript C (5th century) rather than P46, Aleph, B (2nd and 4th century) and the Majority.*
- *"Jesus" was omitted scores of places, such as Matthew 4:23, where its omission is based on only one manuscript; ALL other MSS have Jesus.*
- *Based on D (5th century) alone, 38 critical words (15%) were omitted from the last chapter of Luke. Nestle's followed 'D' alone many times. Ironically, however, D has John 5:34, yet Nestle's omits [the verse]."*

The above citations show that Gail Riplinger has a far greater familiarity with the critical apparatuses of the Nestle-Aland and United Bible Societies than Jacob Prasch in his off-handed arrogance supposes. The above citations show further that the critical apparatuses of the Nestle-Aland and United Bible Societies are *not* anywhere near as trustworthy guides for the validity of a modern departure from the 1611 Holy Bible as Jacob Prasch in his off-handed arrogance supposes, given that even "Eberhard Nestle's son, Erwin, said "My father knew quite well that a certain oneness adhered to his text.""

Jacob Prasch has thus far in his article exhibited the same one-sidedness. He should note Solomon's warning. ***"A false balance is abomination to the LORD: but a just weight is his delight"*** Proverbs 11:1.

Critical apparatus untrustworthiness notwithstanding, what, though of Revelation 14:1 and Jacob Prasch's comment on the phrase "...**his name and...**" NIV" that in point of fact it is only a "tiny percentage" of all Greek manuscripts that do not contain the phrase. It fell out in a small number of manuscripts due to the repetition of the Greek phrase to onoma and the Greek term autou?

See summary material from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors, *NOT a Misspelling!* pp 50-51.

Revelation 14:1

Verse should read: "...having **His name and the name** of His Father written on their foreheads..."

Dr Moorman notes in *When the KJV Departs from the "Majority" Text* p 99 that alteration of "His Father's name" to "His name and the name of His Father" is an error because the Lord's servants have only one name in their foreheads, that of Deity and the alteration contradicts Revelation 3:12, 7:3, 9:4.

The Critical/Minority Text such as Nestle's, the so-called 'Majority' Text and the modern versions, DR, RV, NIV, TNIV, JB, NJB, NWT, HCSB contain the alteration.

Dr Mrs Riplinger in *Which Bible is God's Word?* p 103 warns against the alteration because it subtly introduces the name of the beast Revelation 13:17 as being applied to God's servants. See also Dr Mrs Riplinger's similar warning in *New Age Versions* Chapter 6.

Dr Moorman notes that the Received Texts of Stephanus, Beza, Elzevir and the Tyndale, Great, Geneva, Bishops' bibles do not have the alteration. Coverdale's Bible does not have the alteration.

Dr Moorman identifies one uncial ms. and 5 cursives that do not contain the alteration, with a 6th having the 1611 Holy Bible reading in its margin. Dr Mrs Riplinger in *King James Version Ditches Blind Guides* p 55 www.av1611.org/kjv/ripwhit6.html states that a total of 9 mss. do not contain the alteration.

The critic is wrong, again. The 1611 Holy Bible is right, as usual.

Jacob Prasch has failed to inform his readers that Gail Riplinger and Will Kinney have addressed the manuscript and version evidence for and against Revelation 14:1 as it stands in the 1611 Holy Bible in some detail. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 115-116.

Concerning Revelation 14:1, where White declares that *“According to Hoskier, a grand total of six Greek manuscripts...all dating quite late (two of which are highly suspect), do not contain this phrase. The reason for its non-inclusion is quite simple...The repetition of the phrase “his name and” caused those few scribes to omit the second occurrence...”*

Kinney states [brandplucked.webs.com/kjbarticles.htm *James White’s Shell Game*].

“While we are here in Revelation 14 let’s look at Mr. White’s comment on Revelation 14:1. On page 65 he says: “Another important accidental deletion in the text of Revelation is found at the beginning of chapter 14.”

“The NASB, NIV, RSV, ESV, and the Catholic versions all contain a few words not found in the Greek texts used in the making of the King James Bible. The NASB reads: “Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him 144,000, HAVING HIS NAME and the name of His Father written on their foreheads.”

“James then goes to say that the omission of the words “having his name” is found in only six Greek manuscripts. Well, need I point out that 6 Greek manuscripts is far more support for the KJB reading than that of many readings found in such versions as the NASB, NIV and RSV?

“Not only does the King James Bible not contain the extra words of “having His name”, but so also do Tyndale 1525, Coverdale 1535, Bishops’ Bible 1568, the Geneva Bible 1599, Webster’s, Young’s, the NKJV 1982, Green’s Modern KJV, the KJV 21st Century, the Third Millennium Bible, Luther’s German Bible, the Spanish Sagradas Escrituras of 1569, the Reina Valera of 1602, 1858 and 1909, the Dutch Staten Vertaling, and the Modern Greek version which is used by the entire Greek Orthodox church. The Greek texts of Stephanus, Beza, Eleziever and Scrivener do not contain these extra words Mr. White is so concerned about.

“To show the fickle inconsistency of scholars like James White it should also be pointed out that in Revelation 14:3 we read: “And they sung AS IT WERE a new song before the throne, and before the four beasts, AND THE ELDERS: and no one could learn that song but the HUNDRED AND FORTY AND FOUR THOUSAND, which were redeemed from the earth.”

In this verse the word for “as it were” (ως) IS FOUND in the TR and in the present Nestle-Aland, UBS Greek texts, A and C. But Sinaiticus omits the word and so do the NASB and NIV. Not only do the NASB, NIV not follow their own Nestle text, but the words “and the elders” ARE FOUND in the Majority text, but Nestle’s and the NASB, NIV, RSV omit them. Then to top it all off, instead of reading “the 144,000 which were redeemed” Sinaiticus actually reads 141,000 while manuscript C has 140,000! “Now you see it, and now you don’t.”

Dr Mrs Riplinger writes [www.avpublications.com/avnew/content/Critiqued/james6.html], with respect to a shorter work by James White attacking her book *New Age Versions* that he later expanded into *The King James Only Controversy*.

“I demonstrated in Which Bible Is God’s Word (p. 62 [2007 Edition p 155]) that White’s assertion that “all the Greek texts read as new versions do in Rev. 14:1” was wrong. It [the AV1611 reading] is in MSS P, 1, 5, 34, 025, 141, 246, 2049, 2053, 2065, and 2255mg. He fixed that error, among others...God forbids us to cast our pearls before swine, “lest they trample them under their feet, and turn again and rend you” (Matt. 7:6). I have seen a good sample of White’s ability to “trample.” His track record for ‘rending’ and bending, keeps me from personally sending him any pearls.”

Dr Mrs Riplinger has cited 9-10 manuscripts*...White’s assertion of 4-6 manuscripts in support of the AV1611 is clearly wrong. Moorman notes with respect to the AV1611 reading for Revelation

14:1 that “*There is but one name of Deity on their foreheads. See [Revelation] 7:3, 9:4, also 3:12...*”

*Ms 141 is Ms 2049. See av1611.com/kjbp/faq/holland_re22_19.html.

Like the other alterations to the AV1611 that White favours (for that reason), the modern addition follows [*The Interlinear Greek-English New Testament, Stephens’s 1550 Edition*, edited by George Ricker Berry] Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth.

See **Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White, Jesuits and the Greek Mafia, 10.3 “Omissions in the KJV,”** Dr Hills [*The King James Version Defended* 3rd Edition

standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf

Chapter 3] p 65 and Fuller [*True or False?* 2nd Edition] pp 66-67 for the Bible-rejecting mindset of Griesbach, Lachmann, Tischendorf, Tregelles, Alford that Wordsworth also adopted that led them to adopt the spurious addition of ““...*his name and...*” NIV” in Revelation 14:1.

The statements of Will Kinney, Gail Riplinger and J. A. Moorman above show that Revelation 14:1 as it stands in the AV1611, has appreciable, not tiny, manuscript support, extensive support from vernacular versions, especially pre-1611 and foreign language Bibles, is consistent with the rest of the Book of Revelation and counters the New Age heresy of the modern versions that apply “*the name of the beast*” Revelation 13:17 to God’s servants in Revelation 14:1. Jacob Prasch clearly doesn’t understand about New Age heresy. As indicated above, see again extract from Timothy S. Morton’s letter to Rick Norris, Jacob Prasch has merely cherry-picked from *New Age Bible Versions* for items that he vainly thought he could intelligently criticise. Pathetic.

In sum, Jacob Prasch has lied again therefore with his comment on Revelation 14:1 that ““...*his name and...*” NIV” fell out in a small number of manuscripts due to the repetition of the Greek phrase to onoma and the Greek term autou. Revelation 14:1 was distorted by Bible-rejecting Greeks. See again *Hazardous Materials* by Gail Riplinger Chapter 20 “*The Wobbly Unorthodox Greek Orthodox Church.*”

Ezekiel 22:6 declares 6 transgressions of Israel’s priests. “*Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.*”

James White and Jacob Prasch are guilty of 5 of them against Revelation 14:1 and all other scriptures that they tamper with, along with the Bible-rejecting Greek editors listed above and their modern version supporters.

James White and Jacob Prasch should therefore take note of Revelation 22:18 “*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.*”

Concerning Jacob Prasch’s dismissive comment there is no need to look for “conspiracies” he has failed to notice Gail Riplinger’s *Introduction to New Age Bible Versions* that does point decisively to conspiratorial attacks on the 1611 Holy Bible. She lists 10 verses where the NIVs, NASVs have cut out the word “*h(H)oly*” in order as cited from:

2 Peter 1:21, eliminating one of the only two references in scripture to “*holy men*,” the other being Exodus 22:31. The NASVs retain “*holy men*” in Exodus 22:31. The NIVs cut out the expression entirely.

Matthew 25:31, eliminating one of only four references in scripture to “*holy angels*,” the others being Mark 8:38, Luke 9:26, Revelation 14:10

1 Thessalonians 5:27, eliminating one of only two references in scripture to “*holy brethren*,” the other being Hebrews 3:1

Revelation 22:6, eliminating one of only four references in scripture to “holy prophets,” the others being Luke 1:70, Acts 3:21, 2 Peter 3:2

Revelation 18:20, eliminating one of only two references in scripture to “holy apostles and prophets,” the other being Ephesians 3:5

John 7:39, 1 Corinthians 2:13, Matthew 12:31, Acts 6:3, 8:18 where the NASVs, NIVs alteration of “Holy Ghost” to “Spirit” leaves the individual vulnerable to:

- *Being indwelt by a “Spirit”* in John 7:39, Acts 6:3, 8:18 that is *not* explicitly designated “his holy Spirit” 1 Thessalonians 4:8
- *Trumped-up charges of blasphemy* in Matthew 12:31 against “another spirit” 2 Corinthians 11:4 e.g. “the spirits of devils” Revelation 16:14 by for example declaring 1 John 4:3 “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” Note that the NASVs, NIVs cut out the words “Christ is come in the flesh” from 1 John 4:3 in order to conform to New Age inclusivity. The NKJV also omits “Holy” from Matthew 12:31 showing that the NKJV is like the NASVs, NIVs the product of “another spirit” 2 Corinthians 11:4 e.g. “the spirits of devils” Revelation 16:14
- *False teaching* in 1 Corinthians 2:13 by “seducing spirits” 1 Timothy 4:1.

The NASVs, NIVs cutting out of the word “h(H)oly” from the 10 verses listed above is therefore most serious, *by inspection even with respect to individual salvation.*

Jacob Prasch has missed all of that, most likely thanks to the influence of “a lying spirit” 1 Kings 22:22, 23, 2 Chronicles 18:21, 22.

Gail Riplinger, her emphasis, then refers to *“an alliance between the new versions of the bible (NIV, NASB, Living Bible and others) and the chief conspirators in the New Age movement’s push for a One World Religion”* revealed by *“the following discoveries”*:

1. *The New Age movement’s expressed goal of infiltrating the evangelical church and gradually changing the bible to conform to its One World Religion is evident in the current new versions...*
2. *This has taken place because the editors, as well as the authors of the Greek editions, manuscripts, lexicons and dictionaries used in their compilation, hold beliefs which an orthodox Christian would find shocking...The NIV’s chief editor vaunts his versions heresy saying: This [his own translation] shows the great error that is so prevalent today in some orthodox Protestant circles, namely the error that regeneration depends upon faith...and that in order to be born again man must first accept Jesus as Savior [Edwin Palmer, *The Holy Spirit* p 83]...*
3. *Contrary to advertising claims, the new versions are more difficult to read than the KJV, according to research using the Flesch-Kincaid Grade Level Indicators.*
4. *A ‘new’ Christianity is emerging from the new versions which substitute riches for righteousness, a crown for a cross, and an imitation for a new creation.*
5. *The few Greek manuscripts underlying new versions contain yet unreleased material which is an exact blueprint for the antichrist’s One World Religion. A complete translation of these is being called for by new version editors and New Agers alike. This ‘new’ version could be the final “universal bible” called for by U.N. Assistant Secretary General Robert Muller...*

Gail Riplinger then lists, *New Age Bible Versions* p 17, 14 preliminary examples of scriptures that the modern versions have altered by eliminating specific names and titles like “Jesus,” “God” and “Lord” or changing them to anonymous “h(H)e,” “h(H)im” or otherwise distorted in order to conform to New Age inclusivity. These scriptures are in order of citation Luke 24:36, Matthew 8:29, Mark 2:15, 10:52, Matthew 6:33, Revelation 21:4, 1 Timothy 3:16, Galatians 1:15, Matthew 22:32, Acts 22:16, 1 Corinthians 14:2 – the NASVs, NIVs alteration of “the spirit” to “his spirit” indicates

the unclean presence of “*a familiar spirit*” Leviticus 20:7, 1 Samuel 28:7, 8, 1 Chronicles 10:13, 2 Chronicles 33:6, Isaiah 29:4, Revelation 14:1, Philippians 3:3.

Jacob Prasch in his superficial approach to *New Age Bible Versions* has by-passed all of the above material. He has also missed the sinister implications of the addition “...*his name and...*” NIV to Revelation 14:1, to which Gail Riplinger draws attention. See *New Age Bible Versions* p 100.

“*“And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” (Revelation 14:11)”*

Note that the AV1611 is in that respect technologically way ahead in Revelation 13:16 of the NASVs, NIVs, NKJV which have:

“*a mark on their right hand, or on their forehead,*” “*a mark on their right hand or on their forehead*” NASVs

“*a mark on his right hand or on his forehead,*” “*a mark on their right hands or on their foreheads*” NIVs

“*a mark on their right hand or on their foreheads*” NKJV.

The AV1611 reads “*a mark in their right hand, or in their foreheads.*” Note the Lord’s warning. “*And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell*” Matthew 5:30 with Matthew 18:8, Mark 9:43.

See remarks above with respect to “*the hypodermically inserted Positive Identification Microchip.*” See also *Mark of the Beast in the Hand or Forehead* www.ridingthebeast.com/articles/666-hand-or-forehead/.

Gail Riplinger cites many more examples in succeeding chapters of *New Age Bible Versions* of modern version textual departures from the 1611 Holy Bible in order to conform to New Age inclusivity. It is up to Jacob Prasch to show that each of all those readings of the 1611 Holy Bible from which the modern versions have departed in lockstep with the New Age is the result of a normal scribal error of sight. So far he has totally failed to do so.

Gail Riplinger then notes in *New Age Bible Versions Chapter 40 The Final Bible!* pp 555, 582-583 that “*New Age leader Vera Alder’s When Humanity Comes of Age betrays the method by which ‘the Christ’ will create the bible for his one world religion. “[T]he World Government and its Special Cabinet of 12, headed by ‘the Christ’ will study all archaeological archives...From it, the Research Panel would develop the New Bible of a World Religion which would be the basis of a future education [Vera Alder, When Humanity Comes of Age, p 39]...*”

Gail Riplinger ends her Chapter 40 on a chilling note, her emphases:

“*The errors in these ancient manuscripts [i.e. the ancient papyri, see remarks in response to Jacob Prasch’s comment The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D] are important to note, because liberal scholars hope to recast the bible in a mold closer to these manuscripts...Comfort hopes: “It is my hope that future editions of the Greek text will incorporate even more of the readings found in the early papyri...”*...

“*The NIV translators say, “[T]he work of translation is never wholly finished” [Preface p vii]. The New Age boasts of their plans for a new bible from the “archaeological archives” [When Humanity Comes of Age, p 39]. The stage is set for the Antichrist to pull back the veil and launch his final version of the story.*”

Finally concerning Jacob Prasch's dismissive comment **there is no need to look for "conspiracies"** he has a distinct need to take careful note of Solomon's exhortation.

"The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge" Proverbs 18:15.

Another kind of "corruption" of the NT text was purposeful. (Yes, there are purposeful corruptions in NT manuscripts.) Almost always these changes are toward what would be called "orthodoxy," not away from it. Most often these corruptions come from scribes who were attempting to "help out" the biblical text. Over and over again, for example, one will find scribes trying to harmonize the parallel accounts of events in the Gospels. There was a desire to make Matthew, Mark, and Luke say the same thing in the same words.

Jacob Prasch has lied again. See the following extract from remarks earlier.

Jacob Prasch's allusion to **determining which reading is most difficult** shows that he is in lockstep with the unregenerate J. J. Griesbach. Note again the remarks above on Dr Hills' synopsis of Griesbach's heretical approach to ***"the scripture of truth"*** Daniel 10:21 that Jacob Prasch supports, reproduced as follows.

Dr Hills

[[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 3, *The King James Version Defended*] 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."

That is, the **different kinds of text types in the underlying Greek manuscripts** that Jacob Prasch insists upon were concocted by an individual who did not even believe that ***"All scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16 ever existed. The Lord's admonition through David to Bible-rejecters like Jacob Prasch is as follows.

"Thou givest thy mouth to evil, and thy tongue frameth deceit" Psalm 50:19.

Jacob Prasch's mindset with respect to ***"the scripture of truth"*** Daniel 10:21 is the same as that of Dr Benjamin Warfield of Princeton Theological Seminary [en.wikipedia.org/wiki/B. B. Warfield](http://en.wikipedia.org/wiki/B._B._Warfield) of whose mindset Dr Hills states

[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 4:

...in the realm of New Testament textual criticism [Dr Warfield] agreed with Westcott and Hort in ignoring God's providence and even went so far as to assert that the same methods were to be applied to the text of the New Testament that would be applied to the text of a morning newspaper...he suggested that God had worked providentially through Tischendorf, Tregelles, and Westcott and Hort to preserve the New Testament text. But this suggestion leads to conclusions which are extremely bizarre and inconsistent. It would have us believe that during the manuscript period ortho-

dox Christians corrupted the New Testament text, that the text used by the Protestant Reformers was the worst of all, and that the True Text was not restored until the 19th century, when Tregelles brought it forth out of the Pope's library, when Tischendorf rescued it from a waste basket on Mt. Sinai, and when Westcott and Hort were providentially guided to construct a theory of it which ignores God's special providence and treats the text of the New Testament like the text of any other ancient book. But if the True New Testament Text was lost for 1500 years, how can we be sure that it has ever been found again?

Jacob Prasch certainly hasn't found it, to judge by his anti-AV1611 article and mindset.

A quick glance at a parallel Greek text of the Gospels :”(Kurt Aland has provided such a tremendously helpful tool, Synopsis Quattuor Evangeliorum Stuttgart: Deutsche Bibelgesellschaft, 1985.): provides multiple examples on almost every page. One such example will suffice. In [Luke 9:23](#) Luke recorded the Lord saying that the disciple must take up his cross daily and follow Him. Since Matthew and Mark did not include the term “daily,” a large portion of later manuscripts “harmonized” the passage by deleting the phrase from Luke.

Jacob Prasch has supported the word “daily” in Luke 9:23 because the Minority Greek Text editions e.g. Nestle's Greek-English Interlinear 21st Edition contain the word as do the NASVs, NIVs. His comments about supposed harmonisation of Luke 9:23 with Matthew 16:24, Mark 8:34, not surprisingly, betray an ungodly conciliatory attitude to the “**many, which corrupt the word of God**” 2 Corinthians 2:17 to whom God says “**Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour**” Jeremiah 23:30.

For information, J. A. Moorman in *When The KJV Departs From The “Majority” Text* p 46 shows that the word “daily” in Luke 9:23 is found in Greek sources in P75, Aleph, A, B and 10 more uncial manuscripts, families 1, 13 i.e. 18 cursive manuscripts and a further 60 cursives, approximately, 4 Old Latin copies, the Peshitta Syriac and other ancient versions and in the writings of Chrysostom. The pre-1611 Bibles of Tyndale, Great, Geneva, Bishops' and the Received Texts of Stephanus, Beza, Elzevir contain the word.

Should someone ask, “But how do you know someone didn't add it to Luke?” we must first point out that the reading is found in the most ancient manuscripts of Luke. Furthermore, why would a scribe try to make Luke different than Matthew or Mark? The tendency we find in the texts is to make things the same, not different. Those who have spent time in the text of the NT know the truth of this rule of thumb: “The original reading is most likely the one that best explains how the others arose.” If one can easily determine how a particular reading could give rise to the others, that reading gets the weight of the internal evidence on its side. One can then factor in the manuscript evidence so that a final decision can be made. :”(I hasten to remind the reader that Erasmus and the KJV translators used similar reasoning. Hence, the KJV's readings were arrived at in the same way. For example, in citing a textual variant at [Matthew 20:22](#), Erasmus correctly noted that the phrase in question was most probably borrowed from [Mark 10:38](#), even though retaining it in his text. Modern textual critics agree, and have placed the reading in footnotes.):”

Jacob Prasch's comment **The tendency we find in the texts is to make things the same, not different** is yet another of his *conclusions which are extremely bizarre and inconsistent as Dr Hills states above*. Again, Jacob Prasch has provided no substance whatsoever in support of his comment.

Concerning Jacob Prasch's comment **Those who have spent time in the text of the NT know the truth of this rule of thumb: "The original reading is most likely the one that best explains how the others arose"** see these extracts from:

Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White, Jesuits and the Greek Mafia, Continued. Note that the **Table 6** extract includes both Matthew 20:22 ***"and to be baptized with the baptism that I am baptized with"*** and numerous other readings that Jacob Prasch and **Modern textual critics** have taken a dislike to. The examples that **Table 6** lists show nothing of any supposed **rule of thumb** but instead repeated instances of where Bible rejecters like Jacob Prasch savaged ***"the scripture of truth"*** Daniel 10:21. **Table 7** illustrates how arbitrary that procedure really was, like David's arbitrary *Calvinistic* 'election' of some to life and others to death. It is the same with **Modern textual critics** and their contempt for ***"the book of the LORD"*** Isaiah 34:16.

"And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive" 2 Samuel 8:2.

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, forever	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, 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 third 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
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).

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.

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 Riplinger 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”.”

With his ‘harmonisation’ supplanting inspiration, 2 Timothy 3:16, ‘eclecticism’ supplanting preservation, Psalm 12:6-7 and ‘rules of thumb’ supplanting “**words...which the Holy Ghost teacheth, comparing spiritual things with spiritual**” 1 Corinthians 2:13 and all round “**doctrines of devils**” 1 Timothy 4:1, Jacob Prasch has revealed himself to be among those of whom Paul warned the Ephesian Church. “**That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive**” Ephesians 4:14.

Concerning Jacob Prasch's comments If one can easily determine how a particular reading could give rise to the others, that reading gets the weight of the internal evidence on its side. One can then factor in the manuscript evidence so that a final decision can be made. :”(I hasten to remind the reader that Erasmus and the KJV translators used similar reasoning. Hence, the KJV's readings were arrived at in the same way. For example, in citing a textual variant at [Matthew 20:22](#), Erasmus correctly noted that the phrase in question was most probably borrowed from [Mark 10:38](#), even though retaining it in his text. Modern textual critics agree, and have placed the reading in footnotes.)”:

Jacob Prasch has lied about how the King James translators did their work. *The Translators to the Reader* states www.jesus-is-lord.com/pref1611.htm under-linings in source:

And to the same effect say we, that we are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation in his time) or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance...Therefore blessed be they, and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? ...Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavor to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us...For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions...the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place...

Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark...

And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. Augustine did; "O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them." [S. Aug. lib. II. Confess. cap. 2.] In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empty themselves into the gold. Saint Augustine calleth them precedent, or original tongues; [S. August. 3. de doctr. c. 3. etc.] Saint Jerome, fountains. [S. Jerome. ad Suniam et Fretel.] The same Saint Jerome affirmeth, [S. Jerome. ad Lucinium, Dist. 9 ut veterum.] and Gratian hath not spared to put it into his Decree, That "as the credit of the old Books" (he meaneth of the Old Testament) "is to be tried by the Hebrew Volumes, so of the New by the Greek tongue," he meaneth by the original Greek. If truth be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures we say in those tongues, we set before us to translate, being the tongues wherein God was pleased to speak to his Church by the Prophets and Apostles...Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no nor the Spanish, French, Italian, or Dutch; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing

no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass that you see.

See again this extract from www.timefortruth.co.uk/why-av-only/ *The purification of the Lord's word – Psalm 12:6-7* with respect to inspiration of *translators* but also with respect to how the King James translators did their work in answer to Jacob Prasch's misleading comment above.

In a sense God did inspire the King's men to achieve their mark after the manner of 2 Peter 1:21, even if not by dictation as in Jeremiah 1:9, 5:14, 36:18, as John Selden notes in *Table Talk*. ““*The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues [Greek, Hebrew, Latin], or French, Italian, Spanish &c [and other languages]. If they found any fault, they spoke; if not, he read on.*”” See *In Awe of Thy Word* p 539.

It is clear from the above extracts that Jacob Prasch has lied about how the King James translators worked. They did *not* seek to *cut out* parts of a verse e.g. Matthew 20:22 because those parts matched *another* verse e.g. Mark 10:38 on the bald assumption that some naive copyist must therefore have *added* to ‘the original’ and then rummage through the parchments to support their preconceptions according **the weight of the internal evidence** so-called.

The extracts above show that the King James translators:

- Built upon the pre-1611 Bibles that they believed to be *sound for substance*
- Sought to make *out of many good ones, one principal good one, not justly to be excepted against*
- Did not hesitate *to consult the Translators or Commentators* in a variety of languages in order to perfect their work
- Perceived their work *as mainly rubbing and polishing the sound for substance* pre-1611 Bibles
- Progressed their work by means of *reading from extant Bibles, not by subjectively speculating on what ‘the original,’ so-called, ‘might’ have said.*

The difference between the respective mindsets of the King James translators and that of Jacob Prasch is stark. Solomon has described it.

“He that speaketh truth sheweth forth righteousness: but a false witness deceit” Proverbs 12:17.

Jacob Prasch has most likely borrowed his notions of ‘harmonisation’ between Matthew 20:22 and Mark 10:38 from James White in the *King James Only Controversy* p 59. See this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 130-131.

White then attempts to use Erasmus's notes on Matthew 20:22 in order to bolster up his speculations on “*harmonization*” in the AV1611 and therefore cast further doubt on its text.

*“Erasmus recognised correctly, the appearance of “harmonization” between parallel passages in the Gospels...One clear example of this is found in Matthew 20:22 where the KJV has, “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptised with?” The NASB [of which revision committee White is a paid consultant – see **Chapter 3**] has simply, “Are you able to drink of the cup that I am about to drink?” While Erasmus kept the phrase “and to be baptized with the baptism that I am baptised with” in his text, he noted that it appeared to have been “transferred” from the parallel passage in Mark 10:38.”*

White neglects to mention that the DR, JR, JB, NWT agree with the NASV, NIV in omitting the phrase **“and to be baptized with the baptism that I am baptised with”** from Matthew 20:22. See *Appendix, Table A1*. He also neglects to mention that the NASV, NIV, DR, JR, JB, NWT likewise unite in omitting the phrase www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 45] **“and be baptized with the baptism that I am baptised with”** from Matthew 20:23. Both omissions

in the modern versions stem from the corrupt Greek editions [*The Interlinear Greek-English New Testament, Stephens's 1550 Edition*, edited by George Ricker Berry] of Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth, copied by Nestle. Were both phrases “transferred” from Mark 10:38, 39 or simply recorded by Matthew and Mark?

Dr Moorman shows [*Early Manuscripts and The Authorized Version* p 70] that the phrases found in the AV1611 have support from 22 of the uncial manuscripts and the majority of the cursives, together with the 2nd century Peshitta Syriac and portions of the Old Latin. Why would the majority of scribes, working over a wide geographical area from earliest times, opt for ‘transfer’ of the phrases instead of simply copying? How does White know that those copying Matthew first consulted Mark before undertaking their work? White doesn’t attempt to address these questions but they are relevant. [Neither does Jacob Prasch, who is just as big a charlatan as James White.]

Aleph, B and 5 other uncials omit the phrases, which are absent from most of the Old Latin – Moorman cites 14 manuscripts – and Jerome’s *Vulgate*.

Dr Ruckman [*The Christian’s Handbook of Biblical Scholarship* by Dr Peter S. Ruckman 1st Edition pp 98-99, 2nd Edition entitled *Biblical Scholarship* p 134] has this observation. Emphases are his.

“There are two types of Old Latin readings: European and African. The old European (Note: “Italy” – Itala) was the type Jerome (from ITALY) used to bring the Old Latin into line with the Pope (who was in ITALY). Any “Old Itala” would have been the right “Old Latin” BEFORE JEROME MESSED WITH IT, and consequently, any Old Latin would have been the right text in Africa before ORIGEN messed with it. Thus Jerome, Origen, and Augustine stand perpetually bound together as an eternal memorial to the depravity of Bible rejecting “Fundamentalists,” who enthrone their egos as the Holy Spirit.”

Like James White [and Jacob Prasch]. Dr Mrs Riplinger states [*In Awe of Thy Word* by G.A. Riplinger p 963].

“Jerome corrupted [the] pure Old Itala Bible in the fourth century. He admitted in his Preface. “You [Pope Damasus] urge me to revise the Old Latin and, as it were, to sit in judgment on the copies of Scriptures which are now scattered throughout the world...Is there not a man, learned or unlearned, who will not, when he takes the volume in hand...call me a forger and a profane person for having had the audacity to add anything to the ancient books, or to make changes...” In Jerome’s Prologue to the Catholic Epistles, “Preserved in the Codex Fuldensis” ...he admits that Christians “have pronounced to have me branded a falsifier and a corrupter of the Sacred Scriptures” ...Even Metzger admits, “Jerome’s apprehension that he would be castigated for tampering with the Holy Writ was not unfounded. His revision of the Latin Bible provoked both criticism and anger, sometimes with extraordinary vehemence.””

That is why, on this occasion with respect to Matthew 20:22, 23, the Old Latin largely departs from the 1611 Holy Bible. Such departures cannot be perceived as indicative of the text of [*the*] pure Old Itala Bible.

Dr Ruckman in his commentary *The Book of Matthew* p 398 traces the omission of **“and to be baptized with the baptism that I am baptized with...and be baptized with the baptism that I am baptized with”** from Matthew 20:22-23 to the sheer guesswork of Wellhausen, 1800, C. H. Weisse, 1838 and Streeter, 1924 about the supposed the supposed harmonisation with Mark 10:38-39.

Those three Bible rejecters were no doubt of the same mindset as the editors of the Greek editions that exhibit the above omissions from Matthew 20:22, 23. Wellhausen and Weisse were contemporaneous with Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth and very likely influenced them to degrade Erasmus’ annotations of uncertainty into omissions of apostasy. Streeter very likely likewise further influenced Nestle. See again **Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White, Jesuits and the Greek Mafia, 10.3 “Omissions in the KJV,”** Dr Hills [*The King James Version Defended* 3rd Edition, standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 3] p 65 and

Fuller [*True or False?* 2nd Edition] pp 66-67 for the Bible-rejecting mindset of Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth.

Note that Dr Ruckman has explicitly identified the culprits who implemented the so-called ‘harmonisation’ theory to account for the omission of **“and to be baptized with the baptism that I am baptized with...and be baptized with the baptism that I am baptized with”** from Matthew 20:22-23 to account for the omission in the main sources for the minority Greek texts and the new versions NASVs, NIVs etc. These sources, as Dr Moorman lists them, are Aleph, B, D, L. See the following extract from remarks above in response to Jacob Prasch’s unsubstantiated comment on these old uncials as **the most important manuscripts underlying these translations**. Dean Burgon’s detailed evaluation of those manuscripts stands in sharp contrast to Jacob Prasch’s dogma.

Mark 2:1-12 is another example:

“In the course of those 12 verses...there will be found to be 60 variations of reading...Now, in the present instance, the ‘five old uncials’ CANNOT BE the depositories of a tradition, - whether Western or Eastern, - because they render inconsistent testimony IN EVERY VERSE. It must further be admitted, (for this is really not a question of opinion, but a plain matter of fact,) that it is unreasonable to place confidence in such documents. What would be the thought in a Court of Law of five witnesses, called up 47 times for examination, who should be observed to bear contradictory testimony EVERY TIME?”...

Dean Burgon charges Codex L, an 8th or 9th century manuscript *“with an exceedingly vicious text”* www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 49.

Based on those degenerate sources, Erasmus’ uncertainty and the uneducated guesswork of unregenerate 19th and early 20th century Bible critics, Jacob Prasch can only speculate without a shred of evidence that **the phrase in question was most probably borrowed from Mark 10:38**. Jacob Prasch’s guesswork is no different from that of Wellhausen, Weisse and Streeter who imposed the so-called ‘harmonisation’ theory on Matthew 20:22, 23 and his research is non-existent compared to that of Dr Ruckman.

Noting that Jacob Prasch has used numerous examples from James White’s book *The King James Only Controversy* and has described White as **Scholar in Residence at the College of Christian Studies, Grand Canyon University** see this extract from *KJO Review Full Text* pp 70, 319, 322-334 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php where Dr Ruckman and Gail Riplinger have addressed James White’s so-called ‘scholarship’ by which James White purports to have identified several supposedly ‘harmonised’ verses of scripture. James White is wrong in every case, as he is with respect to Matthew 20:22, as is Jacob Prasch. James White’s so-called ‘scholarship’ is in reality charlatan-ship as is Jacob Prasch’s endorsement of it. See also citations below from Dean Burgon and other researchers. Dr Ruckman has given an overview of the implementation of the so-called ‘harmonisation’ theory by 19th century Bible rejecters. Examples follow.

Dr Ruckman states [*The Scholarship Only Controversy* p 98], *“This...is what Hort called “harmonising tendencies” in a “conflated text”...The warped logic behind this Disneyland scholarship is that it is not possible that any New Testament writer could record the identical words that another New Testament writer wrote. Everybody had to have borrowed from somebody else if they said the same thing. The background for this humanistic explanation goes back to the “Two-Document Theory” and the “Redactor” theories of unsaved German Rationalists (Lessing, Eichorn, Semler, Paulus, Ernesti, Graf, Wellhausen, Herder, Bauer, Strauss, et al.)*

“This is how Jimmy attempted to alter Colossians 1:2 and Ephesians 1:2, and it is how he got rid of the BLOOD REDEMPTION in Colossians 1:14. Following the Alexandrian tradition of his hogtied slaves to traditionalism (Hort, etc.), Jimmy believed in omitting as many words (or verses) in his Fairy Tale for Bible Believers. Dean Burgon said the man who pushed [this] idea (Hort) was judging manuscript evidence by his own “INDIVIDUAL IDIOSYNCRACY [The Revision Revised by

Dean John William Burgon p 307]. *Hort's (and White's) approach to modern versions since 1881 (and "God's truth") was accompanied by a boundless exercise of the IMAGINATIVE FACULTY [The Revision Revised p 304]"*..."

White now presents another list of verses [The King James Only Controversy pp 157-159], where "phrases and words" in those verses could, supposedly, "make the "trip" from one Gospel to another and find a place even in a majority of the Greek texts."

He calls this transfer "parallel influence" and describes its occurrence as "so prevalent" in the Gospels as they read in the AV1611.

As usual, White supplies no historical evidence whatsoever of how this "parallel influence" was put into effect or by whom. Once again, he has resorted to sheer "oracular" conjecture. "Parallel influence...caused a scribe, undoubtedly zealous for orthodox doctrine, to insert the term...so as to protect a sacred truth...Modern translations, far from seeking to denigrate such divine truths, are simply seeking to give us what was written by the original authors."

So why would "a scribe, undoubtedly zealous for orthodox doctrine" – and in time situated much closer to "the original authors" than the modern translators - wilfully take it upon himself to add to "what was written by the original authors"?

Wouldn't the same scribe be keenly aware of the warnings in scripture?

"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.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book" Revelation 22:18.

Evidently not, according to James White, in spite of the obvious 'inconsistency.'

White's list includes:

Matthew 1:25, where "firstborn" was supposedly imported from Luke 2:7,

Matthew 8:29, where "Jesus" has supposedly been imported from Mark 1:24,

Matthew 20:16, where "many be called, but few chosen" is assumed to have come from Matthew 22:14,

Matthew 25:13 where "wherein the Son of man cometh" was brought over from Matthew 24:44,

Matthew 27:35, where John 19:24 is supposed to have provided the phrase "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,"

Mark 6:11, where White reckons that the sentence "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city" came over from Matthew 10:15, Mark 10:21, where the exhortation "take up the cross" is supposed to be an import from Mark 8:34.

And Colossians 1:14, where the words "through his blood" apparently migrated from Ephesians 1:7. See *Appendix, Table A1*.

Note again the erratic manner in which White supposes that Mark and Luke have been used to add to Matthew but Matthew has also been used to add to Mark...

White's excuse for these fabrications of "parallel influence" is as before, his emphases. "In each instance where the NIV lacks a phrase in its text that is found in the KJV, that same material is found elsewhere in the NIV New Testament...if the NIV (or any other modern translation) is attempting to "hide" something, why include the very same material in another place? Such a translation procedure makes no sense at all..."

“Matthew 1:25 is often cited by critics of modern translations as an attempt to destroy the virgin birth of Christ. Yet, if a modern translation wished to do this, why not remove the parallel occurrence of the term at Luke 2:7, where all the modern translations contain the disputed term?”...

Dr Ruckman [[The Scholarship Only Controversy pp 101-103](#)] states the following with respect to Matthew 1:25, his emphases...

*“The word **“firstborn”** has been erased from Matthew 1:25 in the NIV and the NASV. This gives the Vatican a break. It occurs in the first chapter of the first book in the New Testament so Rome will be able to convince the sucker that Mary’s other children (Ps. 69:8; John 2:17), who are named in Mark 6:3-4, were **cousins**. It is \aleph and B who omit “firstborn” to confirm the **perpetual virginity of Mary**.*

*“A Scholarship Only advocate...says “Well, since the word “firstborn” can be found in Luke 2:7 it is alright to remove it from Matthew 1:25...This is the method by which White got rid of **“Jesus,” “Christ,” “God”** and **“Lord”** more than twenty times in the New Testament. He swore that since the foulest, most depraved, licentious Greek manuscripts on earth had **“God”** (or **“Christ”** or **“Jesus”** or **“Lord”**) SOMEWHERE in them, they could make as many mutilations as they could get away with **without getting caught**...”*

*“The **“name above every name”** (Matt. 1:21) appears in the context of Matthew 1:25...The word **“Jesus”** is **not** found in the **context** of Luke 2:7. It does not appear until verse 21, and **then** it is not connected with THE KING OF THE JEWS, which is the **theme** of Matthew (Matt. 1:6, 21, 2:1-3, 5-6, 8). Someone wanted to make Mary a perpetual virgin in the **first chapter** of the New Testament, not the **forty-sixth chapter** (Luke 2). Note that Luke doesn’t mention **“KNEW HER NOT TILL...”** (Matt. 1:25). Jimmy lied to you. There was a real good reason for removing it from Matthew 1:25 and it is not found in Luke 2:7. In Matthew 1:25 is a statement indicating Joseph gave her **MORE CHILDREN**. It is not in Luke 2:7.*

“Jimmy [[The King James Only Controversy pp 157-159](#)] cries out: “Matthew 1:25 is often cited by critics of modern translations as an attempt to deny the virgin birth of Christ.”

*“**It has never been cited for that purpose once**. The verse is cited to show how someone tried to make Mary a **perpetual virgin**. What would Matthew 1:25 have to do with **the Virgin Birth?**...”*

*“[White] intones: “Why not remove the parallel occurrence of the term at Luke 2:7 where all the modern translations contain the disputed term?” **They did**. The scribe of manuscript “W” removed it. White...**didn’t check his manuscripts**...”*

Dr Ruckman [[The Scholarship Only Controversy pp 127ff](#)] has these comments about White’s “parallel influence”...with respect to Matthew 8:29, his emphases.

*“Matthew 8:29 comes from Mark 1:24. Lied again...The clumsy, careless Alexandrian scribe...omitted **“Jesus”** on the grounds of eye trouble and sloppy, shallow scholarship...White’s comments [[The King James Only Controversy pp 253-254](#)] are simply Swampfire: “The phrase [“Jesus”] is most probably inserted from Luke 4:34 or Mark 1:34...Familiarity...led an early scribe of Matthew to insert the name of Jesus, though he did not go so far as to add “Nazarene,” a much less familiar term.” That is the dead Hort “in the flesh.” **ABSOLUTE, PURE, HYPOTHETICAL CONJECTURE BASED ON THE IMAGINATION**...but now you must pretend that while **ADDING** to the text (“Jesus”), the same anonymous scribe also subtracted from the text (“Nazareth”: Mark and Luke) i.e., **he didn’t borrow or subtract from either passage**...”*

*“Now I hate to get this technical for the average reader but if he is going to be “informed” about the NASV and NIV, he needs this information, which White deliberately withheld time, after time, after time. Note first of all, that White did **NOT** give you the real readings of Vaticanus and Sinaiticus, although he **quoted** both of them. \aleph and B were written in **Uncials**: block capital letters. White was afraid to print his own uncial manuscripts for they would have shown **HOW** the Alexandrian scribe (always obsessed with **OMISSIONS**) got screwed up...”*

“The foulest manuscripts in existence [Codices Sinaiticus Aleph and Vaticanus B] read KAI-COIIYYIETOYΘY..

“The word for “Jesus” in Uncials is: IHCOY. This means that if you printed out the AV Textus Receptus in Uncials...You would see [with word separation]: KAI COI IHCOY YIE TOY ΘY [the phrase “with thee, Jesus, thou Son of God”].

“All a clumsy, sloppy, careless Scholarship Only advocate would have to do...would be to skip the H, C, O, in the name of Jesus Christ, thus joining an Iota [I] at the beginning of Christ’s name [IHCOY] with the Upsilon [Y] on the end of the name [IHCOY] and he would have...: KAI-COIIYYIETOYΘY.

“The foulest Alexandrian corruptions in existence read: KAICOIIYYIETOYΘY.”

This reading would appear to leave a redundant I...Y, iota...upsilon. Dr Ruckman continues.

“Nestle, Aland, and Metzger didn’t dare print ANY text they used...Having already assimilated the first iota [of IHCOY for Jesus or Ιησου as the word appears in the cursive or lower case script of the Greek editions] into “οσι,” they simply skipped H, C, O. Eta, Sigma, and Omicron [and apparently assimilated Upsilon, Y, with YIE].”

The apparent anomaly in Aleph and B shows distinctly when word separation is introduced. Note the emboldened letters.

*KAI COI **I** Y **Y**IE TOY ΘY.*

If that is how Aleph and B read, then clearly, as Dr Ruckman has shown, the emboldened letters have to be assimilated with the fortuitously identical last and first letters of the words immediately adjacent to them, otherwise no coherent reading is possible – *unless the emboldened letters refer to a word i.e. IHCOY, Jesus, that has been omitted, inadvertently or otherwise.*

With the modern Greek editors, modern version editors and James White, it was definitely – and sinfully – otherwise. They then adopted the ‘assimilation’ strategy...

Dr Ruckman [[The Scholarship Only Controversy pp 136-138](#)] makes these comments, his emphases.

“Whitewash job: Matthew 25:13, was borrowed from Matthew 24:44 “wherein the Son of man cometh” ...

“The Alexandrian dementia of “Scholarship Onlyism” ...believes that no man (this time it is the Lord Jesus Christ) can say exactly the same thing TWICE in a discourse that runs fifteen minutes. (See Mark 9:44, 46 for example)...

*“Matthew 25:13 and 24:44 are on the **same page** in the Vatican manuscript. I have a photostatic copy of Vaticanus [and Sinaiticus] right here on my desk.) Both of the verses are the last verse in the second and fourth columns of the uncial. Since the nuts in Alexandria (200-400) set the precedence for the nuts in Europe and America, (1800-1900) they certainly would have seen both readings **immediately**, and would have erased the second one on the same grounds that Nestle-Hort-White-Metzger-NIV-NASV etc., erased it: A **conjectural hypothesis based on a Fairy Tale.**”*

Dr Ruckman comments [[The Scholarship Only Controversy pp 131-132](#)] as follows on Matthew 27:35, his emphases.

“Whitewash job. Matthew 27:35 came from John 19:24.

*“Careful, stupid. The incident of the piercing of the Redeemer’s side, mentioned in that same chapter (John 19:34), was transferred, in, to the **same chapter** mentioned in MATTHEW (Matthew 27:49)...the NASV committee made a marginal note of this ghastly **textual** lie, and said “**some** early manuscripts add “and another took a spear and pierced His side and there came out blood and water”! “Some” – **they are not listed.** Why weren’t they listed?*

“Do you realize what you read? \aleph and B had the Roman soldier open Christ’s side with a spear BEFORE HE DIED.”

\aleph and B are each “a great codex” according to James White [[The King James Only Controversy p 251](#)]. Nestle’s 21st Edition also contains the NASV’s footnote i.e. marginal note, with reference to “other ancient authorities” but without identifying them.

Dr Ruckman continues.

*“So the NASV didn’t dare print (not even in a **marginal** note), the truth of the matter. White doesn’t even dare mention the note. That is the “quality” of the scholarship behind “The King James Only Controversy.””*

Dr Ruckman cites Dean Burgon [www.ccel.org/ccel/burgon/mark.html p 80] as follows, whom White [[The King James Only Controversy p 91](#)] considers to be a scholar “of the first rank.”

““There does not exist in the whole compass of the New Testament a more monstrous instance of this than is furnished by the transfer of the incident of the piercing of our Redeemer’s side from S. [John xix. 24](#) to S. [Matth. xxvii.](#), in Cod. B and Cod. \aleph , where it is introduced at the end of ver. 49 in defiance of reason as well as of authority.””

Dr Ruckman continues, his emphases.

*“Right in this **very place** (where this monstrous “harmonization” took place) in B and \aleph , you are being told that Matthew 27:35 was borrowed from John 19:24! What is [White’s] evidence? ... Why the evidence for White’s “borrowing” was the manuscript that said Jesus’ side was pierced **while He was alive!** (B and \aleph)...”*

*“Nestle...refuses to tell you **where he got HIS text from in Matthew 27:35**. No “text” appears at the end of his baloney sausage...”*

And he has this shrewd observation about White’s whole approach to the Holy Bible.

*“Have you noticed, by now, that White’s whole book is a negative approach to the truth? It is based on **omissions**. It is not based on Scriptural texts “or variants,” at all. “Variants” are **words**, not **blank spaces**...”*

Dr Ruckman cites Dean Burgon [www.ccel.org/ccel/burgon/corruption.toc.html p 130] as follows, Dr Ruckman’s emphases.

““Learned critics...are blinded by invincible prejudice in favour of two unsafe guides, [B and \aleph] and on behalf of OMISSION.

““We have already seen enough of the character of those guides, and are now anxious to learn what there can be in OMISSIONS which render them so acceptable to minds of the present day [like White’s]. And we can imagine nothing except the halo which has gathered round the detection of spurious passages in modern times, and has extended to a SUPPOSED DETECTION of passages which in fact are NOT spurious””...

With respect to his next target, Mark 6:11, White forgets that the disputed sentence, “**Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city**” does not match Matthew 10:15 from whence he says – again without proof - it came.

Matthew 10:15 reads, “**Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.**”

If the sentence from Matthew 10:15 was copied into Mark 6:11, instead of the Lord’s statement quite reasonably being rendered independently (but slightly differently) each by Matthew and Mark, why are the underlined words missing from Mark’s account?

Dr Ruckman [[The Scholarship Only Controversy pp 127ff](#)] alludes to the Greek wording of the two verses, his emphases.

“Mark 6:11 comes from Matthew 10:15. Not if you can read first year Greek...The reading in Matthew 10:15 reads as follows:

“(Uncial – ΓΗCΟΔΟΜΩΝ ΚΑΙ ΓΟΜΟΡΡΩΝ)...

“The reading in Mark 6:11 is written thusly: (Uncial - ECTAI COΔOMOIC H ΓΟΜΟΡΡΟΙC)...

“No copyist copied anything...[White] didn’t dare print EITHER Greek text because it would have proved that his borrowed hallucinations about “harmonization” were FALSE.”

As indeed they are.

Again [[The Interlinear Greek-English New Testament, Stephens’s 1550 Edition](#), edited by George Ricker Berry], it is Griesbach, Lachmann – regarding the passage as doubtful, Tischendorf, Tregelles and Alford who remove the reading from Mark 6:11, preparing the way for Westcott and Hort and Nestle.

The reading as it stands in the AV1611 has overwhelming support [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 46, *Early Manuscripts and The Authorized Version* p 76], including the Old Latin and Peshitta Syriac, which pre-date Aleph and B, the main witnesses against it. Irenaeus cites the reading in the 2nd century and it has support from the pre-350 AD Gothic Bible. See *Appendix, Table A16*. Wycliffe omits the reading but Tyndale, Geneva and Bishops’ all contain it [www.biblesofthepast.com/homefolio.htm].

Dean Burgon writes this [[The Revision Revised](#) p 409] in his response to Bishop Ellicott, chairman of the RV Committee [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 33], his emphases.

*“Were you not afraid, for instance, to leave out (from S. Mark vi. 11) those solemn words of our SAVIOUR - “Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city”? Surely you will not pretend to tell me that those fifteen precious words, witnessed to as they are by **all the known copies but nine**, - by the Old Latin, the Peschito and the Philoxenian Syriac, the Coptic, the Gothic, and the Ethiopic Versions, - besides Irenaeus and Victor of Antioch: - you will not venture to say (will you?) that words so attested are so evidently a “plain and clear error,” as not to deserve even a marginal note to attest to posterity ‘that such things were’! I say nothing of the witness of the Liturgical usage of the Eastern Church, - which appointed these verses to be read on S. Mark’s Day: nor of Theophylact, nor of Euthymius. I appeal to **the consentient testimony of Catholic antiquity**. Find me older witnesses, if you can, than the ‘Elders’ with whom Irenaeus held converse, - men who must have been contemporaries of S. John the Divine: or again, than the Old Latin, the Peschito, and the Coptic Versions. Then for the MSS., - Have you studied S. Mark’s Text to so little purpose as not to have discovered that the six uncials on which you rely [now numbering eight, headed up, as usual, by White’s “great treasures,” Ɀ, B, C, D, L, W, Δ, Θ] on which you rely are the depositories of an abominably corrupt Recension of the second Gospel?”*

No reply from Bishop Ellicott was ever forthcoming. It is doubtful that White could have supplied one either. Burgon would most likely have described White’s book as “abominably corrupt” as well [[likewise Jacob Prasch’s anti-Biblical article](#)].

And the good Dean would have been right.

White uses Mark 10:21 to attack his preferred target yet again, Dr Mrs Riplinger.

“Gail Riplinger alleges that while the KJV calls believers to “take up the cross,” the new versions “OMIT” this call. Though she does not give a specific citation to back up her claim, she is referring to Mark 10:21.”

White is lying. He also lies [[The King James Only Controversy](#) p 189] in his note, “Riplinger has confirmed in her second book, *Which Bible is God’s Word* that I was correct in assuming she was referring to Mark 10:21.”

Dr Mrs Riplinger [*New Age Bible Versions* pp 22, 159] expands on her summary page with reference to the omission of **“take up the cross”** in Mark 10:21 by the modern versions.

*“The ‘New’ Christianity has put down their cross to follow Pied Piper preachers who present Christ carrying a credit card instead of a cross: ... “Prophesy not unto us right things, speak unto us smooth things, prophesy deceits” Isaiah 30:10...Christians are rejecting the cross now, because they want the crown ‘now’ not ‘later’. They shop the bible for bargains and deals, dodging...2 Timothy 2:12, **“If we suffer, we shall also reign with him: if we deny him, he also will deny us”**...”*

Confirmation of the reference was not delayed until the publication of Gail Riplinger’s second book [*Which Bible is God’s Word?* p 18], in which she states, *“In Mark 10:21, the King James Version says, “take up the cross, and follow me”; the new versions just say, “come follow me.” We do not like to take up our cross daily. “My people” (not the heathen) love pied piper preachers who say, “Follow me, I won’t remind you of the cross.””*

The reference was in *New Age Versions*. Dr Mrs Riplinger comments further on the reading in her response [www.avpublications.com/avnew/content/Critiqued/james1.html] to White’s initial attack on *New Age Versions*, her emphases.

*“Page 158 of New Age Bible Versions pointed out the fact that the phrase “take up the cross” has been **completely** omitted in the NIV and NASB. Yet James White tries to put readers in doubt, as the whites of his eyes bulge out and he shouts,*

*““Mrs. Riplinger **does** want people to think that this phrase is deleted from the Bible on the basis of Mark 10:21, and she **still** does not deal **honestly** with the presence of **the phrase** in three other places in the modern version.” [emphasis mine]*

*“There is a \$10,000 prize, if he can back up his lies. Readers of White won’t applaud...He has put his credibility in question by confusing his own inability to read, with the honesty of the author he reads. The three places to which he points are references to **“his cross,”** not **“the cross”** (Matt. 16:24, Luke 9:23, and Mark 8:34). These three parallel passages **do not** relate **at all** to those in Mark 10:21, Matt. 19:21, and Luke 18:22. The cross to which Jesus was referring in the former verses (“his cross”) is that **daily** crucifixion of the fleshly and self-serving desires of the Christian. The phrase immediately preceding it says, “let him deny **himself** (and take up his cross).” The word **“his,”** and its corresponding emphasis, also occurs in the verses which immediately follow it. Mark 15:21 was a foreshadowing of this daily crucifixion of the flesh as Simon was compelled to bear **“his cross.”** The following **other** verses expound this theme.*

““I die daily” I Cor. 15:3

*““[T]ake up **his** cross daily” Luke 9:23*

““And they that are Christ’s have crucified the flesh...” Gal. 5:24

““I am crucified with Christ” Gal. 2:20

*“On the other hand, **“the cross,”** omitted in new versions in Mark 10:21, refers to **“the cross of Jesus”** (John 19:25), **“the cross of Christ”** (I Cor. 1:17), and **“the cross of our Lord Jesus Christ”** (Gal. 6:14). **“The preaching of the cross is the power of God unto salvation”** (I Cor. 1:18). Taking up **“his cross”** daily will not **save** a person. **“The cross of Christ”** will. It is only **after** we have taken our sins to **the cross**, that our redeemer can help each of us bear **his** own cross.*

*“When someone like James White spends only a few **days** or even **months** writing a critique of a book which entailed six **years** of research, this reckless, broad brush approach results - painting its con artist into a corner...The vast majority of Greek MS **have** “take up the cross.” These include the uncials A (E) F (G) H, K, M, N, S, U, V, W, X, Y, Gamma, Pi, Sigma, Phi, Omega, fam 13 and the majority of all cursives. It is in the Old Latin: (a) q, Syr: (pesh) sim harc, Cop: (sa-mss) bo-mss, Goth (Arm) (Eth). It is also extant in 047, 05, 0211, 0257. The few corrupt manuscripts which omit it are Aleph, B, C, D, Theta, Psi, 0274, [almost no cursives], c, f, fz, g1 [of the Old Latin], and Vulg.*

“Every word of God is important. The serpent added ONE word and changed the entire course of history. God said, thou “shalt surely die.” The serpent added ONE word and said, “Ye shall NOT surely die.” When Jesus FIRST met him in Luke 4:4, he brought this to his attention saying, “It is written, That man shall not live by bread alone, but by EVERY word of God.” (New versions omit this last part.) Liberals have always said the Bible CONTAINS God’s MESSAGE. The Bible however says that it is the very words of God. New versions and their advocates, like White, miss the importance of each individual word. They are rapidly moving into the liberal camp where the serpent adds a word here and there, or like Eve, drops a word (“freely”). Paul preached a sermon on the importance of one letter(s) (Gal. 3:16). Those who are not concerned that there are 64,000 words missing in the NIV would invariably overlook the distinction between words like “T-H-E” and “H-I-S.” Since their NIV omits “but by EVERY word of God” (Luke 4:4), it’s no wonder. White is wrong. The new versions do omit “take up the cross”! Verses that say “his cross” are no substitute. His accusation that I am not “honestly” dealing with the topic is legally actionable.”

That is, White lied. But he continues.

“The NIV and other modern translations do not include this phrase because the Greek texts they utilized in their work do not contain the words “take up the cross”...It is the judgement of the scholars who compiled [the Nestle-Aland] text that the phrase was not part of the original Gospel of Mark...

“It is important that the phrase “take up the cross” appears four times in the King James Version of the Bible: Matthew 16:24; Luke 9:23; Mark 8:34; and the disputed passage at Mark 10:21....”

In a lame effort to counter Dr Mrs Riplinger’s response, see above, White [[The King James Only Controversy p 189](#)] takes refuge in ‘textual variants’ again, his emphases.

“The other three passages have “take up his cross” rather than “take up the cross,” but even here the textual variant found at Mark 10:21 shows some manuscripts that have “take up your cross” as well.”

Which manuscripts and how many, compared to the total that support the AV1611 reading? White studiously avoids these questions. He continues.

“The first three all recount the same incident in the teaching ministry of the Lord Jesus. If there is indeed some “conspiracy” on the part of the modern translators to get rid of the call to take up the cross, surely they will delete this phrase in these passages as well...yet the modern translations have all three occurrences in their translations...

“It is difficult to see how a charge of “conspiracy” can be made against the modern translations, unless one believes that theology is based on how often the Bible repeats a command. That is, if the Bible says “take up the cross” only three times, rather than four, this somehow makes the command less important...This kind of thinking is muddled. God’s truth is not decided by counting how many times He says the same thing. When God says, “Before me no god was formed, nor will there be one after me” (Isaiah 43:10, NIV), we do not ask that He repeat himself three or four more times before we will accept the great truth of monotheism...In the same way, Scripture records Jesus’ call to take up the cross in three places, and this is sufficient.”

His self-centred arrogance aside about what “is sufficient” with respect to what God says – see remarks under *Revision’s Romanizing Aftermath* - White has lied three times in the above citation. The AV1611 has the expression “take up the cross” once, in Mark 10:21. The modern versions that White favours, NASV, NIV, do not contain the phrase at all. It is White’s thinking that is “muddled.” Moreover, he would have done better to have cited his favourite, the NASV, in Isaiah 43:10, because, even along with the NWT, it is in agreement with the AV1611, which has “God” in this verse, not “god,” which reading, as also found in the JB, does allow for polytheism.

White tries to justify the omission from manuscript evidence as follows [[The King James Only Controversy p 161](#)].

“The oldest manuscripts of the New Testament [Aleph and B] do not contain the phrase.”

He adds that “*many others [and] entire translations in other languages lack the phrase*” and further attempts to justify its omission by reference to the parallel passages, Matthew 19:21 and Luke 18:22, neither of which “*records the phrase “take up the cross”.*”

Thus White confidently concludes, his emphasis, that the omission of the phrase from “*Matthew and Luke...in all manuscripts further verifies the propriety of not including it in Mark 10:21*” and he further insists that bible believers “*who would charge the modern texts with “heresy” for not including the later insertion at Mark 10:21 are hard pressed to explain why they do not make the same charge against both Matthew and Luke! Nearly all the charts produced by KJV Only advocates suffer from this same kind of double standard.*”

Once again, it is White who is exercising a ‘double standard.’ He should question why the word “*daily*” was ‘inserted’ into Luke 9:23, when the parallel passages – as even White acknowledges them - Matthew 16:24, Mark 8:34 don’t contain the word but Luke omits the Lord’s rebuke to Peter, although it is found in Matthew 16:22, 23 and Mark 8:32, 33. White should really complain that the ‘inconsistencies’ between these three accounts demonstrate that somebody, somewhere has tampered with “*what was written by the original authors.*”

Dr Moorman [*Early Manuscripts and The Authorized Version* pp 27, 80] reveals that the 13+ manuscripts of Family 13, which has “*affinities with the Caesarean type of text...current in Caesarea in the 3rd or 4th centuries*” contain “*take up the cross*” in Mark 10:21. Although as Dr Mrs Riplinger indicates, the words are lacking from most of the Old Latin, 8 of the 10 extant copies, they are found with variation in the Peshitta Syriac. The question remains, therefore, how did the phrase “*take up the cross*” find its way into Mark 10:21 in a texts of approximately the same age as the manuscripts that White chooses to call, “*The oldest manuscripts of the New Testament [Aleph and B]*” or even earlier (the Peshitta)? White does not address this question.

But as Dr Moorman notes, “*There has always been an attempt to take the cross out of discipleship.*”

On this occasion, Tischendorf and Tregelles [*Interlinear Greek-English New Testament, (Stephens (Stephanus) 1550 Greek Text)*] influence Westcott and Hort and Nestle in removing the phrase, aided by Lachmann, who regards it as doubtful. Nevertheless, the reading, “*take up the cross*” in Mark 10:21 has support from the pre-350 AD Gothic Bible. Wycliffe omits the words but Tyndale, Geneva, Bishops’ all have them with minor variation [www.biblesofthepast.com/homefolio.htm], in agreement with the AV1611.

Burgon states [*The Revision Revised* pp 217, 510], his emphasis, and in part in his reply to Bishop Ellicott, “*What we complain of is that, misled by a depraved Text, our Revisers have often made nonsense of what before was perfectly clear: and have not only thrust many of our Lord’s precious utterances out of sight, (e.g. Matt. xvii. 21: Mark x. 21 and xi. 26: Luke ix. 55, 56); but have attributed to Him absurd sayings which He certainly never uttered, (e.g. Matt. xix. 17) [i.e. the “stale crumb of Greek philosophy.” See Dr Hills’s remarks at the end of Chapter 6 [The King James Version Defended Chapter 6, p 143*

standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf, Dr Hills states] *Thus when the Traditional Text stands trial in a test passage such as Matt. 19 17, it not only clears itself of the charge of being spurious but even secures the conviction of its Western and Alexandrian rivals. The reading found in these latter two texts, Why askest thou Me concerning the good, is seen to possess all the earmarks of a “Gnostic depravation.” The R.V., A.S.V., R.S.V., N.E.B. and other modern versions*, therefore, are to be censured for serving up to their readers this stale crumb of Greek philosophy in place of the bread of life. *These include the NASVs, NIVs, NKJV f.n.]]...*

“We entirely miss many a solemn utterance of the SPIRIT, - as we are assured that verses 44 and 46 of S. Mark ix. are omitted by ‘the best ancient authorities,’ (whereas on the contrary, the MSS, referred to are the worst). Let the thing complained of be illustrated by a few actual examples. Only five shall be subjoined. The words in the first column represent what you are pleased to designate as among “the most certain conclusions of modern Textual Criticism” (p. 78), - but what I assert to be

nothing else but mutilated exhibitions of the inspired Text. The second column contains the indubitable Truth of Scripture, - the words which have been read by our Fathers' Fathers for the last 500 years, and which we propose (GOD helping us,) to hand on unimpaired [not if James White has his way] to our Children, and to our Children's Children, for many a century to come:- [S. Mark x. 21]

“REVISED (1881),

AUTHORIZED (1611),

“*And come, follow me.*” “*And come, **take up the cross and** follow me.*””

Note again that White [*The King James Only Controversy* p 91] considers Dean Burgon to be a scholar “*of the first rank.*”

Note also that the manuscripts that White chooses to call, “*The oldest manuscripts of the New Testament [Aleph and B]*” in order to justify the excision of “**take up the cross and**” from Mark 10:21 are according to Dean Burgon to (*on the contrary, the MSS, referred to are **the worst***).

The extract continues.

White [*The King James Only Controversy* p 160] maintains that the phrase “**take up the cross**” in Mark 10:21 “*was not a part of the original Gospel of Mark.*”

Burgon states that the phrase is “*the indubitable Truth of Scripture*” and even White [*The King James Only Controversy* p 160] acknowledges that Burgon is a “*true scholar of the first rank,*” so Burgon must be right and White wrong.

Dr Ruckman [*The Scholarship Only Controversy* pp 104-106] writes, his emphases, “*The NIV and NASV get rid of the commandment to “**take up the cross**” and follow Christ, in Mark 10:21, by **pretending** that some scribe stole [*The King James Only Controversy* pp 161-162] it from Matthew 16:24 or Luke 9:23, but that time...the parallel account in Mark 10:21 was to be found in Matthew 19:21 and Luke 18:22, where the “*harmonizer*” could not go to “*harmonize*” a harmonica: although **that** is the place he would have had to go to add to Mark 10:21.*

“**“TAKE UP THE CROSS”** is not found in Luke or Matthew in the identical account of the rich young ruler. Somebody is lying again.

“*Faced with clear, plain textual **dead ends** that no one could get out of, White...tries this route to get rid of the **King James** text. He says [*The King James Only Controversy* pp 161-162] that since “**take up the cross**” is not found in **two accounts**, it has **no business in a third account**: “*Note that neither Matthew nor Luke records the phrase “take up the cross” in their Gospels at this point...the fact that the parallel passages in Matthew and Luke omit the phrase...further verifies the propriety of not including it in Mark 10:21.*” And then the dim-witted amateur accuses Bible believers of using a double standard for not accusing Matthew and Luke of “omissions.” That is “*ignorance aflame*”...*

“By [White’s] standard...

“1. The Ascension of Christ has no business in Luke 24:50-52, because it is **not** found in Matthew, Mark, or John in ANY Greek manuscript.

“2. The discourse on the True Vine (John 15) should be dropped immediately, along with the Lord’s Prayer (John 17), for it is **not** to be found in Matthew, Mark, or Luke in ANY Greek manuscripts.

“3. If, when **two parallel passages** omit a phrase it is to be omitted in a third, then **all** of the following verses in Luke should be omitted: Luke 23:27-43, 48-49. **None of these** are found in the parallel accounts in Matthew, Mark, or John in ANY Greek text. While you’re at it, delete John 19:8-12, 15, 25-27, 31-32, 34-36. Matthew, Mark, and Luke do not mention **any material** found in any of those verses, although they are **parallel accounts**.

“The answer to this is, “*Oh, but we do have Greek manuscripts that contain those unique portions!*” **Yes, and you have Greek manuscripts for a unique portion like Mark 10:21.** Now where are you? You are sitting right in Hort’s lap parroting him like ventriloquist’s dummy. How do you know **every**

manuscript containing a “unique reading” that doesn’t “match two other parallel accounts” wasn’t manufactured out of thin air?”

White doesn’t address this question. His naturalistic approach to the preservation of scripture prevents him from so doing. See discussion of White’s “maximum uncertainty” in **Chapter 5**.

White [[The King James Only Controversy pp 163, 266](#)] seeks to justify the removal of “**through his blood**” from Colossians 1:14 as follows, his emphases.

“It is natural to expect some “harmonization” of [Ephesians and Colossians] through normal scribal activity. This is why the NIV and others do not have the phrase “through his blood” at Colossians 1:14. It is missing not only in the dreaded “Alexandrian” manuscripts such as \aleph and B, but from the majority of Greek manuscripts, including the majority of the Byzantine tradition!...the earliest Greek manuscript to contain it is from the ninth century, and the earliest Father to cite it in this way is from the late fourth century. In any case, even a brief examination of the situation, coupled with a minimal familiarity with the facts, demonstrates plainly that there is no “conspiracy” involved in the modern readings.”

White is lying. Origen – or a “second century Jehudi” - was responsible for the omission of “through his blood” from Colossians 1:14 [[‘O Biblios’ – The Book printed 1st Edition p 84, www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book online Edition, p 60, The Books of Galatians, Ephesians, Philippians, Colossians by Dr Peter S. Ruckman, pp 473-475](#)]. The phrase would therefore have to have existed in manuscript copies in the 2nd century. Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth [[The Interlinear Greek-English New Testament, Stephens’s 1550 Edition, edited by George Ricker Berry](#)] removed the phrase from their editions and influenced Westcott, Hort and Nestle to do so.

White is wrong in stating that “**through his blood**” is missing from Colossians 1:14 in the majority of manuscripts. It is absent from the older, ‘alphabet’ uncial manuscripts but present in 5 of the ‘0’ uncials from the 9th (049, 0150, 0151) and 10th (056, 0142) centuries. The cursive manuscripts [[Early Manuscripts and The Authorized Version by J. A. Moorman, p 131, Crowned With Glory by Dr Thomas Holland, p 219, sovereignword.org/?series=dr-thomas-holland-crowned-with-glory Chapter 10 Deliberating the Arguments. 2019 Update: Site no longer available](#)] are about equally divided with respect to inclusion versus omission of the phrase. The Old Latin and the Peshitta Syriac omit the phrase as does Wycliffe’s New Testament but the bibles from Greek sources that precede the AV1611; Tyndale’s, Great, Geneva, Bishops’, all include the phrase [[www.biblesofthepast.com/homefolio.htm sovereignword.org/?series=dr-thomas-hollands-manuscript-evidence-class Lesson 6 German, Spanish and Early English Versions. 2019 Update: Sites no longer available](#)].

Dr Moorman [[Early Church Fathers and the Authorized Version, A Demonstration!, pp 23, 56](#)] notes that Athanasius (296-373 AD) omits “**through his blood**” in citing Colossians 1:14 and does not mention any other church father with respect to this verse but Kevin James [[The Corruption of the Word: The Failure of Modern New Testament Scholarship by Kevin James, p 225](#)] states that Irenaeus (130-202 AD) [[Early Church Fathers and the Authorized Version, A Demonstration!, p 28](#)] quotes “**through his blood**” in agreement with the AV1611 – and vindicating Dr Ruckman’s declaration [[The Books of Galatians, Ephesians, Philippians, Colossians, p 474](#)] that ““**through his blood**” is the truth of God given by the Holy Ghost and preserved through nineteen centuries via the King James 1611 Authorized Version.”

Kevin James indicates that Uncial 0142 omits the phrase, in conflict with Dr Moorman. See above. However, this discrepancy between sources does not materially disadvantage the balance of Greek manuscripts in favour of the phrase.

And Kevin James adds, effectively in direct refutation of White’s suppositions about ‘harmonization,’ “Some manuscripts and the modern versions omit “through his blood.” This is a supposed addition to harmonize 1:14 with Ephesians 1:7 where the same words appear. Because there is no

law that says Paul cannot repeat himself in a letter to a different destination, it could also be an erroneous omission.”

It certainly could.

Overall, manuscript support for **“through his blood”** in Colossians 1:14 is much greater than White [and Jacob Prasch, see below] would have his readers believe and Kevin James is right to point out that the Apostle Paul was under no obligation not to repeat himself in writing to different churches.

Yet more support for **“through his blood”** in Colossians 1:14 arises from basic New Testament doctrine, with respect to redemption.

Dr Ruckman states [*The Books of Galatians, Ephesians, Philippians, Colossians*, p 473], his emphases, that *“no man in this age has “redemption” any other way than “through his blood” (see Rom. 3:25, Heb. 9:15). Furthermore, nobody was ever redeemed by the forgiveness of sins (Ex. 34:7). The reading, therefore, of every Bible on the market since Origen’s Hexapla is a Roman Catholic reading misleading the sinner into thinking that “redemption” (Rom 3:25, Heb 9:35) is synonymous with “forgiveness of sins.”*

“But it is not...

““Forgiveness of sins” is NOT “redemption.”

“Israel was forgiven (Luke 23:34) but not redeemed (Acts 3:19). A man can be forgiven (Matt 18:32) and go to Hell. O.T. saints were forgiven (Ex 34:1-8), but none of them were redeemed at that time, or within 400 years of that time (Gal 4:5).”

Dr Holland [*Crowned With Glory*, p 219, sovereignword.org/?series=dr-thomas-holland-crowned-with-glory Chapter 10 *Deliberating the Arguments*. 2019 Update: Site no longer available] writes.

“We are told that we have redemption “through his blood” in Colossians 1:14. The Critical Text does not contain this phrase at this place, though it does appear in all texts in Ephesians 1:7. This raises two questions. First, why would the phrase be found in Paul’s letter to the Ephesians and not in his letter to the Colossians? Second, how is it possible to have redemption without divine payment for that redemption? Clearly the phrase should remain in regard to this doctrine. The Greek manuscripts are evenly divided as to its inclusion or omission. This can be demonstrated with the two editions of the Majority Text. The internal evidence, based on Ephesians 1:7, would argue for its inclusion in that the phrase is used by Paul elsewhere and is consistent with what he would have written. Overall, when we consider other textual sources, the reading must remain because it is biblical and in character with Paul’s other writings.”

Dr Moorman [*Early Manuscripts and The Authorized Version*, p 131 states, his underlinings, *“It can be argued that in each N.T. reference where redemption...is expounded, blood is always in the context – Rom. 3:24, 25; Eph. 1:7; Heb. 9:12-15; 1 Pet. 1:18; Rev. 5:9. There was no redemption until it was through his blood.”*

This is a vital point that James White [and Jacob Prasch] missed – along with the citation from Irenaeus, which pre-dates א and B by at least a century.

See the following notes on Colossians 1:14 and **“through his blood.”**

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Friendly* Neighbourhood Bible Correctors, *NOT a Misspelling!* p 29.

Colossians 1:14

Text to Remove: “through his blood”

Omission of “through his blood” from Colossians 1:14 introduces doctrinal error in the text by equating redemption with forgiveness. See “O Biblios” p 84. Moorman in *Early Manuscripts and the Authorized Version, A Closer Look!* p 131 notes that 11 uncial mss. omit the clause and 5 retain it, while the cursives are about equally divided and Old Latin and Peshitta Syriac both omit the clause. See p 60 of the uploaded file www.timefortruth.co.uk/why-av-only/.

Stephanus’s Greek Received Text retains the clause.

The Bibles of the 16th Century English Protestant Reformation; Tyndale, Coverdale, Great, Geneva, Bishops’ all contain the words, so, again, the critic will have to improve on the 16th century English Protestant Reformation in order to omit the clause. He won’t.

In short, the witnesses in favour of the clause are considerable and are made decisive by the doctrinal import of the words that necessitate their inclusion.

The corrupt Critical/Minority Text such as Nestle’s and the corrupt modern versions, RV, NIV, TNIV, JB, NJB, NWT, HCSB omit the words. The critic continues, therefore, to side with the corrupters of scripture.

See Will Kinney’s site brandplucked.webs.com/kjbarticles.htm *Colossians – eenie, meenie, miney, moe – the “scence” of textual criticism* and this extract.

Colossians 1:14 “In whom we have redemption THROUGH HIS BLOOD, even the forgiveness of sins.”

The important words “through his blood”, which express the price paid by the Son of God to redeem guilty sinners, are found in numerous Greek texts, ancient versions and quoted by church fathers.

Marty Shue has written an excellent article dealing with this verse and its textual support. Here is the site which contains many KJB defense articles.

www.avdefense.webs.com/throughhisblood.html

“In whom we have redemption THROUGH HIS BLOOD” is omitted by the NASB, NIV, ESV, but is found in Tyndale 1525 - “in whom we have redempcion thruow his bloud that is to saye the forgevenes of sinnes.”, Coverdale 1535, Bishops’ Bible 1568, the Geneva Bible 1587...

*Among foreign language Bible that contain the phrase “THROUGH HIS BLOOD” are the Italian Diodati 1649 and the Nuova Diodati of 1991 and the Italian Riveduta of 2006 (the 1994 Riveduta had removed it, but the 2006 put it back in!) - “in cui abbiamo la redenzione **per mezzo del suo sangue** e il perdono dei peccati.”, the French Martin Bible 1744 and French Ostervald 1996 - “En qui nous avons la rédemption par son sang the Afrikaans Bible 1953 - “in wie ons die verlossing **het deur sy bloed**”, the Dutch Staten Vertaling Bible - “In Denwelke wij de verlossing **hebben door Zijn bloed**”, Luther’s German Bible 1545 and the 2000 German Schlachter Bible - “an welchem wir haben die Erlösung **durch sein Blut**”, the Finnish Bible 1776 - “Jonka kautta meillä on lunastus **hänen verensä kautta**”, Spanish Reina Valera 1569, 1602, 1960, 1995 and Contemporánea of 2011 - “en quien tenemos redención **por su sangre**, el perdón de pecados.”, the Portuguese Almeida Corrigida E Fiel 1861, A Biblis Sagrada em Português - “Em que temos a redenção **pelo seu sangue**, a saber, a remissão dos pecados” and the Portuguese O Livro of 2000, the Romaina Cornilescu Bible and the 2009 Romanian Fideli Bible - “în care avem răscumpărarea, **prin sângele Lui**”, the Czech BKR Bible - “V němžto máme vykoupení **skrze krev jeho**”, the Polish Gdanska Bible - “W którym mamy odkupienie przez krew jego the Hungarian Károli Bible - “Kiben van a mi váltságunk az Ő vére által”, the Russian Synodal Bible 1876 - “в Комором мы имеем искупление Кровию”, and the Modern Greek Bible - “εις τον οποιον εχομεν την απολυτρωσιν **δια του αιματος αυτου**, την αφεσιν των αμαρτιων”.*

James White and Jacob Prasch have both implied that the pre-1611 Bibles and the foreign language Bibles in support of the AV1611 are wrong in Colossians 1:14 but neither of them has explicitly explained why.

“Wisdom is too high for a fool: he openeth not his mouth in the gate” Proverbs 24:7. Will Kinney continues.

It is also found in the ancient versions of the Syriac Harclean, Philoxenian, some Old Latin, the Vulgate 382 A.D., Slavonic and Armenian ancient versions.

Once again we see the familiar pattern in the Catholic versions. The older Douay-Rheims of 1582 included the phrase “THROUGH HIS BLOOD”, but then the later Douay 1950, the St. Joseph NAB 1970 and the New Jerusalem bible of 1985 omitted the words. But the 2009 Catholic Public Domain Version has put them in again, and now reads: “in whom we have redemption THROUGH HIS BLOOD, the remission of sins.”

The issue here is not “Well, this reading is found in other places of the Bible.”, (which it is; in fact) but the issue is: Did God inspired these words specifically in Colossians 1:14 or didn't He? Does your Bible read “redemption THROUGH HIS BLOOD” in Colossians 1:14 or not?...

When the modern version proponent says: “The Bible is the inspired word of God” (which you hear less and less these days) he is not referring to anything you can hold in your hands and believe with all your heart. No, he is referring to some mystical bible he has never seen, because it doesn't exist except in his own mind.

That is exactly what Jacob Prasch professes. See **Introduction** and Jacob Prasch's comment **Of all the books on the subject, I would recommend most “The English Bible From KJV to NIV” by Jack P. Lewis, published by Baker Book House, 1991. This book points out many errors in other leading translations of the Greek and Hebrew Scriptures making it very plain that there is no such thing as an “inerrant” translation of the Hebrew and Greek Scriptures.**

Nehemiah's rebuke to Israel's enemies applies equally to Jacob Prasch and his *mystical bible*.

“Then I sent unto him, saying, *There are no such things done as thou sayest, but thou feignest them out of thine own heart*” Nehemiah 6:8. Will Kinney concludes.

On the other hand, the King James Bible believer trusts that God has been faithful to His promises to preserve His infallible words and that we can believe the Book when it says: “Thus saith the LORD....”

As David testified **“And now, *O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant*”** 2 Samuel 7:28.

Bro. Shue's article follows. He takes particular issue with James White's denial of ***“through his blood”*** in Colossians 1:14. See www.avdefense.webs.com/throughhisblood.html.

Bro. Shue's remarks about James White's incompetence apply equally to Jacob Prasch.

Through His Blood

By: Martin A. Shue

For our current discussion I wish to discuss Col. 1:14 and the phrase “through his blood”. While our Authorized Version (AV) is based almost entirely on the vast majority of witnesses there are a few instances where our AV stands against the majority in its reading. In the handful of places where this is the case it is especially interesting to read many of the criticism aimed at our AV. Most of the comments include such catch phrases as “not found in the majority of mss.” or as James White puts it “Since the reading ‘through his blood’ is in the minority of manuscripts, it is much easier simply to cite Mss. that do contain the phrase (KJO Controversy, p. 266).”

Such comments (especially that of Mr. White) are really comical when taken in the full light of the modern versions these people seek to defend. As I’ve said many times before these people are not at all interested in the “majority of mss.”. This is a smoke screen and is meant only to try to destroy our faith in our AV.

Since my focus is Col. 1:14 I want to only give one brief example to demonstrate what I am talking about (though this may be expounded upon countless times). To show how hypocritical these people are I want us to look at Col. 3:6. In this verse the final phrase “on the children of disobedience” has been omitted in many modern versions, viz. NIV, RSV, The Message, New Century Version, English Standard Version, World English Translation, the New World Translation, et al. This phrase is [bracketed] in the UBS Greek text and labeled “an omission” in the N-A Greek text. Their basis for this ridiculous conclusion is merely TWO mss. - Vaticanus and p46. That’s it!! Two mss. out of the many hundreds omit the phrase and it is erased right out of God’s words like it never existed. We pass on!

In his book, “King James Only Controversy”, Mr. James White indicates that he is going to list for his readers the sum of the evidence in favor of the reading “through his blood”. He writes, “Following the UBS 4th: 424, 1912, 2200, 2464, L147, L590, L592, L593, L1159 along with some versions and a few patristic sources. There is no uncial support for the reading. This variant arose later in the transmission process, as the evidence demonstrates, and was surely the result of harmonization with Ephesians 1:7 (p. 266).” This is so far from the truth that Mr. White ought to be ashamed of himself. Either 1) he didn’t research this verse very much OR 2) he is purposely trying to deceive the unsuspecting saints. Whatever the case may be he should write a retraction and publish it with as much fanfare as he did his book. I shall now seek to present the evidence Mr. White failed to share with his readers.

First, Mr. White is correct in that the phrase is not found in any of the uncial codices. Again this is a smoke screen by White who cares little for “uncial support” for a reading (cf. Col. 1:9). The fact that it is missing in the uncial mss. is not to be lightly dismissed; however, this fact alone does not determine whether a verse or phrase is authentic. Many other factors must be considered when dealing with such verses as Col. 1:14.

White lists 4 cursive mss. and 5 lectionaries as containing the phrase in question. The N-A apparatus gives even less evidence as they list only 4 cursive mss. (i.e. 614, 630, 1505, 2464) along with the Clementine Vulgate and the Syriac version of Thomas Harkel. Much like James White these two (i.e. UBS & N-A) put together fall way short in presenting even half of the available evidence. The tragic thing about this is that most who put up websites attacking our AV rely almost exclusively on these two apparatus for their information.

While the mss. listed by the UBS and N-A do contain “through his blood” there are hundreds of other mss. that they conveniently forgot to mention for their readers. The truth is the reading can be found in over 200 cursive mss. dating from the early 9th century upwards. A few of these mss. are 206 223 330 383 424 614 630 876 1505 1518 1912 1960 2005 2200 2344 2412 2464 and many others. It can also be found in many of the Old Latin mss. including g (9th century), f (9th century), c (11th century) and dem (12th century).

Now I wish to address the comment by Mr. White that “This variant arose later in the transmission process, as the evidence demonstrates”. While the above evidence seems later than some of the early uncial support what I am about to show you is exactly why it is vital to consider much more than a few old uncial mss. (and James White’s book) Despite the claims of UBS, N-A, White, Metzger, Hudson and many others the phrase “through his blood” enjoys very ancient support. Those “some versions” White mentioned but failed to identify include the Harcleian and the Philoxenian Syriac (dating from the 5th to 7th century), the Armenian (4th and 5th century), and the Latin Vulgate of Jerome (382 A.D.). It may be noted that the Slavonic (9th century) also contains the phrase. Now we are back to a time equal to that of the oldest uncial mss.! In case White and/or others still considers this “later in the transmission process” we shall travel even further back in time. To proceed!

Mr. White mentions “a few patristic sources” but once again fails to identify these individuals. So, in hopes of helping Mr. White and others I shall put a few names and dates with these heretofore unnamed men. Constantine Tischendorf identified two of these men as Theodoret (420 A.D.) and Oecumenius (sixth century). To this can also be added Cassiodorus (580 A.D.). The next two are the ones I wish to pay particular attention to. When contending with Nestorius John Cassian (360 AD) writes:

“Giving thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins; who is the image of the invisible God, the first-born of every creature: for in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or powers: all things were created by Him and in Him. (Cassian, Against Nestorius, 5:7)”

Again this puts us back to a time before the oldest uncial mss. were copied.

Writing in the 2nd century Irenaeus (120-202 AD) states:

“For blood can only come from veins and flesh, and whatsoever else makes up the substance of man, such as the Word of God was actually made. By His own blood he redeemed us, as also His apostle declares, “In whom we have redemption through His blood, even the remission of sins. (Irenaeus, Against Heresies, 5:2)”

Here we find Irenaeus quoting “through His blood” more than 200 years before Aleph and B were corrupted - I mean written. This quote also testifies to the words approximately 80 years before the oldest papyri relevant to Col. 1:14. It must also be remembered that Irenaeus was certainly using an exemplar much earlier than the 2nd century.

In closing, we see “through his blood” present from ancient times in ancient versions, manuscripts and patristic quotes. Thus demonstrating that this phrase is authentic and didn’t ‘arise later in the transmission process’ as Mr. White asserted. But rather was expunged from some of our Greek witnesses only to be preserved in the majority of the cursive copies. Selah!

James White and Jacob Prasch should in the light of Titus 3:10-11 “**A man that is an heretick...is subverted, and sinneth, being condemned of himself**” note the Lord’s warning in Matthew 12:37 “**For by thy words thou shalt be justified, and by thy words thou shalt be condemned**”.

In sum, Jacob Prasch therefore continues to exhibit the influence of “**a lying spirit**” 1 Kings 22:22, 23, 2 Chronicles 18:21, 22. His duplicitous comments on Colossians 1:14 follow. They consist largely of further unsubstantiated speculation about ‘harmonisation.’

The same thing happens in the Pauline Epistles that bear similarity to one another, such as Ephesians and Colossians. One of the most famous instances of harmonization is found at [Colossians 1:14](#). KJV Only advocates refer to this passage with great frequency. In a recent Bible Answer Man broadcast a caller attacked the NIV for “taking out the blood at [Colossians 1:14](#).” In Salt Lake City I encountered a KJV Only advocate who was passing out tracts outside the Mormon temple and who referred to the NIV as the “bloodless Bible,” again citing this passage. When one compares the KJV with modern translations at this point, it certainly seems like there is a problem.

KJV In whom we have redemption through his blood, even the forgiveness of sins:

NASB in whom we have redemption, the forgiveness of sins.

NIV in whom we have redemption, the forgiveness of sins.

Where is the phrase “through his blood”? Here we have another example of how parallel passages can cause scribes to “harmonize.” Note the source of the phrase in the parallel passage in [Ephesians 1:7](#):

KJV In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

NASB In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

NIV In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace

The phrase “through his blood” in [Ephesians 1:7](#) is found immediately after “in whom we have redemption.” Hence, later scribes, possibly inadvertently, inserted the phrase in Colossians as well. In point of fact, the KJV’s reading at [Colossians 1:14](#) is the minority reading based upon only a few comparatively late manuscripts. It should be emphasized that all the modern translations contain the phrase at [Ephesians 1:7](#). Why? Because they are seeking solely to translate the Greek text, and the Greek text $\text{ἐν τῷ αἵματι τοῦ υἱοῦ τοῦ Θεοῦ}$ the best Greek text no matter how one slices it $\text{ἐν τῷ αἵματι τοῦ υἱοῦ τοῦ Θεοῦ}$ has this reading. There is no conspiracy, no cut-and-snip methodology occurring in these reputable translations.

The citations above show that Jacob Prasch has lied about Colossians 1:14. He has also lied about his indecipherable **best Greek text** as he terms it in his article. See the following citation from the response to Jacob Prasch’s comment **King James Version only advocates argue that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions**. The citations that follow are from genuine researchers, unlike Jacob Prasch.

This writer thinks that Jacob Prasch would have done better to **“Prove all things”** 1 Thessalonians 5:21 concerning James White’s supposed scholarship. Even the Mormons did better than Prasch in that respect. The extract from *KJO Review Full Text* pp 6-7 on Tom Whitney’s evaluation of White’s no-intentional-doctrinal-manuscript-corruption mantra follows. Tom Whitney’s evaluation also answers Prasch’s no-intentional-doctrinal-manuscript-corruption mindset. The extract includes Dean Burgon’s evaluation of deliberate manuscript corruption, together with Burgon’s reminder of God’s providence that preserved **“The words of the LORD...pure words”** Psalm 12:6 and Gail Riplinger’s summary statement on manuscript corruption by a *real* textual scholar.

See also av1611.com/kjbp/articles/whitney-kjoc.html.

White introduces the topic of “*grand and complex conspiracies*” alleged by KJV Onlyists on page iv of his *Introduction* and devotes much of his work [*The King James Only Controversy*, pp 4, 72, 95, 99, 106, 107, 115, 130, 146, 153, 160, 162, 164, 170, 183, 204, 205, 207, 209, 213, 216, 224] to disavowing any notion of a conspiracy against “*the scripture of truth*” Daniel 10:21.

Whitney’s researches...reveal the shallowness of White’s assertion [and Prasch’s].

“Regarding White’s belief about no one being influenced to try and corrupt the biblical text, White does not tell the reader about those in the early church who were concerned about corrupters of the Word. I will give a couple of quotes to demonstrate this.

“Gaius (AD175-200) speaks of the source of corruptions that survive in the early papyri:

““The Divine Scriptures these heretics have audaciously corrupted, laying violent hands upon them, under pretence of correcting them.” Burgon, *The Revision Revised*, p. 323

“[Scrivener, cited by Burgon, *The Revision Revised*, p 317]:

““The worst corruptions to which the New Testament has ever been subjected originated within one hundred years after it was composed.”

“He did not tell the reader about some contemporary scholarship’s comments on early textual variations/changes.

“Colwell (*What is the Best New Testament Text?*, p.119)

““The first two centuries witnessed the creations of the large number of variations known to scholars today in the manuscripts of the New Testament most variations, I believe, were made deliberately”...

“G. D. Kilpatrick (*Atticism and the Text of the Greek New Testament*, pp 125-131)

““Deliberate changes in all text types appear to antedate A.D. 200...as distinct from errors...all categories of deliberate alteration. are present in both groups. Tatian is the last author of make deliberate changes, the vast majority of deliberate changes were older than A.D. 200, they came into being in the period A.D. 50-200”...”

Dean Burgon states:

“Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel. First, heretical assailants of Christianity, - then, orthodox defenders of the Truth, - lastly and above all, self-constituted Critics, who (like Dr Hort) imagined themselves at liberty to resort to ‘instinctive processes’ of Criticism; and who, at first as well as ‘at last,’ freely made their appeal ‘to the individual mind:’ – such were the corrupting influences which were actively at work throughout the first hundred and fifty years after the death of St John the Divine. Profane literature has never known anything approaching to it, - can show nothing at all like it. Satan’s arts were defeated indeed through the Church’s faithfulness because, - (the good Providence of God had so willed it,) – the perpetual multiplication, in every quarter, of copies required for Ecclesiastical use, - not to say the solicitude of faithful men in diverse regions of ancient Christendom to retain for themselves unadulterated specimens of the inspired Text, - proved a sufficient safeguard against the grosser forms of corruption.” [*The Revision Revised*, p 334]...

Gail Riplinger cites the late E. W. Colwell, whom she describes as “*the premier North American New Testament scholar*” as follows [*New Age Bible Versions*, p 468]:

““Scholars now believe that most errors were made deliberately...the variant readings in the New Testament were created for theological or dogmatic reasons. Most of the manuals now in print (including mine!) will tell you that these variations were the fruit of careless treatment. The reverse is the case.””

White treats Gail Riplinger's thoroughly researched work with contempt [*The King James Only Controversy* pp 96ff]...but here it should be noted that White does not challenge Mrs Riplinger's citation of Colwell. Neither does Jacob Prasch.

See this further extract from above in response to Jacob Prasch's denial that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions.

Concerning actual conspiracies not merely theories that resulted in doctrinally mutilated manuscripts see again as noted earlier **Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch** for a summary table showing that The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D. do attack the Deity of Christ, the Godhead and salvation by grace through faith. So do the corrupt versions derived from them, as the table also shows. Note that corrupt versions don't cut out *all* references to major doctrine. That is not necessary for them to be corrupt, as Paul warns:

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

Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch shows that Jacob Prasch has missed the manuscript and modern version corruptions of the Deity of Christ, the Godhead and salvation by grace through faith for the following scriptures, asterisks * denoting passages with corruption in sources usually supporting AV1611s e.g. majority of manuscripts or the Old Latin:

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*, 52 passages in total. This total is most likely not exhaustive.

Jacob Prasch has clearly lied blatantly about the corrupt nature of the old manuscripts, the ancient papyri and the modern versions derived from them 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.

It is of course regrettable that many of the corruptions to ***"the scripture of truth"*** Daniel 10:21 of the old manuscripts such as Aleph, B spread to manuscript witnesses usually supportive of the AV1611 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. That spread of manuscript corruption is like spilt ink that splashes well beyond the centre of the stain. As Paul said of ***"many, which corrupt the word of God"*** 2 Corinthians 2:17, among them Jacob Prasch ***"And their word will eat as doth a canker"*** 2 Timothy 2:17.

See *The Hidden History of The English Scriptures* by Gail Riplinger for an excellent description of how in spite of Bible corrupters like Jacob Prasch, God preserved ***"all scripture...given by inspiration of God"*** 2 Timothy 3:16 down through the centuries, indeed millennia, until it emerged in the final purified form, Psalm 12:6, of the 1611 Holy Bible.

Further concerning deliberate corruptions to verses of scripture that were conspiratorial in nature as Dean Burgon and others concluded, see above, and are manifest in modern versions, Gail Riplinger has listed many examples in her book *Which Bible is God's Word?* These include in order of citation the **17** verses that the NIVs omit along with the Catholic NJB with the exception of Mark 7:16, John 5:4 and Watchtower's NWTs; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7.

Gail Riplinger then cites many more verses that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil's emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation

13. These verses are given in order of citation without duplication but with notes for any two-fold alteration e.g. Hebrews 1:3 and include with respect to:

Modern version subversion of “the gospel of Christ” Romans 1:16 – **18** verses

Romans 1:16, 1 Corinthians 9:18, Colossians 1:14, Luke 22:20, Romans 3:25, 1 John 3:5, Hebrews 1:3 – also changed to support Rome, 1 Peter 4:1, 1 Corinthians 5:7, Colossians 2:11, Isaiah 53:10, Mark 9:42, John 6:47 – see below, Mark 10:24, Mathew 7:14, John 3:36, Hebrews 4:6, Acts 26:23

Modern version promotion of gods of the New Age and self-esteem i.e. pride – **18** verses

Acts 5:42, 1 Corinthians 16:22, Isaiah 14:12, Philippians 4:13, 1 Timothy 3:16, Revelation 21:4, Galatians 4:7, Ephesians 3:14, 9, 2 Corinthians 1:14, Mark 10:21, 2 Timothy 3:17, 1 Peter 1:22, 2 Peter 1:21, Ephesians 4:6, Revelation 22:21, 1 John 4:14, Revelation 9:20

Modern version denigration of “the Godhead” Acts 17:29, Romans 1:20, Colossians 2:9 *and promotion of the New Age ‘Coming One’* – **11** verses

Acts 3:13, 26, 4:27, 30 – the NASVs, NIVs, NKJV are in line lockstep with the Qur’an, Matthew 20:20, Revelation 1:6, Genesis 22:8, John 4:24, Luke 7:19, 20, John 14:16

Modern version endorsement of New Age idolatry and progressive works salvation – **11** verses

Acts 17:22 – also wrongly defined by Strong, Psalm 79:1, Acts 8:9, Matthew 24:3, Revelation 19:8, 1 Corinthians 1:18, 2 Corinthians 2:15, Romans 3:3, Galatians 5:22 – also wrongly defined by Strong, 1 Corinthians 11:1, Ecclesiastes 5:20

Modern version support for Catholicism – **11** verses

Revelation 14:8, 17:10, 19:2, Matthew 1:25, Revelation 2:15, Luke 11:38, 21:5, Romans 15:16, Luke 1:23, Matthew 12:4, John 6:33

Modern version support for sodomite ‘relationships’ – **5** verses

1 Corinthians 6:9, Deuteronomy 23:17, 1 Kings 15:12, 22:46, 2 Kings 23:7

Modern version support for Helena Blavatsky and the occultists’ prayer to Lucifer by corruption of the Lord’s Prayer given to His disciples – **2** verses

Luke 11:2, Matthew 6:13

Modern version adoption of wrong word meanings by means of Strong’s Concordance heretical definitions and further alterations and/or omissions subverting scriptural testimony to the Lord Jesus Christ as “God...manifest in the flesh” 1 Timothy 3:16 – **43** verses

Hebrews 4:8, Acts 7:45, 19:20, 1 John 4:3, Colossians 1:2, Galatians 5:6, 1 Timothy 2:7, 1 John 5:13, Revelation 14:14, 1:13, Acts 22:16, 19:10, 2 John 3, 2 Timothy 4:1, 2 Corinthians 4:10, Luke 2:33, Acts 20:28, Philippians 2:6, Romans 1:20, Acts 17:23, 14:15, Romans 11:6, Revelation 21:24, Galatians 5:20, Titus 3:10, Deuteronomy 32:22, Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Revelation 1:18, 6:8, 20:13, 14 – air-conditioning hell, Revelation 9:1, Luke 1:70, Acts 3:21, 15:18, Titus 1:2, Hebrews 13:18, 1 Thessalonians 4:12

Modern version promotion of a comfortless Christianity and exaltation of man via an unholy spirit and the New Age ‘Coming One’ via his unholy Name, N capitalised – **19** verses

Luke 4:18, Romans 15:19, 8:15, Acts 8:18, John 7:39, Acts 6:3, 1 Corinthians 2:13, Matthew 12:31, Psalm 8:5, 1 Corinthians 4:4, Job 42:6, 1 Thessalonians 2:4, Leviticus 24:11, 16, John 17:11, Daniel 9:19, Revelation 14:1 – see below, Galatians 6:17, 1 John 2:17

Modern version weakening of the weapon of prayer by omission of “fasting” – **5** verses

1 Corinthians 7:5, Acts 10:30, Mark 9:29, 2 Corinthians 6:5, 11:27

In sum, in addition to 17 entire verses that the NIV cuts out, the above lists consist of 143 verses of scripture that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil's emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. That kind of repeated subversion of at least 160 verses has to be conspiratorial, as Gail Riplinger has herself pointed out in her book *Which Bible is God's Word?* p 118.

“And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers” Jeremiah 11:9-10.

“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. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them” Ezekiel 22:25-26.

As indicated above with respect to his mindset like that J. J. Griesbach, Jacob Prasch is in lockstep with the conspirators in his antagonism to the AV1611.

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

Dr Ruckman in *Biblical Scholarship* pp 364, 403-406 gives numerous examples, by no means exhaustive, of modern departures from the 1611 Holy Bible either in the modern versions themselves, NASVs, NIVs, NKJV text and/or footnotes, or the Greek texts from which they were translated or both that attack major doctrines that include:

1. *The Deity of the Lord Jesus Christ*, Matthew 19:17, Luke 2:22, 23:42, John 9:35, 1 Timothy 3:16, 5:21
2. *The virgin birth* Luke 2:33, John 3:13, 6:69, Acts 3:13, 26, 4:27, 30, Jude 25
3. *The Ascension* Luke 24:51-52. The 1977 NASV is the offender here. Later modern versions, the 1995 NASV, NIVs *read with the 1611 Holy Bible*.
4. *The Resurrection* Acts 1:3
5. *The name of “Christ,” removed or altered* John 4:42, 6:69, Acts 8:37 whole verse cut out or disputed, 9:20, 15:11, 16:31, Romans 1:16, 1 Corinthians 9:1, 16:23, 2 Corinthians 11:31
6. *The Bible itself* Luke 4:4
7. *The commandments of God and principles of Bible study* 2 Timothy 2:15
8. *The warning about Bible corrupters* Romans 1:18, 25, 2 Corinthians 2:17
9. *The warning about loving money* 1 Timothy 6:5, 10
10. *The warning about science* 1 Timothy 6:20
11. *The plan of salvation in the Tribulation* Revelation 22:14
12. *The pre-millennial coming of the Lord Jesus Christ* John 18:36
13. *The blood of Christ* Colossians 1:14 - see above.

Dr Ruckman notes further that the modern versions:

1. *Make Mary a perpetual virgin* Matthew 1:25
2. *Make the Lord Jesus Christ a sinner* Matthew 5:22
3. *Remove “of God” from God’s kingdom and God’s angels – the devil has angels, Matthew 25:41*
Matthew 6:33, 22:30
4. *Cut out, distort or dispute key statements of exhortation, prophecy, rebuke or testimony:*
 - 4.1. *“Jesus,” “Lord”* Matthew 13:51
 - 4.2. *“O ye hypocrites”* Matthew 16:3
 - 4.3. *“wherein the Son of man cometh”* Matthew 25:13
 - 4.4. *“If any man have ears to hear, let him hear”* Mark 7:16 whole verse cut out or disputed
 - 4.5. *“for them that trust in riches”* Mark 10:24
 - 4.6. *“in the name of the Lord”* Mark 11:10
 - 4.7. *“spoken of by Daniel the prophet”* Mark 13:14
 - 4.8. *“but by every word of God”* Luke 4:4
 - 4.9. *“Get thee behind me, Satan”* Luke 4:8
 - 4.10. *“Two men shall be in the field; the one shall be taken, and the other left”* Luke 17:36
whole verse cut out or disputed
 - 4.11. *“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”* John 5:4 whole verse cut out or disputed
 - 4.12. *“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? And the Lord said unto him”* Acts 9:5-6
32 words cut out or disputed. Jacob Prasch denies Acts 9:5-6. See below.
 - 4.13. *“And when he had said these words, the Jews departed, and had great reasoning among themselves”* Acts 28:29 whole verse removed or disputed
 - 4.14. *“The grace of our Lord Jesus Christ be with you all. Amen”* Romans 16:24 whole
verse cut out or disputed
 - 4.15. *“for the earth is the Lord’s, and the fulness thereof”* 1 Corinthians 10:28
 - 4.16. *“in Christ Jesus”* Galatians 6:15
 - 4.17. *“made us accepted in the beloved”* Ephesians 1:6
 - 4.18. *“and the Lord Jesus Christ”* Colossians 1:2
 - 4.19. *“in heaven”* Hebrews 10:34
 - 4.20. *“through the Spirit,” “pure”* 1 Peter 1:22
 - 4.21. *“before the throne of God”* Revelation 14:5.

Dr Ruckman has cited 64 New Testament verses containing *important* and in several cases *major doctrinal statements* that the modern versions *subvert*. It is therefore not surprising to read Dr Ruckman’s conclusion that not one *Biblical* scholar was ever a member of any modern version translation committee.

Gail Riplinger has noted further in *New Age Bible Versions* pp 65-70 for the modern versions e.g. NASVs, NIVs that, her emphases, “Not only in [Luke 11:2 “which art in heaven”] but also in John 3:13 where Christ “[which] is in heaven” is omitted based on a few Greek manuscripts corrupted by those who agreed with Apolinarius that Christ was not God before the incarnation...

“A God “in heaven” is also not consistent with New Age pantheists who write:

““We should pray the Lord’s prayer, ‘Our Father is within us in secret, not in heaven.’ The kingdom of God and of heaven is within you, says Jesus, not outside...””...

[“**Thy will be done, as in heaven, so in earth**”] is taken out of the new versions based upon the scantiest manuscript evidence imaginable...By removing this line and the ‘heaven’ of the first line, “heaven” has been completely eliminated from the Lord’s Prayer.

“The “will” of “heaven” is in opposition to that “will” spoken of frequently by the New Age...

“The Great Invocation of the New Age speaks of “the centre where the Will of God is known.” This “centre” is not heaven and their God is, by their own admission, Satan...

“[“**but deliver us from evil**”] is uprooted from the text and jettisoned away, in company with all of the references to ‘heaven’. Words like good and evil, heaven and hell, paint a picture which is too black and white for the New Age which sees the world in varying shades of grey. The new versions don’t present an “evil world,” as seen in Galatians 1:4, but an “evil age.” They believe this ‘evil Age’ of Pisces will soon become their glorious ‘Age’ of Aquarius.

“Regrettably, when the New Age Great Invocation chants, “...seal the door where evil dwells,” “the Holy Father of Evil” is sealing them **in** ‘with,’ rather than delivering them “from” evil. Isaiah 14 warned that Satan “...opened not the house of his prisoners.””

J. A. Moorman in *Early Manuscripts and The Authorized Version* pp 91, 101 notes that against overwhelming evidence for inclusion of the phrases, the main offenders that omit the phrase “**which art in heaven**” from Luke 11:2 are P75, Aleph, B, L and “**which is in heaven**” from John 3:13 are P66, 75, Aleph, B, L, W, which is not surprising. J. A. Moorman notes that even fewer sources omit “**Thy will be done, as in heaven, so in earth**” Luke 11:2 that the NIVs, NASVs, NKJV f.n. omit against the overwhelming evidence for the inclusion of the phrase, the main dissenters being P75, B, L i.e. even Aleph has the phrase as J. A. Moorman also shows. P75, Aleph, B, Codex Regius i.e. L are the main witnesses amongst a mere handful against Luke 11:4 “**but deliver us from evil**” again against overwhelming evidence for the inclusion of the phrase en.wikipedia.org/wiki/Papyrus_75.

The NASVs, NIVs complicity in the New Age denial of “**which art in heaven**” Luke 11:2 “**which is in heaven**” John 3:13 is further apparent by the omission of “**Because I go to the Father**” from John 16:16. J. A. Moorman in *Early Manuscripts and The Authorized Version* p 109 shows that the main offenders amongst the minority of witnesses that omit the phrase are P5, 66, Aleph, B, D, L, W i.e. largely the usual suspects.

The Lord Jesus Christ said that “**the kingdom of God is within you**” Luke 17:21 because “**God is a Spirit**” John 4:24 and each individual is “**spirit and soul and body**” 1 Thessalonians 5:23 such that each individual can become “**the temple of God...that the Spirit of God dwelleth in you**” 1 Corinthians 3:16. However, the Lord Jesus Christ never said that about “**the kingdom of heaven**” Matthew 3:2 etc. 33 times in total, further underlining the NASVs, NIVs complicity in the New Age denial of “**which art in heaven**” Luke 11:2 “**which is in heaven**” John 3:13 and “**Because I go to the Father**” John 16:16.

New Agers are like Ephraim of whom God said “**I have written to him the great things of my law, but they were counted as a strange thing**” Hosea 8:12 and again, Jacob Prasch is in lockstep with New Age conspirators in his antagonism to the AV1611.

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

Alleged Doctrinal “Corruptions”

Are modern translations “doctrinally corrupt”? Some are. The New World Translation published by the Watchtower Bible and Tract Society is certainly corrupt doctrinally and textually as well. :”(I note only in passing the fact that the NWT, though ostensibly following the 1881 W&H text, deliberately deletes the word “me” at [John 14:14](#), despite its presence in the W&H text, so as to avoid having another reference of prayer to Christ. This is blatantly obvious “textual criticism on the basis of theology.”)”:

Jacob Prasch has failed to understand the close association between the NASVs, NIVs, NWTs.

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

‘*O Biblios*’ – *The Book Chapter 7 Flood of Revision* pp 35-66, “*The Defects of the KJV*” pp 164-165. Note the following extracts that have been inserted with no alterations to formats. The NWT cited is the 1984 NWT.

7.4 In summary

134 New Testament verses have been listed. The Majority manuscripts support 127 of the AV1611 readings, or **95%**, which appears to be typical, Section 1.3. Of the 134 New Testament verses, the 1978, 1984, 2011 NIVs are WITH the JB, NJB AGAINST the AV1611 in 104 verses*, WITH the NWT AGAINST the AV1611 in 127 verses and WITH ALL THREE AGAINST the AV1611 in 97 verses or **78%**, **95%** and **72%** respectively*.

*The 1978, 1984, 2011 NIVs are WITH the JB **or** the NJB AGAINST the AV1611 in 131 verses and WITH the JB **or** the NJB and the NWT in 124 verses or **98%** and **93%** respectively. The two sets of figures differ largely according to whether Mark 16:9-20 and John 7:53-8:11, 24 verses, are perceived as scripture in the NJB text. This is, as indicated, not altogether clear from the NJB hard copy notes. See **Mark 16:9-20** and **John 7:53-8:11**. The other 3 verses are Mark 14:68, where the JB departs from the AV1611 and John 3:13, 5:3 where the NJB departs from the AV1611.

In addition, 60 Old Testament verses have been listed, including those cited under Deuteronomy 16:21, Isaiah 5:14 and Malachi 1:3. Of these verses, the 1978, 1984, 2011 NIVs are WITH the JB, NJB AGAINST the AV1611 in 58 verses, WITH the NWT AGAINST the AV1611 in 58 verses and WITH ALL THREE AGAINST the AV1611 in 56 verses, or 97%, 97% and 93% respectively...

Of the **70** changes that our critic insists upon for the AV1611 in this chapter therefore, incorporating the 2011 NIV and the NJB, the pope would still support **80%**, Watchtower still over **70%** and both Rome and Watchtower almost **70%**.

Our critic is still showing high levels of agreement with heretics against the 1611 Holy Bible...

I have carried out a separate study on 1218 verses where the NIV*²⁰¹² departs from the AV1611. This is approximately 15% of the 7959 verses of the New Testament. The NIV departs with the JB in 1026 verses, 84% of the total, with the NWT in 1094 verses, 90% of the total and with both in 958 verses, 79% of the total. These percentages are not as high as those given for the list of verses in Section 7.3 for agreement between the 1978, 1984, 2011 NIVs and the JB, NWT but nevertheless show overwhelmingly that the NIV, JB, NWT are truly ecumenical translations, united in error.

*²⁰¹²The study was done based on the 1978 NIV and as indicated above, did not include the NJB. Version comparisons carried out in this work, see **Tables 1, A1, A2**, would indicate that an updated comparison for the 1218 verses incorporating the 1984, 2011 NIVs and the NJB would not give greatly different results. The disparity between the JB and the NJB for the 24 verses of Mark 16:9-20 and John 7:53-8:11, where the JB rejects them as scripture but the NJB, though equivocal, implies they are scripture, would not greatly distort the results for a version comparison based on 1200+ samples, or verses. See **Appendix, Notes on Table A2**.

See also 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. Table 1 lists 252 passages of scripture totalling 262 verses where modern versions depart from the 1611 Holy Bible. It has been found for the 1977 NASV, 1984 NIV, 1984 NWT:

- The NASV departs from the 1611 Holy Bible in **238** passages or **94%** of the total
- The NIV departs from the 1611 Holy Bible in **244** passages or **97%** of the total
- The NKJV departs from the 1611 Holy Bible in **87** passages in its text and **214** passages in its footnotes or **35%** and **87%** of the total respectively
- The NWT departs from the 1611 in **233** passages or **92%**.

The 2011 NIV shows the same extent of departures from the 1611 Holy Bible in the 252 passages that **Table 1** lists as the 1984 NIV. Changes between the 1977, 1995 NASVs and the 1984, 2013 NWTs are therefore unlikely to affect the above results appreciably. The NASV, NIV, NKJV text and footnotes are just as corrupt as any NWT Edition.

See also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* p vii.

Author's Introduction

Overview

5. James White leans heavily towards Rome and Watchtower. In spite of what James White would undoubtedly profess to the contrary, the departures from the AV1611 that White favours and which occur mostly in the NASV, NIV, also occur to a considerable extent in Catholic and Jehovah's Witnesses' bibles.

White levels criticisms at 241 passages of scripture as they stand in the AV1611, 252 verses in total, of which 24 verses are from the Old Testament. Of that selection, the NIV stands with the AV1611 in only 9 of the 241 passages, or in 4% of the total. However, it lines up *against* the AV1611 *with* the JR, DR, JB and NWT* in 28% of the passages, with the JB and NWT in 70% of the passages and with one or more of the JR, DR, JB, NWT in 89% of the passages that White mentions.

*DR - Douay-Rheims, Challoner's 1749 Revision, JR - Jesuit Rheims 1582 New Testament, from the web, www.study-light.org/desk/ and probably a reproduction of the DR - it doesn't differ, JB - Jerusalem Bible, NWT - New World Translation

James White won't see himself as a Vatican-Watchtower slave but he is. Note also that in these last days of "*perilous times*" 2 Timothy 3:1, the modern so-called 'evangelical' versions are drifting further from the 1611 Authorised Holy Bible than even the known apostate versions. See Table 9 in the Review that follows. The time of faith being "*made shipwreck*" cannot be long delayed, 1 Timothy 1:20.

See *KJO Review Full Text* pp 746-768, **Appendix, Tables A1-A4.**

In sum, overall, contrary to Jacob Prasch's misleading comment about the NWT based upon one verse of scripture only i.e. John 14:14, for a selection of, say, **100-1000** New Testament verses that are supposedly disputed passages, the modern versions NASVs, NIVs, JB, NJB, NWTs, will agree *against* the 1611 Holy Bible in approximately **70-95%** of the verses. That result is not materially altered if the NKJV text and footnotes are included in the comparison. As Will Kinney notes, the new versions are really the NNVs, New *Vatican* Versions.

See brandplucked.webs.com/kjbarticles.htm *Undeniable Proof the ESV, NIV, NASB are the new "Vatican Versions"* and related articles.

Jacob Prasch has therefore yet again shown himself to be like his mentor of whom the Lord Jesus Christ said *“abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it”* John 8:44.

Concerning John 14:14 see *KJO Review Full Text* pp 440-443 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php and note the following extract.

White continues to deceive and denigrate the Lord Jesus Christ as God.

He [*The King James Only Controversy* pp 202-203, 263] now accuses the AV1611 of omitting “me” in John 14:14 and thus detracting from the Lord’s Deity. He states, his emphases. *“Jesus speaks of His disciples’ communication with Him, even after He has risen to heaven. “If you ask Me anything in My name, I will do it” ...as prayer is something that is reserved for deity alone, this passage is important in demonstrating another aspect of the deity of Christ.*

“The inclusion of the term “Me” in John 14:14 is based upon being present in a large proportion of manuscripts, including the oldest manuscripts of the Gospel of John. Yet the KJV lacks the term, following only one portion of the Majority Text.”

White then concocts a chart, comparing the AV1611 and the NWT, which also omits “Me” in John 14:14 with the Westcott and Hort Text and the NASV, both of which include “Me” in John 14:14, as does the NIV. See *Appendix, Table A1*. In a thinly veiled attempt to slur Dr Mrs Riplinger, he uses this contrivance *“to illustrate how easy it is to create “conspiracies” out of partial information” because “If someone were intent upon alleging that the King James Version...is somehow in collusion with such groups as the Jehovah’s Witnesses, and that, in fact, the modern texts are the “true” texts to the exclusion of the KJV, one could produce the following kind of chart.”*

White then ‘disproves’ the supposed ‘conspiracy’ *“because there is no evidence of such collaboration between the KJV and the NWT. The mere fact of having the same reading proves nothing at all...Even so, the above chart should look familiar to anyone who has read KJV Only materials, as it presents the very same kind of argument that fills page after page of their books, only this time it is presented in reverse! Since the same argument works both ways, we see that the KJV Only position is inconsistent when it utilizes this kind of polemic.”*

White [*The King James Only Controversy* p 263] has an additional note with respect to manuscript evidence for and against the inclusion of “Me” in John 14:14. Using the United Bible Societies 4th Edition Greek New Testament, he lists as including $\mu\epsilon$ (“Me”) P66, P75, \aleph , B, W, Δ , Θ , Family 13, 7 cursives, including Ms 33 [*Early Manuscripts and the Authorized Version* by J. A. Moorman, p 27], the vacillating “queen of the cursives” and part of the ‘Byzantine’ stream of manuscripts. Those that omit $\mu\epsilon$ (“Me”), White lists as A, D, L, Ψ , up to 9 cursives and the remainder of the ‘Byzantine’ stream containing John 14. White also quotes Metzger’s justification for the insertion of “Me” into John 14:14.

““Either the unusual collocation, “ask me in my name”...or a desire to avoid contradiction with 16:23, seems to have prompted...the omission of $\mu\epsilon$ in a variety of witnesses (A D K L Π Ψ Byz al)...The word is adequately supported (P66 \aleph B W Δ Θ Family 13 28 33 700 al) and seems to be appropriate in view of its correlation with $\epsilon\gamma\omega$ [personal pronoun “I”] later in the verse.””

The term “al” refers to “some” manuscripts [*Early Manuscripts and the Authorized Version* p 59].

As usual, it is White who has divulged only “partial information.”

He refers to one reading in order to demonstrate a bogus ‘conspiracy’ and vehemently insists that *“The mere fact of having the same reading proves nothing at all.”* He then unwittingly invalidates his own ‘demonstration’ by referring to “page after page” of such charts in “KJV Only materials” i.e. *New Age Versions* by Dr Mrs Riplinger. “Page after page” of such charts must contain much more than just one specially selected reading. Such is indeed the case, which has been mentioned before in this work. Note the statement in the **Introduction** and in **Chapter 3 – “Starting at the Beginning.”**

White levels criticisms at 241 passages of scripture as they stand in the AV1611, 252 verses in total, of which 24 verses are from the Old Testament. Of that selection, the NIV stands with the AV1611 in only 9 of the 241 passages, or in 4% of the total. However, it lines up against the AV1611 with the JR, DR, JB and NWT in 28% of the passages, with the JB and NWT in 70% of the passages and with one or more of the JR, DR, JB, NWT in 89% of the passages that White mentions.

As it happens, the NIV and the NASV agree with the Jesuit Douay Rheims Bible in John 14:14, although not with the JB or NWT. See *Appendix, Table A1*. Proof of ‘conspiracy,’ however, is not dependent on one verse comparison only. It is furnished by White’s own scripture citations, with respect to the 215 passages of the 241 that he quotes for comparison of the modern versions with the AV1611 that agree with Rome, Watchtower or both *against* the 1611 Authorized Holy Bible, or 89%.

The bibles of Wycliffe, Tyndale, Geneva and Bishops’ all read with the AV1611 in John 14:14, showing that the AV1611 reading was established as the correct reading long before it appeared as such in the AV1611 [www.biblesofthepast.com/homefolio.htm]. Of the Greek editors before Westcott and Hort, only Tischendorf [*The Interlinear Greek-English New Testament, Stephens’s 1550 Edition, edited by George Ricker Berry*] unequivocally supports the insertion of “Me” while Lachmann thinks it may be possible, so Metzger, White, Westcott and Hort have little support from those that went before them.

Dean Burgon [*The Revision Revised by Dean John William Burgon, pp 138-141*] refers to John 14:14 as one of approximately 30 “alterations indicated by the Revisionists... ‘positively required by change of reading in the Greek Text.’” Burgon says of these alterations, including the insertion of “Me” in John 14:14, “These then are a handful of the less conspicuous instances of a change in the English ‘positively required by a change of reading in the Greek Text:’ every one of them being either a pitiful blunder or else a gross fabrication... The A.V. is better in every instance.”

Will Kinney [www.blessedquietness.com/journal/housechu/john-14anddeity.htm] has written an informative article entitled *Does John 14:14 in the King James Bible deny the deity of the Lord Jesus Christ?* He states.

“There are some Bible correctors who ignorantly assert that the reading of the King James Bible in John 14:14 denies or obscures the deity of Christ.

“Let’s look at the evidence. In the King James Bible we read: “If ye shall ask anything in my name, I will do it.” This is the reading of the Majority of all remaining Greek texts, including A (Alexandrinus), and D, along with the Greek Lectionaries, many Old Latin copies, the Coptic Boharic and Sahidic, Ethiopian and Slavonic ancient versions.

“However, primarily based on Sinaiticus and Vaticanus, many but not all modern versions add the extra word “me” to the text, and so the NASB reads: “If you ask Me anything in My name, I will do it.”, while the NIV has: “You may ask me for anything in my name, and I will do it.”

“Those who criticize the reading found in the KJB say that the new versions show the believers asking Jesus directly and so show His deity, while the KJB does not. This is obviously an unsound argument. In the KJB and Majority of all texts, we have Christ saying “If ye ask anything in my name, I WILL DO IT.” If Christ Himself ANSWERS PRAYER then He is God!

“Not only do the NKJV, Tyndale, Geneva Bible, Young’s, Spanish Reina Valera, Luther’s German bible and others based on the Traditional Text read as does the King James Bible, but so also do many other modern versions that are even based primarily on the Westcott-Hort text.”

Why do neither White nor Metzger mention the evidence of the ancient versions in support of the AV1611 reading? Is it because this evidence would decidedly tip the balance of manuscript testimony in favour of the AV1611, if the Greek witnesses are as evenly divided as White and Metzger would have their readers believe?

Among these modern versions, Kinney lists the ASV, the ‘old’ American Standard Version, as omitting “*Me*” in John 14:14. Why did the editors of the ‘new’ American Standard Version introduce the change? Was it for reasons of copyright? Dr Mrs Riplinger [*New King James Omissions* by G.A. Riplinger, A.V. Publications Corp., leaflet] writes, her underlinings.

“The derivative copyright law insists that: “To be copyrightable, a derivative work [e.g. the NASV] must be different enough from the original [e.g. the ASV] to be regarded as a ‘new work’ or must contain a substantial amount of new material. Making minor changes or additions of little substance to a pre-existing work will not qualify the work as a new version for copyright purposes.”

Kinney states further that Sinaiticus \aleph (White’s [*The King James Only Controversy* p 33] “great treasure”) and Vaticanus B (“another great codex” such that \aleph and B [*The King James Only Controversy* p 169] “carry a great deal of weight”) repeatedly conflict with each other throughout John 14. He describes in particular how these manuscripts conflict in verses 2, 5, 7 (5 times), 9 (twice), 10 (4 times), 11, 14, 15, 16, 17 and adds “We could easily continue through the rest of this single chapter demonstrating the same disagreements between “the oldest and best” not only with the Majority of all Greek texts but also with each other.”

Kinney’s findings support those of Dean Burgon with respect to \aleph and B. See remarks under *The Revision Conspiracy* on Burgon’s analyses of the Lord’s Prayer in Luke 11:2, 4 and Mark 2:1-12. Kinney states of John 14:14, “Even here where Sinaiticus and Vaticanus both add the extra word “*me*”, which started this whole discussion, they both disagree with each other. For the phrase “I will do it”, Vaticanus reads: “*touto poiesoo*” (I will do it), while Sinaiticus has: “*ego poiesoo*” (I, I will do).”

Kinney reveals further that the NIV follows Sinaiticus – and the AV1611 - in verse 5 in retaining the word “**and**” but Vaticanus and the NASV omit this word. Sinaiticus and Vaticanus have “*his works*,” which reading the NASV follows, instead of “**the works**” in verse 10 but the NIV reads “*who is doing his work*.” The AV1611 has “**me**” in verse 11 but Sinaiticus, the NASV and NIV omit it. Sinaiticus and Vaticanus omit the second “**him**” in verse 17 but the NASV and NIV retain it.

Neither White nor Metzger seem prepared to address these glaring anomalies.

Clearly, as even this small sample shows, the NASV and NIV are not ‘consistent’ translations, except insofar as they are consistently corrupt where they depart from the 1611 Authorized Holy Bible.

Kinney rightly concludes.

“To sum up, in the first place John 14:14 as it stands in the King James Bible in no way detracts from the full deity of Christ. If He answers prayer, “I will do it”, then He is God. Secondly, if you are trusting in many modern versions that rely primarily on Sinaiticus and Vaticanus you have a corrupt bible version that does not represent the true words of the living God. It is that simple.”

Will Kinney has this additional article brandplucked.webs.com/kjbarticles.htm *James White and John 14:14*. Extracts follow.

James White and John 14:14

James White and John 14:14 - the Vatican Versions Bible Babble Buffet

John 14:14 KJB - “If ye shall ask anything in my name, I will do it.”

John 14:14 ESV - “If you ask ME anything in my name, I will do it.” Footnote: Some mss. omit ME.

James White tells us in his book, the KJV Controversy, on page 263 - “The TR excludes the reading, but it is retained by the NA 27, UBS 4th and the Majority text.”

James White also says on pages 202-203 of his book - “The inclusion of the term “Me” in John 14:14 is based upon its being present in a large portion of the manuscripts, including the oldest

manuscripts of the Gospel of John. Yet the KJV lacks the term following only one portion of the Majority Text.”

Mr. White is misinformed.

The extra word ME is NOT in the text of the Majority Text by Hodges and Farstad 1982, nor is it in the English Majority Text Version of Paul Esposito - “If you should ask anything in My name, I will do it.” and the Robinson-Pierpoint Greek text puts the word [me] in brackets, indicating doubt as to its authenticity. So Mr. White is not only not giving you the whole picture, but he is fudging on what little information he does give us in his book.

As we shall soon see, not even his ever changing Critical Greek text versions are in agreement with each other either.

The obvious difference here is the addition of the word ME. Versions that add this word ME to the text are the RSV, NRSV, ESV, NIV, NASB, NET, Holman. Westcott and Hort originally put the word in [brackets] indicating doubt - “εαν τι αιτησητε [με] εν τω ονοματι μου τουτο ποιησω”, but later Critical text versions now include the word with no brackets. The additional word ME comes from the Sinaitic, Vaticanus and P66 manuscripts.

However not even the ESV completely followed the Vatican mss. which itself differs from the Sinaitic mss. and P75 differs from P66. The Vatican as well as P75 says “If you ask ME THIS (touto) in my name, I will do it.”, but Sinaiticus says “If you ask me ANYTHING (ti) in my name, I will do it...”

In John 14:14 the word ME is NOT found in the Majority text or in A, D, K, L, Pi, Psi, the Old Latin a, air, d, e, q, r1 or the Coptic Boharic, Sahidic, Ethiopian and Slavonic ancient versions and the Diatessaron 160-175 A.D. So our scholar James White is also wrong about what the reading found in oldest remaining manuscripts [is] as well.

Another King James Bible believing brother pointed out to me this interesting observation about the text. He writes: “According to a comment from John 14:14 if you add the word “me” in this verse which is not in the KJV then you have a contradiction between John 14:14 and John 16:23. John 16:23 says: “And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.” He has a very good point here...

Agreeing with the King James Bible that does NOT contain the extra word “me” are Wycliffe 1395, Tyndale 1525 - “Yf ye shall axe eny thige in my name I will do it.”, Coverdale 1535, the Great Bible 1540, Matthew’s Bible 1549, the Bishops’ Bible 1568 - “If ye shall aske any thing in my name, I wyll do it.”, the Geneva Bible 1587 – “If ye shall aske any thing in my Name, I will doe it”...

Numerous foreign language Bibles do not contain that extra word “ME” including the Spanish Sagradas Escrituras 1569, Cipriano de Valera 1602, the Reina Valera 1909 - 2011 - “Si algo pidierais en mi nombre, yo lo haré.”, the French Martin 1744, Ostervald 1996 and French La Bible du Semeur 1999 - “Si vous demandez en mon Nom quelque chose, je la ferai.”, Luther’s German bible [1545] and German Schlachter Bible 2000 - “Was ihr bitten werdet in meinem Namen, das will ich tun.”, the Italian Diodati 1649 and La Nuova Diodati 1991 - “Se chiedete qualche cosa nel nome mio, io la far.”, the Portuguese Almeida Corregida E Fiel 1681 and A Biblia Sagrada - “Se pedirdes alguma coisa em meu nome, eu o farei.”, the Tagalog Ang Dating Biblia 1905 - “Kung kayo’y mag-sisihingi ng anoman sa pangalan ko, ay yaon ang aking gaga win.”, the Afrikaans Bible 1953 - “As julle iets in my Naam vra, sal Ek dit doen.”, the Finnish Bible 1776 - “Mitä te anotte minun nimeeni, sen minä teen.”, the Modern Greek Bible - “Εαν ζητησητε τι εν τω ονοματι μου, εγω θελω καμει αυτο.” and the Modern Hebrew Bible - “כי תשאלו דבר בשמי אני אעשהו:” = “If you ask anything in my name...”

The Catholic Connection

ALL Catholic versions add the extra word “ME” to the text. It comes from the Latin Vulgate - “si quid petieritis ME in nomine meo hoc facial.” This includes the Douay-Rheims 1582, Douay 1950, St. Joseph NAB 1970, the New Jerusalem bible 1985 and the 2009 Catholic Public Domain Version. The modern Catholic versions and versions in English like the ESV, NIV, NASB, NET, ISV, Holman Standard are all based on the same Vatican “inter confessional” text set up to unite “the separated brethren”.

*If you don’t believe this, then see the documented evidence of this fact here - **Undeniable Proof the ESV, NIV, NASB, Holman Standard, NET etc. are the new “Vatican Versions”***

brandplucked.webs.com/realcatholicbibles.htm

James White and Jacob Prasch continue to espouse *The Catholic Connection* forgetting that **“None that go unto her return again, neither take they hold of the paths of life”** Proverbs 2:19.

Jacob Prasch continues to denigrate ***“the scripture of truth”*** Daniel 10:21. His lengthy objection to John 6:47 ***“Verily, verily, I say unto you, He that believeth on me hath everlasting life”*** follows. Jacob Prasch disputes the underlined words ***“on me.”***

It will be shown that Jacob Prasch has largely based his comments on James White’s objections to John 6:47 found in *The King James Only Controversy* pp 170-173, 261-262. Jacob Prasch has not informed his readers that James White is his source for his comments on John 6:47 but it will be shown again that Jacob Prasch is just as contemptuous of ***“the book of the LORD”*** Isaiah 34:16 as James White is and just as shallow and duplicitous a commentator about it.

The textual variant at [John 6:47](#) helps us demonstrate that the broad spectrum of passages most often cited by KJV Only advocates do not, upon close examination, support their charges of doctrinal corruption. Dr. D. A. Waite of The Bible for Today alleges just such corruption in his book *Defending the King James Bible*. He alleges a “SERIOUS THEOLOGICAL PERVERSION” (emphasis in original) :”(Waite, *Defending the King James Bible*, 158.)”: in modern texts at [John 6:47](#). Note the comparison:

KJV Verily, verily, I say unto you, He that believeth on me hath everlasting life. Modern Translations (here NASB) Truly, truly, I say to you, he who believes has eternal life.

Modern translations do not contain the phrase “on me” at this verse, causing Dr. Waite to comment, “To make salvation only a matter of ‘believing’ rather than solely, as Christ said in this verse, ‘believing on Me,’ is truly ‘ANOTHER GOSPEL’! If you were trying to lead someone to Christ with the NIV or NASV, using this verse, they could ‘believe’ in anything and still have ‘everlasting life’ whether in Santa Claus, in the Easter Bunny, in the Tooth Fairy, in Rudolph the Red-nosed Reindeer, or in any of the false world religions!” (emphasis in original) :”(Ibid.)”:

Accusations of preaching “another gospel” are quite strong. But does the accusation have merit? Not at all. The NASB and NIV are brimming with the phrase “believe in me.” Just a few verses before [John 6:47](#) (in v. 35), the NASB reads, “Jesus said to them, ‘I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst’” (emphasis added). And in the immediate context of John 6, v.40 reads, “For this is the will of My Father, that everyone who beholds the Son, and believes in Him, may have eternal life; and I Myself will raise him up on the last day” (emphasis added). Other places in John where the phrase appears in modern translations include [John 7:38](#), [11:25-26](#), [12:44](#), and [46](#). If the modern translations are trying to preach “another gospel,” why do they include all these references that contradict this “other gospel”? What’s more, how do they explain the many places where the KJV has the simple phrase “believe,” such as at [Mark 9:23](#) and [Romans 1:16](#) and [10:4](#)? Is the KJV guilty of teaching “another gospel” because it does not have the specific phrase “in Him” or “in Christ” at these places? Of course not.

As we have seen all along, the modern translations are simply translating the text before them, and in this case the phrase “in me” is not found in the most ancient manuscripts of the Gospel of John. Later

scribes most probably inadvertently harmonized the phrase “believe” with the more common “believe in me,” resulting in the KJV reading. There is no perversion here. Instead, this is one of literally hundreds of examples that could be presented from the text of the Gospels that show the tendency of scribes to utilize the most common way of saying things, often resulting in this kind of harmonization. Anyone who thinks that the lack of the term “in me” at [John 6:47](#) somehow alters the gospel itself has an extremely strained view of how one determines the gospel message from the text of Scripture.

Jacob Prasch’s comments above are again full of unsubstantiated speculation about supposed ‘harmonisation.’ See remarks above about Colossians 1:14 and the phrase “*through his blood*” that Jacob Prasch, aping James White, has denied. Jacob Prasch has also lied about manuscript sources in his comment that the phrase “in me” is not found in the most ancient manuscripts of the Gospel of John.

See this extract from *KJO Review Full Text* pp 356-363, 370 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. It will be apparent that Jacob Prasch has simply aped James White again, this time with respect to [Mark 9:23](#) and [Romans 1:16](#) and [10:4](#) and that Jacob Prasch is as clueless about those scriptures as James White is.

White [*The King James Only Controversy* pp 170-173, 261-262] holds up the AV1611 reading “*believeth on me*” in John 6:47, where NIV, NASV omit “*on me*” as an example of a “double standard” on the part of bible believers because “*serious charges of “tampering with the Gospel” are lodged against all translations that would not include this later addition to the text.*”

White quotes from Donald Waite [*Defending the King James Bible* by Donald Waite p 158], who states that, his emphases, “*To make salvation only a matter of “believing” rather than solely, as Christ said in this verse, “believing on ME,” is truly “ANOTHER GOSPEL”!...*”

White disputes Dr Waite’s conclusion by alluding to John 6:35, 6:40 in the NASV, which reads respectively “*he who believes in Me shall never thirst*” and “*everyone who...believes in Him, may have eternal life.*” He then maintains that, his emphasis, “*we have to wonder why the modern versions would seek to hide faith in Christ in John 6:47 and not do the same thing only twelve verses earlier. Quite seriously, could anyone read John 6:35 through 6:47 and not know what the object of faith in verse 47 is to be? One would have to be a very poor reader not to understand what the Lord is talking about.*”

To justify further his efforts to delete the words “*on me*” from John 6:47, White alludes to John 7:38, 11:25-26, 12:44, 46 in the NASV, all of which contain the phrase “*believes in me*” and therefore declares that “*the entire idea that the modern translations have some doctrinal impurity for not having “in Me” falls flat upon the most basic examination.*”

He then accuses the AV1611 of “*not always*” defining “*the object of faith*” with reference to Mark 9:23, Romans 1:16, 10:4, 1 Corinthians 7:12 and concludes, his emphasis, that “*It is hard to understand how anyone could possibly look at John 6:47 and seriously think that there is some malevolent purpose behind the reading in the modern translations. Surely the information as to why “in Me” is not found in the NASB and NIV is easily obtainable.*”

But White has not produced “*the information.*” In Part Two of his book, he lists the few corrupt sources that omit these words and asserts that, “*The conjugation of P66 and P75 together with \aleph and B, together with the internal evidence, is more than sufficient to substantiate the reading*. The phrase [“He that believeth on me”] is classically Johannine in style (John 6:35, 7:38, 11:25, etc.). Therefore a shift to “regular” phrasing is to be expected.*”

*White means the omission of “*on me,*” which is of course not a reading but a deletion. As Dr Ruckman [*The Scholarship Controversy, Can You Trust the Professional Liars?* by Dr Peter S. Ruckman p 220] rightly observes, his emphasis, “*An omission is not a “variant.”*”

But none of this amounts to *a reason why* the words are omitted from the modern versions, or indeed from the handful of sources that underlie them.

White has only concocted an excuse for omitting the words “*on me*” from John 6:47 based on their occurrence elsewhere in the Gospel of John and his accusation that the AV1611 supposedly doesn’t always define “*the object of faith.*”

He closes his comments on John 6:47 with a further accusation against bible believers, his emphasis.

“KJV Only advocates do not address this, but rather focus attention upon an issue that is, in fact, self-contradictory: the idea that if you don’t define the object of faith in every instance, you are somehow opening the door to all kinds of problems, even though the KJV does the same thing in many other places. This is a classic example of the use of a double standard. Here KJV Only advocates are found misusing the Gospel message itself to enlist people to their side. Frightening people into thinking the modern versions are somehow attacking faith in the Lord Jesus Christ.”

White’s comments are “*a classic case*” of obfuscation and distortion.

Tischendorf [*The Interlinear Greek-English New Testament, Stephens’s 1550 Edition*, edited by George Ricker Berry] deleted “*on me*” from John 6:47, to be followed by Westcott and Hort, who deleted the words from the RV and Nestle. Tregelles and Alford regard the words as ‘doubtful.’

Dr Moorman [*Early Manuscripts and The Authorized Version* p 104] lists P66 as omitting “*on me*” in John 6:47 but not P75. Even if P75 is reckoned as also omitting the words, it makes little difference to the huge imbalance of sources for and against the AV1611.

Only a few sources are in agreement with P66. They are almost all Greek old uncials and consist of \aleph , B, C original text, L, T, W, Θ . One Old Latin source omits the words. Codex C has a ‘second corrector’ who has inserted the words missing in the original draft, such that 22-23 uncials have the words; A, C second corrector, D, E, F, G, H, K, S, U, V, Y, Γ , Δ , Λ , Π , Ψ , Ω , 047, 055, 0141, 0211 and possibly 0233 along with almost all of the cursives and Family 13. 10 of the 11 extant Old Latin sources, Jerome’s Vulgate and the Peshitta Syriac also agree with the AV1611 and so does Tatian’s Diatessaron [*Early Church Fathers and the Authorized Version, A Demonstration!* by Jack A. Moorman p 130].

The Diatessaron [*Early Manuscripts and The Authorized Version* pp 17, 52] is as old as P66 – and P75 - as are the texts of the Peshitta and the Old Latin [www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 9, *God Only Wrote One Bible* by Jasper James Ray p 98] even though the manuscripts are from the 4th, 5th and later centuries [*Early Manuscripts and The Authorized Version* pp 29, 33]. Both versions suffered at the hands of ‘correctors’ – in the direction of Alexandria [*The Christian’s Handbook of Manuscript Evidence* by Dr Peter S. Ruckman pp 77-79]. The early papyri very likely suffered the same fate. See Pickering’s evaluation above and in **Chapter 3**, which points strongly to the conclusion that P66, P75 etc. are actually early corruptions of the Traditional Text as preserved and refined in the AV1611. [The foregoing shows that Jacob Prasch has lied with his comment the phrase “in me” is not found in the most ancient manuscripts of the Gospel of John.]

Wycliffe, Tyndale, the Geneva and the Bishops’ [www.biblesofthepast.com/homefolio.htm] agree with the AV1611’s “*on me*” in John 6:47 (Wycliffe, Geneva, Bishops’ have “*in me*”), these witnesses thereby testifying to a particularly well-preserved lineage of the Traditional Text in this verse.

The pre-350 AD Gothic, as Moorman confirms and pre-700 AD Anglo-Saxon Bibles have “*on me*” in John 6:47, in agreement with the AV1611. See **Appendix, Table A16**.

So White is wrong to dismiss the words as “*this later addition.*” The words are scripture, faithfully preserved in the AV1611 and with an unbroken tradition of extant witnesses reaching back almost to apostolic times so White’s attempts to justify their omission are irrelevant.

However, he misses the subtlety of the omission in John 6:47. The answer to his rhetorical question “*Quite seriously, could anyone read John 6:35 through 6:47 and not know what the object of faith in*

verse 47 is to be?” depends not on the reading skill of whoever is reading the passage, but on his belief system.

Because, regardless of White’s attempts to justify its omission in the modern versions, “*the object of faith*” is *not* defined in the NASV, NIV renderings of verse 47 and therefore *is* open to interpretation.

A professing Christian *may* read John 6:47 in the manner that White suggests but a New Ager *may not*. A New Ager may allow that since the New Testament is ‘Christian sacred literature,’ John 6 may have an emphasis on believing in the Lord Jesus Christ for eternal life but the form of verse 47 as found in the modern translations nevertheless allows for an alternative “*object of faith*,” e.g. New Age doctrine.

An unbeliever reading John 6 could, therefore, think he is faced with a choice on reaching verse 47 and may make the *wrong* choice if a New Ager is at hand to influence him or if a Catholic is close by to push him in the direction of (un)holy ‘Mother Church’ and the sacraments.

In support of this conclusion, it should be noted that Pope Benedict XVI has recently issued a document [usatoday30.usatoday.com/news/world/2007-07-10-1587290358_x.htm *Pope: Other Christians not true churches* by Nicole Winfield], this author’s emphasis, that “*restates key sections of a 2000 document the pope wrote when he was prefect of the Congregation for the Doctrine of the Faith [i.e. the Inquisition], “Dominus Iesus,” which set off a firestorm of criticism among Protestant and other Christian denominations because it said they were not true churches but merely ecclesial communities and therefore did not have the “means of salvation.”*”

The NASV, NIV and James White effectively endorse this latest outpouring of papal dogma. The AV1611 does not.

This is the inherent danger in the omission of “*on me*” in John 6:47 that White’s speculative reassurances don’t cover. John 6:47 is one of many verses that Dr Mrs Riplinger [*New Age Bible Versions pp 259ff*] has identified where the modern versions make serious omissions that allow for New Age doctrine, in addition to Christian doctrine with respect to salvation. She states, her emphases, “*The Father sent the Son to be the Saviour of the world (1 John 4:14). In the New Age however, “a God, one of many, sends a son or avatar, with a message, to be a saviour, for each age. Once again, the new versions line up with the goats on the left.”*”

White either evades or only superficially discusses the following verses that Dr Mrs Riplinger lists with John 6:47. The NIV, NASV or both omit or alter the underlined words.

Mark 9:42

“And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.”

Both the early printed 1977 and current online versions of White’s NASV and Nestle omit “*in me*,” based only on Tischendorf [*The Interlinear Greek-English New Testament, Stephens’s 1550 Edition*]. Even the RV and NIV, printed 1979 and current online versions, retain the words.

John 3:15 ***“That whosoever believeth in him should not perish, but have eternal life.”***

The NASV, both versions, alter the underlined clause to “*whoever believes will [1977 Edition, “may”] in Him have eternal life.*” The 1979 NIV has “*that everyone who believes may have eternal life in him.*” The online NIV, Nestle and the pre-Westcott and Hort Greek editors agree with the AV1611 but the RV reads as the NASV.

Acts 22:16

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”

The RV, Nestle, NASV, both versions, NIV, both versions, all have “*his name*” or “*His name.*” Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth [*The Interlinear Greek-*

English New Testament, Stephens's 1550 Edition] each have “his name,” clearly influencing Westcott and Hort and their RV. White [*The King James Only Controversy* p 176] says of the AV1611 reading that “it is probably secondary” but “should at the very least be noted for the sake of all those who wish to do textual studies.”

The reading is certainly *not* secondary and most certainly should be noted for the sake of all those who believe in God's preservation of His words. The verse will be addressed in more detail later.

Romans 1:16

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

The RV, Nestle, NASV, both versions, NIV, both versions, omit “***of Christ***.” Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth [*The Interlinear Greek-English New Testament, Stephens's 1550 Edition*] likewise each omit the words. White [*The King James Only Controversy* p 176] assures his readers that “the modern versions are following the most ancient manuscripts while recognising the tendency toward expansion that is found in the Byzantine manuscripts [unproven by White or anyone else].” He is confident that because “the phrase “the gospel of Christ”...appears eight times in the NIV [and NASV] translation of the New Testament [the actual “New Testament” between two covers remains unidentified]...again there is no logical reason to impute evil motives to these translations.”

The expression “***the gospel of Christ***” occurs 11 times in the New Testament; Romans 1:16, 15:19, 29 – see below, 1 Corinthians 9:12, 18, 2 Corinthians 4:4, 9:13, 10:14, Galatians 1:7, Philippians 1:27, 1 Thessalonians 3:2. In addition to the omission in Romans 1:16, the NIV, NASV omit “***of the gospel***” in Romans 15:29. They also alter “***the glorious gospel of Christ***” to the obscure expression “*the gospel of the glory of Christ*” in 2 Corinthians 4:4.

White therefore fails to inform his readers that the modern translators removed or altered over a quarter of the references to this phrase in the New Testament, including to 2 of its 3 occurrences the Book of Romans, the central Book in the New Testament on Christian salvation. Whatever the motives of the modern translators, the *results* of their motives are certainly evil.

Romans 15:29

“And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.”

The RV, Nestle, NASV, both versions, NIV, both versions, Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth [*The Interlinear Greek-English New Testament, Stephens's 1550 Edition*] omit the words “***of the gospel***.” White [*The King James Only Controversy* p 178] maintains that “Many scholars would say that the later reading is an expansion but there is another possibility that...the phrase “of the gospel” could have been accidentally skipped over early on.”

Note that White still thinks the AV1611 reading is “the later reading” even though he pretends to be even handed. The AV1611 reading is not “later” and is discussed below.

Galatians 6:15

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”

The RV, Nestle, NASV, both versions, NIV, both versions, Tischendorf, Tregelles, Alford [*The Interlinear Greek-English New Testament, Stephens's 1550 Edition*] omit the words “***in Christ Jesus***.”

Ephesians 1:11

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:”

The RV, Nestle and the other Greek texts retain ***“in whom,”*** although Lachmann changes ***“we have obtained an inheritance”*** to a weaker reading ***“we were called,”*** reflected in the NIV’s ***“In him we were also chosen,”*** for both versions.

The RV has a strange but similar reading ***“we were made a heritage”*** and Nestle has ***“we were chosen as [his] inheritance.”*** Dr Ruckman [[The Books of Galatians, Ephesians, Philippians, Colossians by Dr Peter S. Ruckman p 214](#)] indicates that the Jesuits introduced this alteration in 1582 and the DR Challoner’s Revision reads ***“In whom we also were called by lot.”*** The JB has ***“And it is in him that we were claimed as God’s own.”*** The NWT has a better reading, ***“in union with whom we were also assigned as heirs”*** although by inspection it is nevertheless weaker than the AV1611 reading.

The NASV, both versions, has ***“In Him also we have obtained an inheritance.”***

The modern versions either obscure the Christian’s assurance of an inheritance or weaken the AV1611’s direct link with ***“in Christ”*** in verse 10, or both, as the NIV does, allowing for a New Age interpretation of another possible ***“avatar”*** to fulfill the designation ***“In Him.”***

Ephesians 1:13

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.”

The word ***“trusted”*** is in italics, so it is not found in the Greek texts but RV and NASV, both versions, also omit ***“trusted,”*** leading to an ungrammatical expression which has a subject ***“you”*** without a verb and removing the verse’s self-interpretation of ***“ye believed”*** as ***“ye also trusted”*** in the Lord Jesus Christ, verse 12, for salvation.

The NIV, both versions, has a misleading paraphrase ***“you also were included in Christ when you heard the word of truth,”*** wrongly implying an automatic salvation on hearing the Gospel - no doubt for Edwin Palmer’s ‘elect’ [[New Age Bible Versions p 231](#)]. The removal of ***“in whom”*** on both occasions in verse 13 by the NASV, NIV, again allows for a New Age interpretation of another avatar to be identified as ***“Him.”***

The above list contains no fewer than 9 serious omissions or alterations in the modern versions, including John 6:47 that obscure or weaken New Testament doctrine on individual salvation and allow for a leavening of New Age corruption in the scriptures. As indicated, Dr Mrs Riplinger has identified many more.

Again, White forgot that ***“a little leaven leaveneth the whole lump”*** 1 Corinthians 5:6b. See remarks in ***Chapter 3.*** [[So did Jacob Prasch.](#)]

Dr Ruckman [[The Scholarship Controversy, Can You Trust the Professional Liars? pp 181-188](#)] has these incisive comments, his emphases.

“Donald Waite, a champion for the TR, called White’s attention to the fact that by omitting “me” from John 6:47, someone (the NASV) had made a bad theological error, for the passage was telling a sinner ON WHOM to believe in order to get everlasting life. White immediately rushes to the defence of the heretical reading (NASV) hoping the sinner will just believe on something, and get eternal life. His alibi [The King James Only Controversy p 40] is “no textual variants...materially disrupt or destroy any essential doctrine of the Christian faith.””

Dr Ruckman [[The Scholarship Controversy, Can You Trust the Professional Liars? p 434](#)] says this about White’s ***“alibi,”*** his emphases.

“White [The King James Only Controversy pp 213, 196, 162] words it like this: “None of these passages IMPACT the plain witness to the doctrine.” “There is no conspiracy on the part of the Mod-

ern Greek Texts [8, B, D, etc.; the trash basket kids] to hide or downplay the deity of the Lord Jesus.” “The NIV and ALL THE OTHERS presented the Gospel with clarity EQUAL to or BETTER than the KJV itself.” So all of them **combined** get less than one tenth the results of the AV.”

White’s willingness in his book to address the *results* of the AV1611 versus the modern versions is conspicuous by its absence.

See also Cloud’s remarks [www.wayoflife.org/fbns/examining01.htm, David Cloud Part 3. Page no longer available but extract is reproduced as indicated] in **Chapter 3**.

As David Daniels [*Answers to Your Bible Version Questions* by David W. Daniels, pp 133-135] rightly observes – see again **Chapter 3** – “Modern Bibles take away many places where God says the same thing again. Thus modern Bibles make it look like those doctrines weren’t so important to God.”

Dr Ruckman continues.

“What does James White say about a sinner getting saved by believing on **nothing**? The explanation is that “an object of faith” can be **omitted**, because no **object** is found in the AV in Romans 1:16, 10:4; Mark 9:23; and 1 Corinthians 7:12...not one verse he cited has **anything** in it to do with **ANYONE** getting **eternal life** by believing **anything**.

“All four verses were dodges [but]... “The **OBJECT** of faith” is found in three of them. And in the only one where it is omitted (1 Cor. 7:12), you will find “**brother**,” which refers to a “**brother**” IN **CHRIST** (as elsewhere in all of the Pauline Epistles); and note “**sister**” in the same passage (vs. 15). Obviously, the wife who “**believes not**” is an **unbeliever** who is not “**in Christ**”...

“In Mark, the object was **given and defined**; he was to believe his **prayer** would be answered. In Romans 1:16, the object was **identified**; it was “**the gospel**,” and in Romans 10:4 the object was right in the verse (“**Christ**”). The Holy Spirit gave the objects **in all three** passages in Third Grade English. Being unable to read Third Grade English, White pretended that a word has to immediately follow a verb, or else the “object” is not there...

“But John 6:47 was something entirely different from these excursions into “objects” (direct or indirect), and the contents of the four passages cited. John 6:47 were words spoken by Jesus Christ telling **unsaved sinners how to get everlasting life**. In John 6:47, in the NASV, there is no object (direct or indirect), found anywhere in the verse, or even identified or **suggested**: it is missing from the beginning, the middle, and the end to produce this totally **non-Biblical Satanic teaching**: “Truly, truly he who believes has eternal life.”

“**No, he doesn’t**. No man is saved by believing (Acts 16:30-31), not even believing in **God** (James 2:19).

“Little Jimmy, in his zeal to sell modern versions, just justified a **Satanic lie**... [Jacob Prasch has done likewise.]

“Wolves bleat like sheep; **they can kill more sheep that way** [as Jacob Prasch has sought to do as one of those who “**by good words and fair speeches deceive the hearts of the simple**” Romans 16:18]. We should not be surprised to see Mr White accusing “King James Only advocates” of “misusing the Gospel message itself to enlist people to their side. Frightening people into thinking the modern versions are somehow attacking faith in the Lord Jesus Christ.”

“That was his comment after justifying two of the most heretical, dangerous, **Satanic** omissions in Scripture (NIV and NASV on John 6:47). We are “misusing the Gospel message.” White doesn’t even know what the “gospel message” is. If anyone did frighten anyone into throwing an ASV or NIV or NASV out the window, what in heaven would that have to do with “misusing the Gospel message” (1 Cor. 15:1-5; Gal. 1:8-10)? **Nothing**...

“Who, **actually**, not only “misused the Gospel message” but **destroyed** it in John 6:47? Did you ask? It was...8, B, and P66. And what bunch of turkeys bowed down to these corruptions in order to

keep a sinner from believing on the one who spoke those words? White's *buddies*, that's who [including Jacob Prasch].”

Dr Ruckman inserts a quote from Dean Burgon, which has been expanded to show once again, how genuine biblical scholarship differs greatly from the poor substitute proffered by James White [www.archive.org/details/traditionaltext00burgich].

““No progress is possible in the department of ‘Textual Criticism’ until the superstition for we are persuaded that it is nothing less which at present prevails concerning certain of ‘the old uncials’ (as they are called) has been abandoned. By ‘the old uncials’ are generally meant, [1] The Vatican Codex (B), and [2] the Sinaitic Codex (Ⲙ), which by common consent are assigned to the fourth century: [3] the Alexandrian (A), and [4] the Cod. Ephraemi rescriptus (C), which are given to the fifth century: and [5] the Codex Bezae (D), which is claimed for the sixth century: to which must now be added [6] the Codex Bezae Cantabrigiae (Φ), at the end of the fifth, and [7] the Codex Rossanensis (Σ), at the beginning of the sixth century. Five of these seven Codexes for some unexplained reason, although the latest of them (D) is sundered from the great bulk of the copies, uncial and cursive, by about as many centuries as the earliest of them (B Ⲙ) are sundered from the last of their group, have been invested with oracular authority and are supposed to be the vehicles of imperial decrees. It is pretended that what is found in either B or in Ⲙ or in D, although unsupported by any other manuscript, may reasonably be claimed to exhibit the truth of scripture, in defiance of the combined evidence of all other documents to the contrary. Let a reading be advocated by B and Ⲙ in conjunction, and it is assumed as a matter of course that such evidence must needs outweigh the combined evidence of all other MSS. which can be named. But when (as often happens) three or four of these ‘old uncials’ are in accord, especially if (as is not unfrequently the case) they have the support of a single ancient version (as the Bohairic), or a solitary early Father (as Origen), it seems to be deemed axiomatic that such evidence must needs carry all before it.

““I maintain the contradictory proposition, and am prepared to prove it. I insist that readings so supported are clearly untrustworthy and may be dismissed as certainly unauthentic.””

It is a pity that White has not studied Dean Burgon’s analyses in any detail. Such a study would have saved him a lot of wasted effort.

Dr Ruckman continues.

“In trying to deceive a sinner on how **to be saved**, White bet on two of the foulest Greek texts in existence and then had the gall to accuse Bible believers of “misusing the Gospel message” when they identified the dirty scoundrels who printed the reading: or (more properly) refused to give ANY reading, although the **right reading** was there. Note! All Scholarship Only advocates think that they and their friends are being “vilified” when they are clearly being **identified**...

“Now look what happens when we adopt one of Hort’s canons of criticism, which he swore was valid. This one says: “we should choose the reading that best suits the style of the reader”...We will pretend that **this** one is valid. (Whereupon White and the White-Wash crew will have to pretend [this time!] that it is **invalid**.)

[That is *exactly* what Jacob Prasch does: Other places in John where the phrase appears in modern translations include [John 7:38](#), [11:25-26](#), [12:44](#), and [46](#). If the modern translations are trying to preach “another gospel,” why do they include all these references that contradict this “other gospel”? See what follows.]

“John’s “style” is so obvious (along with his statement of purpose: John 20:31) that no one but a Scholarship Only advocate could miss it. OBSERVE: [in John 7:38, 11:25, 26, 12:44, 46, 14:12] the “EME” [in each of the above verses] is “ME.” Jesus Christ used the expression eight times in the Gospel of John, but you are to believe...that **He forgot it one time** in John 6:47, in a discourse on the Bread of Life (John 6:35). He, Himself was a speaker in all **eight cases**...

*“The reading of the **King James Bible** is not only the Majority Text (M), found in the vast (majority) of Greek manuscripts, but it is cited in the Didache, which was written more than 180 years **before B or x**: **“HE THAT BELIEVETH ON ME.”** How could a “superb, accurate” scholar fail to tell you about this material? And especially if he was a “godly” scholar?” [The foregoing shows again that Jacob Prasch has lied with his comment the phrase “in me” is not found in the most ancient manuscripts of the Gospel of John.]*

Upon citing the first five of the verses in the Gospel of John that Dr Ruckman lists as containing “*eme*” or “*me*,” White insists – see above - that, “*the entire idea that the modern translations have some doctrinal impurity for not having “in Me” falls flat upon the most basic examination.*”

It is White’s conclusion that “*falls flat*” in the light of Dr Ruckman’s observation above. John 6:47 is the most emphatic statement in all 6 verses from John, or in all 7 if John 6:35 is included, about having everlasting life from the moment of believing on the Lord Jesus Christ for salvation.

“Verily, verily, I say unto you, He that believeth on me hath everlasting life.”

For the NIV, NASV and James White to omit the vital condition of “**on me**” exclusively with respect to the Lord Jesus Christ for everlasting life is more than “*some doctrinal impurity.*” It is a travesty.

As is Jacob Prasch’s endorsement of James White’s repeated duplicity. They are like those of whom Isaiah prophesied. “***...for we have made lies our refuge, and under falsehood have we hid ourselves***” Isaiah 28:15.

The additional remarks on Acts 22:16, see above, follow, with further remarks on Romans 1:16.

White says of Acts 22:16, where the AV1611 reading “**the name of the Lord**” is opposed by the modern reading “*his name*” that “*“the name of the Lord” is the reading of the majority of Greek manuscripts...Other older Greek texts, such as Von Soden and Tregelles, note the variant. Von Soden points out that it is probably another example of parallel influence from Romans 10:13 and 1 Corinthians 1:2.*”

See comments above. Again, White gives no evidence to substantiate von Soden’s opinion, so it can be summarily dismissed. Dr Moorman [*Early Manuscripts and the Authorized Version* by J. A. Moorman, p 117] notes that some cursives, the one extant Old Latin source and the Peshitta Syriac follow x, A, B, E, which have the modern reading but states that “*The context, with Acts 9:5, 6 shows that the “Lord” is Christ.*” The main witnesses in support of the AV1611 are the majority of cursives, Ψ, 049, 056, 0142.

Acts 22:16 is also a fulfilment of Acts 2:21, which is a quotation from Joel 2:32.

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”

Note further that, following Pentecost, Acts 2, baptism in the Book of Acts is said to be “**in the name of the Lord Jesus**” Acts 8:16, 19:5 and “**in the name of the Lord**” Acts 10:48. The phrase “**in the name of the Lord**” therefore fits with Ananias’s exhortation to Paul in Acts 22:16, “**arise, and be baptized**” and is consistent with Luke’s use of the phrase throughout the Book of Acts.

It is therefore correct as it stands in the majority of manuscripts and in the AV1611.

White’s next verse is Romans 1:16, where he [*The King James Only Controversy* pp 176, 190] seeks to defend the omission of “**of Christ**” by the NASV, NIV because they “*are following the most ancient manuscripts...P 26, x, A, B, C, D* [original reading], G and others.*” See comments above.

Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth [*The Interlinear Greek-English New Testament, Stephens’s 1550 Edition, edited by George Ricker Berry*] omit “**of Christ**” and in turn influence Westcott and Hort to omit the phrase from their RV and Nestle to do likewise.

Dr Moorman shows that D with a correction, K, L, P, Ψ have the AV1611 reading along with the majority of the manuscripts but the 3 extant Old Latin sources, the Vulgate and Peshitta Syriac omit “*of Christ*,” which would explain why Wycliffe also omits “*of Christ*” in Romans 1:16.

Tyndale, the Geneva and the Bishops’ [www.biblesofthepast.com/homefolio.htm] nevertheless agree with the AV1611.

While the bulk of witnesses and the English bibles from Greek sources support the AV1611, confirmation that the AV1611 reading is correct stems from the verse itself, especially insofar as Paul warned in his letters of “*another gospel*” 2 Corinthians 11:4, Galatians 1:16. Of which gospel is Paul not ashamed? It is “*the gospel of Christ*” that Paul also calls “*the gospel of his Son*” in Romans 1:9. Omission of “*of Christ*” in verse 16 clearly gives rise to a contradiction in terms unworthy of the apostle Paul and the resulting modern reading, which White favours, is therefore in error.

Error characterises the comments of James White and Jacob Prasch, again, as Isaiah prophesied “*For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail*” Isaiah 32:6.

The following comments conclude the main body of Jacob Prasch’s anti-Biblical article. They will be shown to be as riddled with falsehood as the rest of his article.

A little patience and a little study will reward the diligent student with answers to all of those passages cited by KJV Only advocates regarding alleged doctrinal “corruption.” In each case the reputable modern translations will be cleared of the charge.

Jacob Prasch doesn’t know what diligence is. His supposed A little patience and a little study has been shown to amount on his part to be repeated falsehood with respect to his denial of alleged doctrinal “corruption” for James 4:12, 1 John 3:1, Revelation 14:1, Matthew 20:22, Colossians 1:14, John 14:14, 6:47 such that In each case the reputable modern translations will be cleared of the charge. The charges have been shown to stand, as does Isaiah’s rebuke to anti-Biblical subversives like James White and Jacob Prasch.

“Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you” Isaiah 41:24.

Many other examples could be examined that confirm that modern translations such as 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.

This work has cited many examples that show that Jacob Prasch has lied again about the NASV, NIV that both issue from “*a troubled fountain, and a corrupt spring*” Proverbs 25:26 namely their underlying Greek texts that are the *worst* available. See following remarks on John 6:47 associated remarks on Mark 9:42, John 3:15, Acts 22:16, Romans 1:16, 15:29, Galatians 6:15, Ephesians 1:11, 13 and this extract from above.

See **Appendix 1 Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions.**

Jacob Prasch has failed to mention Mark 16:9-20, Luke 2:22, 33, 43, 23:42, John 3:13, 6:65, 69, 8:28, 29, 38, 59, 9:35, Acts 3:26, 8:37, Romans 14:10, 1 Corinthians 15:47, Ephesians 3:9, Colossians 1:2, 1 Timothy 3:16, Hebrews 10:30, 1 John 4:3, 5:7-8, Revelation 1:11, 5:14, 20:12 in his article. That is **26** passages of scripture consisting of **38** verses that **Summary Table AV1611s versus Corrupt Manuscripts and Corrupt Versions** lists with respect to *repeated attacks on the major doctrine of the Deity of Christ/Godhead* by the modern versions that Jacob Prasch favours i.e. NASVs, NIVs.

Note this extract from **Notes on Summary Table** with respect to further evidence of major doctrinal corruption in the modern versions that Jacob Prasch has also by-passed.

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.

See further **Appendix 2 The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings** for 60 verses where the modern versions where the NIVs that Jacob Prasch favours against are in error against the 1611 Holy Bible.

See further **Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White** for more examples of errors in modern versions e.g. the NIVs where these depart from the 1611 Holy Bible *and repeatedly match Rome and Watchtower i.e. the JB, NJB, NWT against the 1611 Holy Bible*. The first set modern errors as discussed in turn in **Appendix 3** consists of Matthew 24:36, John 19:3, Acts 4:25, 16:7, Luke 10:21, Romans 8:28, 1 Thessalonians 4:1, 1 Peter 2:3, 5:2, 1 John 3:1 – to be addressed below as one of Jacob Prasch’s supposed ‘errors’ in the 1611 Holy Bible - Jude 25, Genesis 4:8, Isaiah 53:11, Psalm 145:13. That is **14** verses.

Appendix 3 then lists **153** New Testament verses where the NIVs depart in error from the 1611 Holy Bible *and repeatedly matches Rome and Watchtower i.e. the Jesuit Rheims 1582 NT, JB, NJB, NWT against the 1611 Holy Bible*.

Appendix 3 then lists **70** verses that show *the wholly inconsistent and unscholarly nature* of ‘eclecticism’ as used for the concoction of modern versions such as the NIVs.

It is acknowledged that certain of the above examples overlap. Nevertheless, **Appendices 1, 2, 3** list *many more* than Jacob Prasch’s selection of 25 verses. The verses that **Appendices 1, 2, 3** list show repeatedly that modern departures from the 1611 Holy Bible *are totally in error* and that Jacob Prasch’s case against the 1611 Holy Bible is that of **“a foolish man, which built his house upon the sand”** Matthew 7:26.

See also these extracts from above.

See this further extract from above in response to Jacob Prasch’s denial **that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions**.

Concerning actual conspiracies not merely theories that resulted in doctrinally mutilated manuscripts see again as noted earlier **Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch** for a summary table showing that **The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D.** *do* attack the Deity of Christ, the Godhead and salvation by grace through faith. So do the corrupt versions derived from them, as the table also shows. Note that corrupt versions don’t cut out *all* references to major doctrine. That is not necessary for them to be corrupt, as Paul warns:

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

Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch shows that Jacob Prasch has missed the manuscript and modern version corruptions of the Deity of Christ, the Godhead and salvation by grace through faith for the following scriptures, asterisks * denoting passages with corruption in sources usually supporting AV1611s e.g. majority of manuscripts or the Old Latin:

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*, 52 passages in total. This total is most likely not exhaustive.

Jacob Prasch has clearly lied blatantly about the corrupt nature of the old manuscripts, the ancient papyri and the modern versions derived from them 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.

It is of course regrettable that many of the corruptions to ***“the scripture of truth”*** Daniel 10:21 of the old manuscripts such as Aleph, B spread to manuscript witnesses usually supportive of the AV1611 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. That spread of manuscript corruption is like spilt ink that splashes well beyond the centre of the stain. As Paul said of ***“many, which corrupt the word of God”*** 2 Corinthians 2:17, among them Jacob Prasch ***“And their word will eat as doth a canker”*** 2 Timothy 2:17.

See *The Hidden History of The English Scriptures* by Gail Riplinger for an excellent description of how in spite of Bible corrupters like Jacob Prasch, God preserved ***“all scripture...given by inspiration of God”*** 2 Timothy 3:16 down through the centuries, indeed millennia, until it emerged in the final purified form, Psalm 12:6, of the 1611 Holy Bible.

Further concerning deliberate corruptions to verses of scripture that were conspiratorial in nature as Dean Burgon and others concluded, see above, and are manifest in modern versions, Gail Riplinger has listed many examples in her book *Which Bible is God’s Word?* These include in order of citation the **17** verses that the NIVs omit along with the Catholic NJB with the exception of Mark 7:16, John 5:4 and Watchtower’s NWTs; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7.

Gail Riplinger then cites many more verses that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil’s emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. These verses are given in order of citation without duplication but with notes for any two-fold alteration e.g. Hebrews 1:3 and include with respect to:

Modern version subversion of “the gospel of Christ” Romans 1:16 – **18** verses

Romans 1:16, 1 Corinthians 9:18, Colossians 1:14 – see below, Luke 22:20, Romans 3:25, 1 John 3:5, Hebrews 1:3 – also changed to support Rome, 1 Peter 4:1, 1 Corinthians 5:7, Colossians 2:11, Isaiah 53:10, Mark 9:42, John 6:47 – see below, Mark 10:24, Mathew 7:14, John 3:36, Hebrews 4:6, Acts 26:23

Modern version promotion of gods of the New Age and self-esteem i.e. pride – **18** verses

Acts 5:42, 1 Corinthians 16:22, Isaiah 14:12, Philippians 4:13, 1 Timothy 3:16, Revelation 21:4, Galatians 4:7, Ephesians 3:14, 9, 2 Corinthians 1:14, Mark 10:21, 2 Timothy 3:17, 1 Peter 1:22, 2 Peter 1:21, Ephesians 4:6, Revelation 22:21, 1 John 4:14, Revelation 9:20

Modern version denigration of “the Godhead” Acts 17:29, Romans 1:20, Colossians 2:9 *and promotion of the New Age ‘Coming One’* – **11** verses

Acts 3:13, 26, 4:27, 30 – the NASVs, NIVs, NKJV are in line lockstep with the Qur’an, Matthew 20:20, Revelation 1:6, Genesis 22:8, John 4:24, Luke 7:19, 20, John 14:16

Modern version endorsement of New Age idolatry and progressive works salvation – **11** verses

Acts 17:22 – also wrongly defined by Strong, Psalm 79:1, Acts 8:9, Matthew 24:3, Revelation 19:8, 1 Corinthians 1:18, 2 Corinthians 2:15, Romans 3:3, Galatians 5:22 – also wrongly defined by Strong, 1 Corinthians 11:1, Ecclesiastes 5:20

Modern version support for Catholicism – **11** verses

Revelation 14:8, 17:10, 19:2, Matthew 1:25, Revelation 2:15, Luke 11:38, 21:5, Romans 15:16, Luke 1:23, Matthew 12:4, John 6:33

Modern version support for sodomite 'relationships' – 5 verses

1 Corinthians 6:9, Deuteronomy 23:17, 1 Kings 15:12, 22:46, 2 Kings 23:7

Modern version support for Helena Blavatsky and the occultists' prayer to Lucifer by corruption of the Lord's Prayer given to His disciples – 2 verses

Luke 11:2, Matthew 6:13

*Modern version adoption of wrong word meanings by means of Strong's Concordance heretical definitions and further alterations and/or omissions subverting scriptural testimony to the Lord Jesus Christ as "**God...manifest in the flesh**" 1 Timothy 3:16 – 43 verses*

Hebrews 4:8, Acts 7:45, 19:20, 1 John 4:3, Colossians 1:2, Galatians 5:6, 1 Timothy 2:7, 1 John 5:13, Revelation 14:14, 1:13, Acts 22:16, 19:10, 2 John 3, 2 Timothy 4:1, 2 Corinthians 4:10, Luke 2:33, Acts 20:28, Philippians 2:6, Romans 1:20, Acts 17:23, 14:15, Romans 11:6, Revelation 21:24, Galatians 5:20, Titus 3:10, Deuteronomy 32:22, Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Revelation 1:18, 6:8, 20:13, 14 – air-conditioning hell, Revelation 9:1, Luke 1:70, Acts 3:21, 15:18, Titus 1:2, Hebrews 13:18, 1 Thessalonians 4:12

Modern version promotion of a comfortless Christianity and exaltation of man via an unholy spirit and the New Age 'Coming One' via his unholy Name, N capitalised – 19 verses

Luke 4:18, Romans 15:19, 8:15, Acts 8:18, John 7:39, Acts 6:3, 1 Corinthians 2:13, Matthew 12:31, Psalm 8:5, 1 Corinthians 4:4, Job 42:6, 1 Thessalonians 2:4, Leviticus 24:11, 16, John 17:11, Daniel 9:19, Revelation 14:1 – see below, Galatians 6:17, 1 John 2:17

*Modern version weakening of the weapon of prayer by omission of "**fasting**" – 5 verses*

1 Corinthians 7:5, Acts 10:30, Mark 9:29, 2 Corinthians 6:5, 11:27

In sum, in addition to 17 entire verses that the NIV cuts out, the above lists consist of 143 verses of scripture that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil's emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. That kind of repeated subversion of at least 160 verses has to be conspiratorial, as Gail Ripplinger has herself pointed out in her book *Which Bible is God's Word?* p 118.

"And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers" Jeremiah 11:9-10.

"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. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them" Ezekiel 22:25-26.

As indicated above with respect to his mindset like that J. J. Griesbach, Jacob Prasch is in lockstep with the conspirators in his antagonism to the AV1611.

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

Dr Ruckman in *Biblical Scholarship* pp 364, 403-406 gives numerous examples, by no means exhaustive, of modern departures from the 1611 Holy Bible either in the modern versions themselves, NASVs, NIVs, NKJV text and/or footnotes, or the Greek texts from which they were translated or both that attack major doctrines that include:

1. *The Deity of the Lord Jesus Christ*, Matthew 19:17, Luke 2:22, 23:42, John 9:35, 1 Timothy 3:16, 5:21
2. *The virgin birth* Luke 2:33, John 3:13, 6:69, Acts 3:13, 26, 4:27, 30, Jude 25
3. *The Ascension* Luke 24:51-52. The 1977 NASV is the offender here. Later modern versions, the 1995 NASV, NIVs *read with the 1611 Holy Bible*.
4. *The Resurrection* Acts 1:3
5. *The name of “Christ,” removed or altered* John 4:42, 6:69, Acts 8:37 whole verse cut out or disputed, 9:20, 15:11, 16:31, Romans 1:16, 1 Corinthians 9:1, 16:23, 2 Corinthians 11:31
6. *The Bible itself* Luke 4:4
7. *The commandments of God and principles of Bible study* 2 Timothy 2:15
8. *The warning about Bible corrupters* Romans 1:18, 25, 2 Corinthians 2:17
9. *The warning about loving money* 1 Timothy 6:5, 10
10. *The warning about science* 1 Timothy 6:20
11. *The plan of salvation in the Tribulation* Revelation 22:14
12. *The pre-millennial coming of the Lord Jesus Christ* John 18:36
13. *The blood of Christ* Colossians 1:14 - see above.

Dr Ruckman notes further that the modern versions:

1. *Make Mary a perpetual virgin* Matthew 1:25
2. *Make the Lord Jesus Christ a sinner* Matthew 5:22
3. *Remove “of God” from God’s kingdom and God’s angels – the devil has angels, Matthew 25:41* Matthew 6:33, 22:30
4. *Cut out, distort or dispute key statements of exhortation, prophecy, rebuke or testimony:*
 - 4.1. *“Jesus,” “Lord”* Matthew 13:51
 - 4.2. *“O ye hypocrites”* Matthew 16:3
 - 4.3. *“wherein the Son of man cometh”* Matthew 25:13
 - 4.4. *“If any man have ears to hear, let him hear”* Mark 7:16 whole verse cut out or disputed
 - 4.5. *“for them that trust in riches”* Mark 10:24
 - 4.6. *“in the name of the Lord”* Mark 11:10
 - 4.7. *“spoken of by Daniel the prophet”* Mark 13:14
 - 4.8. *“but by every word of God”* Luke 4:4
 - 4.9. *“Get thee behind me, Satan”* Luke 4:8
 - 4.10. *“Two men shall be in the field; the one shall be taken, and the other left”* Luke 17:36 whole verse cut out or disputed
 - 4.11. *“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”* John 5:4 whole verse cut out or disputed
 - 4.12. *“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? And the Lord said unto him”* Acts 9:5-6 32 words cut out or disputed. Jacob Prasch denies Acts 9:5-6. See below.

- 4.13. *“And when he had said these words, the Jews departed, and had great reasoning among themselves”* Acts 28:29 whole verse removed or disputed
- 4.14. *“The grace of our Lord Jesus Christ be with you all. Amen”* Romans 16:24 whole verse cut out or disputed
- 4.15. *“for the earth is the Lord’s, and the fulness thereof”* 1 Corinthians 10:28
- 4.16. *“in Christ Jesus”* Galatians 6:15
- 4.17. *“made us accepted in the beloved”* Ephesians 1:6
- 4.18. *“and the Lord Jesus Christ”* Colossians 1:2
- 4.19. *“in heaven”* Hebrews 10:34
- 4.20. *“through the Spirit,” “pure”* 1 Peter 1:22
- 4.21. *“before the throne of God”* Revelation 14:5.

Dr Ruckman has cited **64** New Testament verses containing *important* and in several cases *major doctrinal statements* that the modern versions *subvert*. It is therefore not surprising to read Dr Ruckman’s conclusion that not one *Biblical* scholar was ever a member of any modern version translation committee.

Gail Riplinger has noted further in *New Age Bible Versions* pp 65-70 for the modern versions e.g. NASVs, NIVs that, her emphases, *“Not only in [Luke 11:2 “which art in heaven”] but also in John 3:13 where Christ “[which] is in heaven” is omitted based on a few Greek manuscripts corrupted by those who agreed with Apolinarius that Christ was not God before the incarnation...*

“A God “in heaven” is also not consistent with New Age pantheists who write:

““We should pray the Lord’s prayer, ‘Our Father is within us in secret, not in heaven.’ The kingdom of God and of heaven is within you, says Jesus, not outside...””...

[“Thy will be done, as in heaven, so in earth”] is taken out of the new versions based upon the scantiest manuscript evidence imaginable...By removing this line and the ‘heaven’ of the first line, “heaven” has been completely eliminated from the Lord’s Prayer.

“The “will” of “heaven” is in opposition to that “will” spoken of frequently by the New Age...

“The Great Invocation of the New Age speaks of “the centre where the Will of God is known.” This “centre” is not heaven and their God is, by their own admission, Satan...

“[“but deliver us from evil”] is uprooted from the text and jettisoned away, in company with all of the references to ‘heaven’. Words like good and evil, heaven and hell, paint a picture which is too black and white for the New Age which sees the world in varying shades of grey. The new versions don’t present an “evil world,” as seen in Galatians 1:4, but an “evil age.” They believe this ‘evil Age’ of Pisces will soon become their glorious ‘Age’ of Aquarius.

*“Regrettably, when the New Age Great Invocation chants, “...seal the door where evil dwells,” “the Holy Father of Evil” is sealing them **in** ‘with,’ rather than delivering them “from” evil. Isaiah 14 warned that Satan “...opened not the house of his prisoners.””*

J. A. Moorman in *Early Manuscripts and The Authorized Version* pp 91, 101 notes that against overwhelming evidence for inclusion of the phrases, the main offenders that omit the phrase *“which art in heaven”* from Luke 11:2 are P75, Aleph, B, L and *“which is in heaven”* from John 3:13 are P66, 75, Aleph, B, L, W, which is not surprising. J. A. Moorman notes that even fewer sources omit *“Thy will be done, as in heaven, so in earth”* Luke 11:2 that the NIVs, NASVs, NKJV f.n. omit against the overwhelming evidence for the inclusion of the phrase, the main dissenters being P75, B, L i.e. even Aleph has the phrase as J. A. Moorman also shows. P75, Aleph, B, Codex Regius i.e. L are the main witnesses amongst a mere handful against Luke 11:4 *“but deliver us from evil”* again against overwhelming evidence for the inclusion of the phrase en.wikipedia.org/wiki/Papyrus_75.

The NASVs, NIVs complicity in the New Age denial of “*which art in heaven*” Luke 11:2 “*which is in heaven*” John 3:13 is further apparent by the omission of “*Because I go to the Father*” from John 16:16. J. A. Moorman in *Early Manuscripts and The Authorized Version* p 109 shows that the main offenders amongst the minority of witnesses that omit the phrase are P5, 66, Aleph, B, D, L, W i.e. largely the usual suspects.

The Lord Jesus Christ said that “*the kingdom of God is within you*” Luke 17:21 because “*God is a Spirit*” John 4:24 and each individual is “*spirit and soul and body*” 1 Thessalonians 5:23 such that each individual can become “*the temple of God...that the Spirit of God dwelleth in you*” 1 Corinthians 3:16. However, the Lord Jesus Christ never said that about “*the kingdom of heaven*” Matthew 3:2 etc. 33 times in total, further underlining the NASVs, NIVs complicity in the New Age denial of “*which art in heaven*” Luke 11:2 “*which is in heaven*” John 3:13 and “*Because I go to the Father*” John 16:16.

New Agers are like Ephraim of whom God said “*I have written to him the great things of my law, but they were counted as a strange thing*” Hosea 8:12 and again, Jacob Prasch is in lockstep with New Age conspirators in his antagonism to the AV1611.

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

See also *Appendix 4 - NIV Infidelity in Translation*.

See also this extract about Jacob Prasch’s phantasmagorical notion of **the best Greek texts we have available to us** from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 62-65. Note that Dean Burgon’s work *The Revision Revised* is available online. See www.gutenberg.org/files/36722/36722-pdf.pdf.

The conclusions of genuine scholars such as Burgon, who actually studied the old codices are as follows [*The Revision Revised* pp 11, 16, 314-317, 319-320, 325, 337, 343, 344, 376, 397...].

“*B, Aleph, C, D, but especially B and Aleph, have within the last twenty years established a tyrannical ascendancy over the imagination of the Critics, which can only be fitly spoken of as a blind superstition. It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only from ninety-nine out of a hundred of the whole body of extant MSS. besides, but even from one another. This last circumstance, obviously fatal to their corporate pretensions, is unaccountably overlooked. And yet it admits of only one satisfactory explanation: viz. that in different degrees they all five [including A] exhibit a fabricated text. Between [B and Aleph] there subsists an amount of sinister resemblance, which proves they must have been derived at no very remote period from the same corrupt original [Yet]...It is in fact easier to find two consecutive verses in which these two MSS. differ the one from the other, than two consecutive verses in which they entirely agree...*”

“*We venture to assure [the reader], without a particle of hesitation, that Aleph B D are three of the most scandalously corrupt copies extant: - exhibit the most shamefully mutilated texts which are anywhere to be met with...the depositories of the largest amount of fabricated readings, ancient blunders, and intentional perversions of the Truth, - which are discoverable in any known copies of the Word of God.*”

“*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 [the best Greek texts we have available to us according to Jacob Prasch]. And that is saying a great deal. In the brave and faithful words of Prebendary Scrivener, - words which deserve to become famous, - [which is why they are repeated here – see *White’s Introduction*]*”

“‘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 (AD 150) 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*.’”

“*Codices B and Aleph are, demonstrably, nothing else but specimens of the depraved class thus characterized.*”

“*We suspect that these two mss. are indebted for their preservation; solely to their ascertained evil character; which has occasioned that one eventually found its way, four centuries ago, to a forgotten shelf in the Vatican library: while the other, after exercising the ingenuity of several generations of critical Correctors, eventually (viz. in AD 1844) got deposited in the waste-paper basket of the Convent at the foot of Mount Sinai.*”

White [[The King James Only Controversy pp 33, 50](#)] tries to insist that Sinaiticus is “a great treasure” because a monk presented Tischendorf with it “wrapped in a red cloth [but] the Monk had no idea of the treasure he held in his hands.” “Hardly the way one treats trash,” White adds.

Daniels [[Answers to Your Bible Version Questions by David W. Daniels, pp 151ff](#)] comments on White’s speculations above as follows.

“*Tischendorf does not say that the codex Sinaiticus was in the trash/kindling bin. But John Burgon does. And he was THERE: He actually saw the manuscripts and pored over them (both the Sinaiticus and Vaticanus) ... The most likely scenario is that Burgon was right: The Sinaiticus was originally in the piles of paper to be burned. But just like my children, who only want one of their toys when “someone else” wants it, so the monks at St. Catherine’s (or at least the steward) thought twice afterward about whether they would burn the ancient codex or keep it, much less ever give it away. So the huge codex was rescued, now realising its value, and kept...in a private place, wrapping it in a red cloth so set it apart from the kindling.*”

Burgon continues.

“*Had B and Aleph been copies of average purity, they must long since have shared the inevitable fate of books which are freely used and highly prized; namely, they would have fallen into decadence and disappeared from sight. But in the meantime, behold, their very Antiquity has come to be reckoned to their advantage; and (strange to relate) is even considered to constitute a sufficient reason why they should enjoy not merely extraordinary consideration, but the actual surrender of the critical judgement. Since 1831*, Editors have vied with one another in the fulsomeness of the homage they have paid to these ‘two false witnesses,’ – for such B and Aleph are, as the concurrent testimony of Copies, Fathers and Versions abundantly proves. Even superstitious reverence has been claimed for these two codices: and Drs. Westcott and Hort are so far in advance of their predecessors in the servility of their blind adulation, that they must be allowed to have easily won the race.*”

*See Mauro’s description of nineteenth century Greek New Testament editors who preceded Westcott and Hort [www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* Chapter 10 pp 116-118, reproduced under [Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White, Jesuits and the Greek Mafia](#)].

“*The craven homage which [B] habitually receives at the hands of Drs. Westcott and Hort, I can only describe as a weak superstition. It is something more than unreasonable. It becomes even ridiculous.*”

But according to White [[The King James Only Controversy pp 33ff](#)], “this is hardly a reasonable charge” to “accuse modern textual critics of “worshiping” Aleph and B.” Again, he is being inconsistent and incorrect. Dr Ruckman [[The Scholarship Only Controversy by Dr Peter S. Ruckman pp 100, 122](#)] cites modern author Jay Green as follows, emphases are Dr Ruckman’s. [[What follows is](#)

central to a rigorous evaluation of **the best Greek texts we have available to us** according to Jacob Prasch. [Jacob Prasch knows nothing of scholarly rigour](#)]

“In 1989 it should be noted that Burgon’s remarks are still valid for the New Translations, the UBS [United Bible Societies] Greek text, and the Nestle Greek text are still based mainly on the Westcott and Hort Greek text, and since they also hew closely to the mistaken adherence of those corrupt manuscripts, Aleph and B, the NEB, NASV, NIV, and other modern translations based on those Greek texts also err grievously, misleading the unlearned and unsuspecting public.”

“Tischendorf worshipped Aleph to the point of ABSURDITY...and Westcott and Hort had the same unreasonable WORSHIP of Codex B.”

Burgon continues.

“Turn which way we would, we were encountered by the same confident terminology: - ‘the best documents,’ - ‘primary manuscripts,’ - ‘first-rate authorities,’ - primitive evidence,’ - ‘ancient readings,’ - and so forth: and we found that thereby cod. A or B, - co. C or D - were invariably and exclusively meant. It was not until we had laboriously collated these documents (including Aleph) for ourselves, that we became aware of their true character. Long before coming to the end of our task (and it occupied us, of and on, for eight years) we had become convinced that the supposed ‘best documents’ and ‘first rate authorities’ are in reality among the worst...[and] that the deference generally claimed for B. Aleph C, D is nothing else but a weak superstition and a vulgar error.”

The above is a scholarly evaluation of White’s assertion [[The King James Only Controversy p 3](#)] that Codex Aleph is “a great treasure...for all time a tremendously valuable asset to our knowledge of the New Testament text” and Codex B “another great Codex.” [[It is also the correct evaluation of the best Greek texts we have available to us](#) according to [Jacob Prasch](#).]

Burgon states further, making a salient point that White signally overlooked [[as did Jacob Prasch](#)].

“Dr. Hort contends that [the Truth of Scripture] more than half lay perdu on a forgotten shelf in the Vatican Library; - Dr. Tischendorf, that it had been deposited in a waste-paper basket in the convent of S. Catherine at the foot of Mount Sinai, - from which he rescued it on the 4th February 1859: - neither, we venture to think, a very likely circumstance. We incline to believe that the Author of Scripture hath not by any means shown Himself so unmindful of the safety of the Deposit, as those distinguished gentlemen imagine.

“Are we asked for the ground of our opinion? We point without hesitation to the 998 Copies which remain: to the many ancient Versions; to the many venerable Fathers, - any one of whom we hold to be a more trustworthy authority for the Text of Scripture, where he speaks out plainly, than either Codex B or Codex Aleph, - aye, or than both of them put together. Behold, (we say,) the abundant provision which the All-wise One hath made for the safety of the Deposit...We hope to be forgiven if we add, (not without a little warmth,) that we altogether wonder at the perversity, the infatuation, the blindness, - which is prepared to make light of all these precious helps, in order to magnify two of the most corrupt codices in existence.”

So James White’s assessment of Aleph as “a great treasure” is found by a true scholar to be “perversity...infatuation...blindness.”

Burgon pointedly addressed his evaluation of Vaticanus and Sinaiticus to Bishop Ellicott, Chairman of the Revision Committee [[The Revision Revised p 376](#)].

“If I have sometimes spoken of certain famous manuscripts (Aleph, B, C, D namely,) as exhibiting fabricated Texts, have I not been at the pains to establish the reasonableness of my assertion by showing that they yield divergent, - that is contradictory, testimony?”

“The task of laboriously collating the five ‘old uncials’ throughout the Gospels, occupied me for five-and-a-half years, and taxed me severely. But I was rewarded. I rose from the investigation profoundly convinced that, however important they may be as instruments of Criticism, codices Aleph,

B, C, D are among the most corrupt documents extant. It was a conviction derived from exact Knowledge and based on solid grounds of Reason. You, my Lord Bishop, who have never gone deeply into the subject, repose simply on Prejudice. Never having at any time collated codices Aleph, B, C, D for yourself, you are unable to gainsay a single statement of mine by a counter-appeal to facts. Your textual learning proves to have been all obtained at second-hand, - taken on trust. And so, instead of marshalling against me a corresponding array of Ancient Authorities, - you invariably attempt to put me down by an appeal to Modern Opinion."

As Solomon rightly observed with respect to *my Lord Bishop*, Bishop Ellicott, versus Dean Burgon and his co-workers – and James White/Jacob Prasch versus Bible believers:

"The sluggard is wiser in his own conceit than seven men that can render a reason" Proverbs 26:16.

Modern Opinion is all that Jacob Prasch can appeal to, mainly his and James White's, in each case no more than "two-and-a-half pints of human brains," as Dr Ruckman indicates in his commentary *The Book of Matthew* p 30. They should each take careful notice of Paul's admonition.

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" 2 Corinthians 10:12.

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.

Not surprisingly Jacob Prasch says nothing about *believing* any of the modern versions to be "***All scripture***" that "***is given by inspiration of God***" 2 Timothy 3:16. He has *no* Holy Bible that *anyone* can believe as such, let alone *obey*. See this extract from the ***Introduction*** to this work.

Nowhere in his article attacking the 1611 Holy Bible does he specify such a document. Moreover, nowhere in Jacob Prasch's article attacking the 1611 Holy Bible does he appear able to cite any scripture from any source in support of his attacks on the 1611 Holy Bible. He does state the following at the very end of his article attacking the 1611 Holy Bible showing that he has no authority for "***The words of the LORD***" Psalm 12:6 other than his own opinion.

Of all the books on the subject, I would recommend most "The English Bible From KJV to NIV" by Jack P. Lewis, published by Baker Book House, 1991. This book points out many errors in other leading translations of the Greek and Hebrew Scriptures making it very plain that there is no such thing as an "inerrant" translation of the Hebrew and Greek Scriptures.

Jacob Prasch of course has no **Greek and Hebrew Scriptures** that he can unequivocally specify as "***all scripture***" that "***is given by inspiration of God***" 2 Timothy 3:16.

Jack P. Lewis is another fabricator like Jacob Prasch. This may be shown by allusion to Lewis' duplicitous approach to variations in successive AV1611 editions. See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 179-180 and the following extract. It should be noted first that Jacob Prasch does not explicitly cite *any* 'errors' in the 1611 Holy Bible that Jack P. Lewis supposedly proved.

Our critic was careful to say that William Kilburne only "***CLAIMED***" to find "20,000 errors in six different editions (of the AV1611)", not that he actually found them. However, he then follows this "***claim***" by asking "***The question inevitably arises - which of all these various revisions is the real KJV?***"*²⁰¹²

*²⁰¹²See remarks above with respect to *The purification of the Lord's word – Psalm 12:6-7*. It appears that our critic never understood this process. He certainly never coherently remarked upon it.

William Grady [*Final Authority* William P. Grady] pp 168-170 replies as follows:

"When all else fails, detractors of the King James Bible will invariably ask their despised opponents, "WHICH Authorised Version do you believe, the 1611, 1613, 1767 [1769] or perhaps the 1850?"

And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as “Have you quit beating your wife lately?”), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis, Keylock quotes him as stating:

““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” [is] never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

Jack P. Lewis is a Nicolataine priest and so is Jacob Prasch of both of whom the Lord condemns as among **“them that hold the doctrine of the Nicolaitans, which thing I hate”** Revelation 2:15.

In sum, Jacob Prasch is therefore yet another professed Christian anarchist and violator of the priesthood of all believers, 1 Peter 2:5, 9.

Naturally Jacob Prasch can give no help to any of his readers about studying or memorising **“the holy scriptures”** 2 Timothy 3:15 insofar as he doesn’t have them. The modern versions that Jacob Prasch supports have *cut out* the *only* command in scripture to *study* **“the holy scriptures”** 2 Timothy 3:15 together with an essential command on *how* to study **“the holy scriptures”** 2 Timothy 3:15.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” 2 Timothy 2:15.

Concerning memorisation of **“the holy scriptures”** 2 Timothy 3:15, again, Jacob Prasch is clueless.

Note Paul’s exhortation with respect to **“every word that proceedeth out of the mouth of God”** and the *practical* help available that will prove beneficial to every Christian.

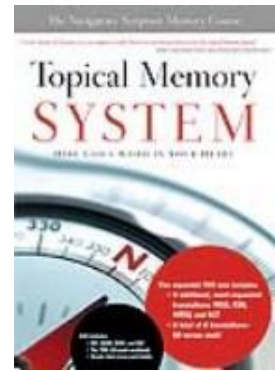
“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” Colossians 3:16. One practical way to apply Colossians 3:16 today is by means of *The Topical Memory System*, designed by *The Navigators*.

See www.navpress.com/#sthash.f7hn1x9V.dpbs. Search Topical Memory System. See also www.eden.co.uk/shop/tms_topical_memory_system_118852.html.

The product description is as follows. This writer can testify to the effectiveness of the system, having used it for over 45 years. Verse cards are available in the AV1611 Text.

The Topical Memory System (TMS) approach to Scripture memory is easy to learn, practical, and effective.

Description: Use the Topical Memory System Kit (TMS), developed by The Navigators to improve your knowledge of the Bible, deepen your walk with God, and memorize [74] verses that will carry you through the hard times of life.



Gail Riplinger has shown in detail that the 1611 Holy Bible is both more readable and more easily memorised than the modern versions. See *New Age Bible Versions* Chapter 11 *King James for Kids* with respect to the superior Flesch-Kincaid readability statistics for the 1611 Holy Bible versus the modern versions. Gail Riplinger highlights the greater ease of memorisation of the 1611 Holy Bible because the modern versions “consistently use twice the number of words and syllables as the KJV, to say the same thing” *New Age Bible Versions* p 204. See also *In Awe of Thy Word* by Gail Riplinger Chapter 9 *The Breath & Heartbeat of God* where the God-given rhythm of the 1611 Holy Bible makes reading and memorisation of “*the holy scriptures*” 2 Timothy 3:15 much easier than the jarring counterparts of the NASVs, NIVs, NKJV.

As Luke therefore recorded of the words of the Lord Jesus Christ that apply precisely to Jacob Prasch:

“And he spake a parable unto them, *Can the blind lead the blind? shall they not both fall into the ditch?*” Luke 6:39.

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.

It is Jacob Prasch, who is in serious error. He has in effect charged God with serious error.

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *God’s Standard Full Article*.

See also **Appendix 5 God’s Standard** and this extract.

...“**the book of the LORD**” Isaiah 34:16 has gone “**from strength to strength**” Psalm 84:7 in its transmission from the old languages to the English language of the pre-1611 Bibles to the 1st Edition 1611 Holy Bible to the sevenfold perfected 1611 Holy Bible. That Book became *God’s standard* in time for the world-wide missionary and revival movements of the 18th-19th centuries and running up to the Lord’s Return, which is imminent. “**Behold, the Lord cometh with ten thousands of his saints**” Jude 14. It therefore appears that God has carried out this stage-wise *supernatural* process for the perfection of “**the book of the LORD**” Isaiah 34:16 to show that *His* transmission of “**The words of the LORD**” Psalm 12:6 is *not* degenerative but *regenerative*. Observe the association between “**The words of the LORD**” Psalm 12:6 and “**the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**” 1 Corinthians 2:13. These words are indeed regenerative as the following scriptures show.

“...Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word” Ephesians 5:26.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” Titus 3:5.

In sum “**This is the LORD’S doing; it is marvellous in our eyes**” Psalm 118:23.

God’s rebuke to Job applies equally to Jacob Prasch.

“Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?”
Job 40:8.

This work has shown that Jacob Prasch has lied consistently about the supposed superiority of the modern versions over the 1611 Holy Bible. They are neither more readable nor more accurate than the 1611 Holy Bible. As Solomon rightly observed with respect to the 1611 Holy Bible believer for seeking **“The words of the LORD”** Psalm 12:6 because **“More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb”** Psalm 19:10 and Jacob Prasch: **“The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil”** Psalm 13:19.

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James White is not a scholar by any stretch of the imagination as the various citations in this work from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* have shown. See **Appendix 6 Note on James White**.

That concludes this writer’s review of Jacob Prasch’s anti-Biblical article. However, Jacob’s Prasch’s efforts to **“trespass yet more against the LORD”** 2 Chronicles 28:22 continue in the notes following the body of his article and will therefore be addressed in turn.

Notes

1 William P. Grady, *Final Authority* (Schererville, IN: Grady Publications, 1993), 73.

2 See *The Christian’s Handbook of Manuscript Evidence* (Pensacola, FL: Pensacola Bible Press, 1990).

3 See *The Answer Book* (Shelbyville, TN: Bible & Literature Missionary Foundation, 1989).

4 See *New Age Bible Versions* (Munroe Falls, OH: A. V. Publications, 1993).

5 See *Defending the King James Bible* (Collingswood, NJ: The Bible for Today, 1992).

Jacob Prasch’s article shows that he has only skim-read references 1-5 above in order to pick on something to criticise. See the following extract from earlier in this work.

It has been noted that Rick Norris, another critic of the 1611 Holy Bible, has manifested the same approach as James White and Jacob Prasch to well-researched works such as *New Age Bible Versions*. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris* p 2 and the following extract.

What Rick Norris does repeatedly is to cherry-pick Sister Riplinger’s book for individual segments that he thinks are open to attack by which he therefore hopes to discredit the whole work. 1611 Holy Bible believer Timothy S. Morton, www.biblebelievers.com/KJV1.htm author of *Which Translation Should You Trust?* noted Rick Norris’ cherry-picking, superficial approach to reviewing Bible-believing works many years ago in early 1996. Not much has changed with Rick Norris since then.

“Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD” Isaiah 26:10.

See www.biblebelievers.com/Norriscor2.htm this writer’s emphasis.

Dear brother Norris:

*I have your recent letter before me. Since we have stated our position on the Bible in our book with dozens of Scripture references as a basis, our better judgment tells us extended answers to your letter would be futile. Nevertheless, we will answer one more time. **You claim to have read our book,***

but from some of the charges and statements you make in your letter it seems you only read it piecemeal. [Likewise Jacob Prasch with respect to references 1-5 above]

6 In this article we focus primarily upon the New Testament text, as the majority of allegations of “corruption” are aimed at Greek New Testament manuscripts rather than the Hebrew Old Testament.

This work has proven the corruption that Jacob Prasch has denied. See this extract from above:

See this further extract from above in response to Jacob Prasch’s denial that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions.

Concerning actual conspiracies not merely theories that resulted in doctrinally mutilated manuscripts see again as noted earlier **Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch** for a summary table showing that The papyri finds of the last century, together with the great uncial texts from the fourth and fifth centuries A.D. do attack the Deity of Christ, the Godhead and salvation by grace through faith. So do the corrupt versions derived from them, as the table also shows. Note that corrupt versions don’t cut out *all* references to major doctrine. That is not necessary for them to be corrupt, as Paul warns:

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

Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch shows that Jacob Prasch has missed the manuscript and modern version corruptions of the Deity of Christ, the Godhead and salvation by grace through faith for the following scriptures, asterisks * denoting passages with corruption in sources usually supporting AV1611s e.g. majority of manuscripts or the Old Latin:

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*, 52 passages in total. This total is most likely not exhaustive.

Jacob Prasch has clearly lied blatantly about the corrupt nature of the old manuscripts, the ancient papyri and the modern versions derived from them 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.

It is of course regrettable that many of the corruptions to **“the scripture of truth”** Daniel 10:21 of the old manuscripts such as Aleph, B spread to manuscript witnesses usually supportive of the AV1611 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. That spread of manuscript corruption is like spilt ink that splashes well beyond the centre of the stain. As Paul said of **“many, which corrupt the word of God”** 2 Corinthians 2:17, among them Jacob Prasch **“And their word will eat as doth a canker”** 2 Timothy 2:17.

See *The Hidden History of The English Scriptures* by Gail Riplinger for an excellent description of how in spite of Bible corrupters like Jacob Prasch, God preserved **“all scripture...given by inspiration of God”** 2 Timothy 3:16 down through the centuries, indeed millennia, until it emerged in the final purified form, Psalm 12:6, of the 1611 Holy Bible.

7 It is vital to note that we use the term “KJV Only” to represent only those who believe the KJV alone is the God-honoring English translation today. There are many differences among those who attack modern translations. Men such as Samuel Gipp (a student of Peter Ruckman) attack those who defend the Greek text (known as the Textus Receptus, or “TR”) that underlies the KJV rather than the KJV text itself. In answering the question, “What is the difference between a Textus Receptus Man’ and a King James Man?” he writes, “A TR Man’ gets his manuscripts from Antioch and his philosophy from Egypt” (The Answer Book, 78). In the same way,

those who defend the TR attack those who go so far as to invest the KJV translation with “divine preservation” or even the status of “advanced revelation.” Dr. Theodore Letis has identified the position many of the more radical KJV Only advocates have as “cultic” in these words: “Anyone who ascribes the inspired characteristics of the Hebrew Bible or the greek N.T. to an English Bible and anathematizes everyone who does not agree with them is a cult. These tend to be...highly separatistic and unlearned Baptists.” (Internet post from the “Theonomy-L” mailing list, dated Friday, June 16, 1995.)

See this extract from above.

Dr. Theodore Letis has identified the position many of the more radical KJV Only advocates have as “cultic” in these words: “Anyone who ascribes the inspired characteristics of the Hebrew Bible or the greek N.T. to an English Bible and anathematizes everyone who does not agree with them is a cult. These tend to be...highly separatistic and unlearned Baptists.” Internet post from the “Theonomy-L” mailing list, dated Friday, June 16, 1995.):”:

Dr. Theodore Letis has identified nothing. Neither Jacob Prasch nor Theodore Letis has identified any inspired Hebrew Bible or any inspired Greek New Testament.

Dr Ruckman states in the *Bible Believers' Bulletin* October 2009 p 8 that Theodore Letis was a dropout from Pensacola Bible Institute who then devoted himself to trying to prove, unsuccessfully, that the Received Text was the inspired New Testament but did not know what the different editions of the Received Text were.

Theodore Letis has given no insight into what the inspired characteristics of the Hebrew Bible or the greek N.T. to an English Bible are and Jacob Prasch appears to be equally clueless in that respect. See this extract from **Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White** on inspiration since Letis and Prasch can't explain what it is.

See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 120-121. Blue text is for the inserted reference. No other format changes have been made.

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.)”

Jacob Prasch has missed it, for the reason that Dr Ruckman gives.

8 The New King James Version (NKJV) is based upon the same texts used in the translation of the original 1611 KJV. Despite this fact, KJV Only advocates attack the NKJV with as much fervor as they do the NASB and the NIV.

The NKJV is not based upon the same texts used in the translation of the original 1611 KJV. See this extract from above.

Jacob Prasch clearly knows little about the NKJV’s textual basis. See [Appendix 2 The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings](#) with respect to false and non-AV1611 Old Testament readings in the NKJV and [1611, 2011 AV1611 Precision and Modern Version Impurity](#) pp 3ff www.timefortruth.co.uk/why-av-only/version-comparison.php with respect to false and non-AV1611 readings in both testaments in the NKJV, whatever their manuscript source, that include support for the New Age heresy. See pp 22-35 of *Which Bible is God’s Word?* for Gail Riplinger’s full explanation of why the NKJV is not a ‘King James’ Version by any stretch of the imagination. The NKJV *should* be rejected, indeed discarded, by *genuine* Bible believers who have “**received the word of God...not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe**” 1 Thessalonians 2:13. See *Which Bible is God’s Word?* by Gail Riplinger pp 30-31 and the following extract with respect to the NKJV textual basis.

The New King James publishers boast that it “continues the great tradition” of the KJV. Its New Age readings are not its only divergence from the traditional text. The Greek text underlying the NKJV’s New Testament is very loosely taken in many places from the 1881 Greek text of Scrivener. It does not represent the pure Greek text followed by the King James Bible translators in 1611,

which they referred to as the "Originall." Estimated variance between Scrivener and the "Originall" is between 56 and 287 differences. Harvard alumnus, Dr. Jack Lewis, author of The English Bible from KJV to NIV, also notes the NKJV's divergence from the KJV's Old Testament tradition. He notes that the NKJV uses "current Old Testament text criticism" and "the 1966/1977 edition of the Stuttgart [Germany] Bible" (Lewis, p. 332). This is not the traditional ben Chayyim Rabbinic Bible used by the KJV. The NKJV's Old Testament [see the NKJV preface p vi] is based on a corrupt Hebrew text devised by Rudolph Kittel (Biblia Hebraica Kittel, aka BHK). He recommended the use of the faulty Leningrad Ms B 19s (ben Asher text)...The NKJV's Biblia Hebraica Stuttgartensia took Kittel's comparisons even further. The NKJV's use of corrupt texts such as the Septuagint, Vulgate, and Dead Sea cave manuscripts (see NKJV preface) contradicts the Bible's doctrine of preservation (Ps. 12:6-7) "to a thousand generations" (Ps. 105:8). Did God skip generations from the fourth century to the nineteenth and twentieth centuries when these were unearthed? The secular notion of continual progress and evolutionary development cannot be applied to the scriptures.

Will Kinney brandplucked.webs.com/kjbarticles.htm has published several articles on the departures in error of the NKJV from the AV1611. Some of Bro. Kinney's articles reveal how the NKJV repeatedly departs in error from the AV1611 with other modern versions based mainly on Codices Aleph, B such as the NASV, NIV and follows Rome. See:

Is the NKJV the Inerrant Words of God?

NKJV versus KJB Chronicles, Ezra, Nehemiah

NKJV Bible Babel in Proverbs

NKJV Word Changes

The NKJV is a Poor Substitute for the True Bible

Don't Go on Safari with a NKJV Translator

Blunders in the NASB, NIV, NKJV, Holman bibles

2 Samuel 14 Does God Take Away Life? NASB, NIV, NKJV Blunder

Notes on 1 Corinthians showing the Catholic influences in the ESV, NIV, NASB & NKJV

Articles on NKJV errors in Genesis 36:24, 1 Kings 22:38, Psalm 121:1, Hebrews 3:16.

See also this link brandplucked.webs.com/nkjvdepartsfromtr.htm to Bro. Kinney's article *The NKJV doesn't always follow the same Greek texts as the KJB*. Bro. Kinney gives numerous examples to show how the NKJV departs from the AV1611 by means of Greek New Testament sources that are different from those that underlie the 1611 Holy Bible. The verses number 70 and are:

Matthew 5:37, 18:26, 35, 22:10, 24:13, 40, 25:17, 26:45, Mark 2:15, 9:25, 12:25, Luke 1:35, 5:7, 6:4, 9, 12:49, 16:14, 17:18, 22:10, John 10:6, 12, 11:18, 12:40, 48, 14:9, 10, 30, 18:11, 20, 24, 26, 19:10, 29, Acts 10:7, 14:3, 8, 15:23, 17:14, 18:6, 19:9, 39, 21:22, 23, 25:17, 27:14, Romans 7:6, 14:9, 1 Corinthians 6:4, 15:10, 24, 2 Corinthians 3:14, 4:14, 9:4, 5, 11:1, Galatians 4:24, Philippians 2:9, Colossians 3:17, Hebrews 3:16, 12:13, 13:6, 2 Peter 2:15, 1 John 3:16, 2 John 7, Jude 3, 19, Revelation 16:16, 21, 18:9, 19:2

Will Kinney adds *I have personally gone through the book of Revelation, comparing every word between the KJB and the NKJV. The NAS and NIV follow a very different text in Revelation, and hundreds words are missing from their texts. However, though the NKJV claims to follow the same text as the KJB in Revelation, I found that the NKJV adds words like "some" in 2:17; "sick" in 2:22; "there" in 4:3; "more" in 9:12; "their" in 20:4 and "as" in 21:16. The NKJV also omits some 91 words. Eighty of these words are the little word "and" or kai in Greek. That's eighty times omitted when in the Greek text that underlies the KJB just in one book! For example in 18:12, 13 the word "and" is omitted 8 times in just two verses. The NKJV also omits "the same" houtos in 3:5; "nor" (mnte) twice in 7:1,3; "called" (legetai) in 8:11; "for her" 'autnv in both 16:21 and 16:18 "so" ('uto), as in "so great"; the word "for" (gar) in 21:25 "FOR there shall be no night there.", and the*

verb “shall be” (*estai*) in 22:12. The KJB has, “to give every man according as his work SHALL BE”. The “shall be” is in the majority and TR, but the NKJV merely says, “to give every one according to his work.”

I will keep adding to this list as I study more of the NKJV, but in light of Revelation 22:18-19 where we are told not to add to, nor take away from the words of this book or God will take away his part out of the book of life, I would not recommend the NKJV to anyone. Stick to the King James Bible, and you will not go wrong.

In contrast to following Jacob Prasch, of whom Isaiah prophesied **“For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail”** Isaiah 32:6.

9 It is important to differentiate the KJV Only position and the related “TR Only” position (which asserts the superiority of the specific Greek text used by the KJV translators) from the “Majority Text” theory proposed and defended by men like Zane Hodges, Art Farstad, and Maurice Robinson. The Majority Text theory, while commanding a rather small minority of scholarly support, is far removed from the position taken by people such as Peter Ruckman and Gail Riplinger.

For the position taken by people such as Peter Ruckman and Gail Riplinger see this extract from *The 1611 Holy Bible versus Bible Critic Rick Norris* pp 4-5 www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php. No format changes have been made.

See the following inserts from www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 85, printed 1st Edition pp 101-102 and www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* pp 5-9.

...from *John Bunyan, The Immortal Dreamer*, by W. Burgess McCreary, copyright 1928, Gospel Trumpet Company, cited in the *Bible Believers’ Bulletin*, March 1994: “A university man met Bunyan on the road near Cambridge. Said he to Bunyan, “How dare you preach, not having the original Scriptures?” “Do you have them - the copies written by the apostles and prophets?” asked Bunyan. “No,” replied the scholar. “But I have what I believe to be a true copy of the original”. “And I,” said Bunyan, “believe the English Bible to be a true copy too.”

See these extracts from brandplucked.webs.com/confesskjv.htm *The “Historic, Orthodox Position” regarding the inspiration and preservation of the Holy Bible* by Will Kinney. Emphases in bold are this writer’s.

In 1882 author William W. Simkins wrote, “I unhesitatingly say, that the same Holy Ghost who gave inspiration to the Apostles to write out the New Testament, presided over and inspired those men in the translation and bringing out of the entire [KJV] Bible in the English language. And I also say, that no version since, brought out in the English language, has the Divine sanction....Now, why would God cause at this age and in these trying times, versions in the same language to be brought out, to conflict...?...He would not....**I furthermore say, that King James’ Translation of the Bible is the only Divinely Inspired [English] translation....**” (*The English Version of the New Testament, Compared with King James’ Translation*, W.W. Simkins, pp. 41,42)

Commenting on the KJV Bible in 1922 William L. Phelps, Professor of English Literature at Yale, wrote, “The Elizabethan period — a term loosely applied to the years between 1558 and 1642 — is properly regarded as the most important era in English literature....the crowning achievement of those spacious times was the Authorised Translation of the Bible, which appeared in 1611....the art of English composition reached its climax in the pages of the [KJV] Bible. **We Anglo-Saxons have a better Bible than the French or the Germans or the Italians or the Spanish; our English translation is even better than the original Hebrew and Greek. There is only one way to explain this;...the Authorised Version was inspired.**” (*Human Nature in The Bible*, William Lyon Phelps, 1922, pp. 10, 11)...

30 selected quotations follow in *The 1611 Holy Bible versus Malcolm Bowden* taken from *The Word: God Will Keep It*, Chapter 9, 1850-1899 by Joey Faust with respect to ordinary Bible believers of the 19th century who perceived the 1611 Holy Bible to be “*all scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16. Two remarkable citations then follow, which underscore Rick Norris’ ignorance of church and Bible history with respect to the 1611 Holy Bible. Those citations are reproduced below.

Here are two more remarkable statements about inspiration of the 1611 Holy Bible, from individuals who were at opposite extremes in their own beliefs but who understood how men of their times perceived the 1611 Holy Bible. Like the above citations, those that follow are external evidence of the inspiration of the 1611 Holy Bible of a testimonial nature.

See www.timefortruth.co.uk/why-av-only/ *The KJB Story 1611-2011 Abridged* pp 15-16, 23.

John Charles Ryle was the first Church of England Bishop of Liverpool. In the 1870s, he wrote a book entitled *The Christian Leaders of the Last* (i.e. 18th) *Century*, about the great revival preachers like Whitefield and Wesley. He said this about these preachers and the 1611 Holy Bible, his emphases.

“The spiritual reformers of the last century taught constantly the sufficiency and supremacy of Holy Scripture. The Bible, whole and unmutated, was their sole rule of faith and practice. They accepted all its statements without question or dispute. They knew nothing of any part of Scripture being uninspired. They never allowed that man has any “verifying faculty” within him, by which Scripture statements may be weighed, rejected or received. They never flinched from asserting that there can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one book. To that book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honoured, they loved, they revered the Bible”...

“In all these instances the Bible means the translation authorised by King James the First...to this day the common human Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God.”

What a bibliolatrous thing to say about the Britain and the United States of a mere 60 to 70 years ago! Who could possibly make such an outrageous statement?

Answer: George Bernard Shaw, who was a lifelong atheist.

Even though he was a lifelong atheist, George Bernard Shaw was better informed about the 1611 Holy Bible than Rick Norris is [and Jacob Prasch].

10 It was from this text, for example, that Luther recognized the vast difference between the Latin Vulgate’s “do penance” and the Greek’s “repent.

n.a.

11 This is not to say that none of them made corrections or changes to the text. Calvin, for example, disagreed with Erasmus’s text in a number of places.

n.a.

12 For examples, see pp. 63-70 in this author’s work, *The King James Only Controversy* (Minneapolis: Bethany House Publishers, 1995).

This article first appeared in the Winter 1996 issue of the *Christian Research Journal* by James R. White

See this extract from the *Introduction* concerning the rest of Jacob Prasch’s notes that conclude his article.

It should be noted that from note 12 onwards Jacob Prashch has plagiarised the remainder of his article verbatim from an article entitled *Bible Study Tips* by a universalist heretic named Gary Amirault www.tentmaker.org/lists/BibleStudyTips.html. Gary Amirault has correctly summed up his heresy of universal salvation as follows, his emphases, www.tentmaker.org/universalism.htm.

Christian Universalism

Ultimate Reconciliation in Christ

The Victorious Gospel of Jesus Christ

What is Christian Universalism? Christian universalism is a belief in the simple Bible truth that Jesus Christ is the "Lamb who takes away the sin of the world." He is the promised Messiah of whom the prophets of the Old Covenant foresaw; Jesus is the Savior of the world, He is the "Second Adam," through Whom all mankind will be restored to God's original image

Gary Amirault is a liar about salvation as the Lord Himself and as apostles Paul, James, Peter, John and Jude show.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" Matthew 13:41-42.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" Luke 16:22-23.

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" 2 Thessalonians 1:6-9.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" James 5:1-3.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" 2 Peter 2:1-3.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" 1 John 2:16-17.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" Jude 12-13.

"And whosoever was not found written in the book of life was cast into the lake of fire" Revelation 20:15.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" Revelation 21:8.

Jacob Prasch's article includes the following statement in a vain attempt to discredit the word "**church**" found with derivatives 114 times in the 1611 Holy Bible.

The real origin of the word "church" comes from the Greek word "Kirke" (Circe in Anglo-Saxon), NOT ekklesia or kiriakon as some theologians suggest. Kirke was the mythological daughter of the Sun God who had power to turn men into animals. (For much more information on this amazing discovery, write to Tentmaker Publications.)

The statement has been copied directly from universalist heretic Gary Amirault's article *Bible Study Tips*.

See [Appendix 8 – Jacob Prasch the Plagiarising Pirate – or Parrot](#).

Gary Amirault and Jacob Prasch are in lockstep with the same mentor as the Lord Jesus Christ described all three of them:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" John 8:44.

What follows will show repeatedly how Jacob Prasch is one **"of his own."**

* The King James Bible has been reprinted many times. There have been hundreds of spelling mistakes in the KJV, some very embarrassing. Seems the Holy Spirit was incapable of "inspiring" the printers while He supposedly "inspired" the translators. In the 1611 editions of the KJV, some had "Then cometh Judas" in [Matt. 26:36](#), which should have read "Then cometh Jesus." The two editions of the first edition of the 1611 KJV differed from each other in several respects. In later printings, one became known as the "Wicked Bible" because it omitted the word "not" from the seventh commandment. Another was nicknamed the "Unrighteous Bible" because the "unrighteous would inherit the Kingdom. There was the "Vinegar" KJV because it contained the "Parable of the Vinegar." There was also the "Ears to Ear Bible" as well as others.

[Appendix 7 "printer's errors" \(sic\) and KJV Revisions](#) is a detailed response to James White's duplicitous claims above, endorsed by Jacob Prasch with like duplicity. [Appendix 7](#) shows that Solomon has accurately described both James White and Jacob Prasch in their like duplicity. ***"The wicked worketh a deceitful work..."*** Proverbs 11:18.

Jacob Prasch's comment **There was the "Vinegar" KJV because it contained the "Parable of the Vinegar"** reveals James White's and his combined duplicity. James White in *The King James Only Controversy* p 78 refers obliquely to *"the "parable of the Vinegar" rather than "Vineyard" at Luke 20."* He has avoided giving a specific verse reference for Luke 20 in contrast to the other printing errors that he has cited because none exists. *Brewer's Dictionary of Phrase and Fable* p 108 states ***"The Vinegar Bible. An Oxford printing of 1717 in which part of the chapter heading to Luke xx reads: "The parable of the Vinegar (For Vineyard)."***" See also *A Textual History of the King James Bible* by David Norton p 101.

The so-called **"Vinegar" KJV** consists of *one* chapter heading in *one* printing of the 1611 Holy Bible *not* any printing error in the *text* of Luke 20. Neither James White nor Jacob Prasch has sufficient honesty to disclose that fact. Yet Jacob Prasch has resorted to an error in a *manmade* chapter heading in part to justify his graceless comment that **Seems the Holy Spirit was incapable of "inspiring" the printers while He supposedly "inspired" the translators.** The truth is first that the Spirit of God did inspire the King James translators. See this extract cited earlier.

See this extract from www.timefortruth.co.uk/why-av-only/ *The purification of the Lord's word – Psalm 12:6-7* with respect to inspiration of *translators*.

In a sense God did inspire the King's men to achieve their mark after the manner of 2 Peter 1:21, even if not by dictation as in Jeremiah 1:9, 5:14, 36:18, as John Selden notes in *Table Talk*. ““*The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues [Greek, Hebrew, Latin], or French, Italian, Spanish &c [and other languages]. If they found any fault, they spoke; if not, he read on.*”” See *In Awe of Thy Word* p 539.

Secondly, as indicated above, the chapter heading “*The parable of the Vinegar (For Vineyard)*” does not exist in currently available editions of the 1611 Holy Bible. Even though it was a mere manmade statement God has purged it according to the principle that the Lord Jesus Christ Himself described that applies for *all* printing errors in early or isolated later minor editions of the 1611 Holy Bible that James White and Jacob Prasch nevertheless remain fixated about.

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” John 15:2.

James White and Jacob Prasch should therefore take careful note of Solomon's warning.

“A false witness shall not be unpunished, and he that speaketh lies shall perish” Proverbs 19:5, 9 i.e. given *twice*.

* In the late nineteenth century, the American Bible Society examined six editions of the King James Bible and discovered over 24,000 variations between the editions. Surely English translations of the Bible are NOT inerrant.

Jacob Prasch has lied about the findings of the American Bible Society.

See this extract from www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* pp 177-178. The remarks in blue concerning Professor David Norton and the NCPB New Cambridge Paragraph Bible are a 2012 insert.

Dr Ruckman's book on the variations in the editions of the AV1611 [*Differences in the King James Version Editions* Dr Peter S. Ruckman] gives a far more detailed analysis than our critic's comments. I reproduce the RESULTS of that analysis, first where Dr Ruckman is citing the conclusions of the Committee on Versions to the Board of Managers of the American Bible Society in 1852.

“The results of the God-honoured, God-blessed revisions of the original 1611 text are as follows:

“That the edition of 1611, although prepared with very great care, was not free from typographical errors; and that, while most of these were corrected in the edition of 1613, others in much greater numbers were then introduced, which have since been removed.

“That the revision of Dr Blayney made by collating the then current editions of Oxford and Cambridge with those of 1611 and 1701 had for its main object to restore the text of the English Bible to its original purity: and that this was successfully accomplished.””

It should be noted that, in the wake of Dr Scrivener, a present-day academic, Professor David Norton, has produced probably the definitive contemporary review of differences between the AV1611 editions entitled *A Textual History of the King James Bible*.

Professor Norton is editor of *The New Cambridge Paragraph Bible with the Apocrypha* [en.wikipedia.org/wiki/New_Cambridge_Paragraph_Bible], NCPB, which consists of the King James Text as edited by Dr Scrivener for the original *Cambridge Paragraph Bible* with some further amendments by Professor Norton. Professor Norton's *Textual History* contains a lot of valuable information but in it he refers [*A Textual History of The King James Bible* by David Norton, Cambridge University Press, 2005, pp 120, 125-126] to the text of the current 1611 English Holy Bible, i.e. Professor Blayney's 1769 Text, as found in the *Cambridge Wide Margin Cameo Edition* and the

Cambridge Concord Edition as “fossilised” and “mutated,” in urgent need of much improvement with respect to spelling, punctuation and presentation.

For that reason, Professor Norton dismisses as “nonsense” the conclusion of the American Bible Society in 1852, namely “‘*There is not one [variation] which mars the integrity of the text, or affects any doctrine or precept of the Bible...The English Bible as left by the translators has come down to us unaltered in respect of its text...With the exception of typographical errors and changes required by the progress of orthography in the English language, the text of our present Bibles remains unchanged, and without variation from the original copy as left by the translators...The present copies of the Bible accord throughout with the edition of 1611.*’”

However, apart from the kind of differences mentioned by the society, Professor Norton does not provide any examples of serious variation between the various AV1611 editions that would mar the integrity of the AV1611 Text, so Bible believers are urged to remain faithful to the current copies of the AV1611 that they already possess. Scrivener’s original *Cambridge Paragraph Bible* did not receive wide circulation compared with extant AV1611s and in this author’s view, neither will any successor to it. Professor Norton’s perception of the AV1611 is further apparent in his note [*Ibid.*, p 278] on Proverbs 27:26, where he changes the current AV1611 reading “**the field**” back to the 1611 AV1611 reading “*thy field*” for his *NCPB*. He states that a superior reading to “**the field**” would be “*a field*” as found in the NRSV. Professor Norton is clearly not a Bible believer.

The Trinitarian Bible Society has a good overview of Professor Norton’s *NCPB*, *David Norton’s The New Cambridge Paragraph Bible* www.trinitarianbiblesociety.org/. The writer makes this insightful comment, this author’s emphases.

“We want to know exactly what God has said. A rough approximation of God’s holy Word will not satisfy us. This is where modern translations fail — they are not accurate enough...since 1611 editors of the AV have made what they believed were corrections and improvements. These changes have been made under the providence of Almighty God. The church and modern believers do not want or need to go back to the 1611 translation.”

This writer would suggest that neither do they want or need the innuendos, insinuations and outright falsehoods of Jacob Prasch of whom Solomon has rightly said:

“A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow” Proverbs 25:18.

Appendix 7 gives a detailed evaluation of differences between AV1611 Editions including a definitive statement on the **over 24,000 variations between the editions** that Jacob Prasch trots out in his on-going attempt to “**by good words and fair speeches deceive the hearts of the simple**” Romans 16:18.

* The phrase “Him that liveth for ever and ever,” ([Rev. 5:14](#)), “our Lord Jesus Christ,” ([Eph. 3:14](#)) “and he trembled and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him ‘[]’” ([Acts 9:6](#)) occurs in not a single Greek manuscript. The phrase “book of life” in [Rev. 22:19](#) also occurs in no known Greek manuscript on which the New Testament writings are based. So where did the King James translators get these and other scriptures which are NOT in the Greek manuscripts? From the corrupt Roman Catholic Latin Vulgate!

Jacob Prasch has lied with respect to the ancient sources for each of the verses that he has cited and the sources available to the King James translators. It should be noted first that Gail Riplinger in *Hazardous Materials* Chapter 20 *The Wobbly Unorthodox Greek Orthodox Crutch* pp 746, 753-754, 760, 762-763 states that Revelation 5:14, 22:19 are among numerous verses in the Book of Revelation that the Greek church tampered with “*Because the Book of Revelation contains God’s rebukes to the Greek-speaking churches Byzantine Empire.*” Citing J. A. Moorman from *When The KJV Departs From The “Majority” Text* pp 17, 27 Gail Riplinger adds, her emphases, “‘*There was a bias in the Greek-speaking East against the book...The rebukes to the seven churches in Asia may have*

come too close to the bone. There was also a strong bias against the book's millennial doctrine. As there also is today!""

Gail Riplinger notes that Acts 9:5-6 are among the verses that the Greek church tried to cut out of its manuscripts and says of another verse in the Book of Acts that suffered a similar fate at the hands of the Greek-speaking excisors, namely Acts 8:37, that *"The Greeks omitted the entire verse 37 from most of their manuscripts. This omission was obviously quite deliberate as this verse contradicts the Greek church's very foundation of securing members through infant (non-believers) baptism."* By inspection so do Acts 9:5-6, especially in that Paul is not baptized until Acts 9:18. Acts 9:5-6 would therefore have to go in that as Gail Riplinger notes further of the Greeks *"They teach that baptism and communion "are necessary" for salvation, not belief on the Lord Jesus Christ."*

Jacob Prasch has lied most blatantly about Ephesians 3:14 where the words **"our Lord Jesus Christ"** are found in the vast majority of ancient witnesses, as will be shown.

Revelation 5:14, Ephesians 3:14, Acts 9:6, Revelation 22:19 will be considered in turn.

Revelation 5:14 "him that liveth for ever and ever"

See Will Kinney's article brandplucked.webs.com/kjbarticles.htm Revelation 5:9-10 *"Redeemed US and WE shall reign"* and this extract:

And finally in Rev. 5:14 we read: "And the four beasts said, Amen. And the FOUR AND TWENTY elders fell down and worshipped HIM THAT LIVETH FOR EVER AND EVER."

The words "four and twenty" and "him that liveth for ever and ever." are omitted in the ESV, NIV, NASB, NET, Holman and the modern Catholic versions like the St. Joseph New American Bible 1970 and New Jerusalem bible 1985.

One King James Bible critic, Moriel Carol, actually posted on his website, saying: "The phrase "Him that liveth for ever and ever," (Rev. 5:14), occurs in not a single Greek manuscript."

Well, like most bible agnostics, the man is flat out wrong. The words "him that liveth for ever and ever" are found in 296, 2045, 2049, 922, is so quoted by Primasius and is in the Greek texts of Stephanus, Beza, Elziever and Scrivener.

BOTH readings ARE found in ALL Reformation Bibles including the previous Douay-Rheims of 1582, Wycliffe 1395, Tyndale 1525, Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549, the Bishops' Bible 1568, the Geneva Bible 1587, Luther's German bible 1545 and the Schlachter Bible 2000, the Spanish Sagradas Escrituras 1549, Cipriano de Valera 1602, and the Reina Valera 1909-1995, the Portuguese Almeida Corrigida E Fiel, A Biblia Sagrada em Protugués, the French Martin 1744 and French Ostervald 1996, Lamsa's 1933 translation of the Syriac Peshitta, the Modern Greek Bible – "Και τα τεσσαρα ζωα ελεγον· Αμην· και οι εικοσιτεσσαρες πρεσβυτεροι επεσαν και προσεκυνησαν τον ζωντα εις τους αιωνας των αιωνων." and the Modern Hebrew Bible - ותאמרנה :ארבע החיות אמן ועשרים וארבעה הזקנים נפלו על פניהם וישתחוו לחי עולמי העולמים:

See this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 108, 116-118.

This extract is from a forum www.puritanboard.com/f63/merits-v-16705/ entitled *The Puritan Board – The Merits of the A.V.*

*"There are, however, at least three good reasons to doubt the validity of the story of Erasmus and his mutilated copy of Revelation: 1) the only evidence for it is that the manuscript apparently used by Erasmus for Revelation is missing its last page,*** 2) Erasmus's Latin New Testament doesn't agree with the Latin Vulgate in the last six verses of Revelation (a problem if his Greek text for those verses was derived from the Vulgate); and 3) there exists Codex 141. †*

"H. C. Hoskier spent a lifetime collating every edition of Erasmus's Greek New Testament, several other printed Greek New Testaments, and almost all of the known Greek manuscripts of Revelation.

His study and collation of Revelation in Codex 141 surprised him, because it contained substantially the same text that appears in Erasmus's Greek New Testament. In Hoskier's own words:

“Upon reaching the end [of Revelation] and the famous final six verses, supposed to have been re-translated from the Vulgate into Greek by Erasmus when Codex I was discovered and found to lack the last leaf: the problem takes on a most important aspect. For if our MS. 141 is not copied from the printed text, then Erasmus would be absolved from the charge for which his memory has suffered for 400 years!

“In an effort to nullify the testimony of Codex 141, most “scholars” assign the manuscript a “young” age and simply claim that it is a copy of Erasmus's (or Aldus's or Colinaeus's) printed Greek New Testament. But based on his study of the penmanship of the scribe who composed it, Hoskier determined that Codex 141 was executed in the 15th century — well before Erasmus's Greek New Testament was printed; and based on his study of its contents (and the collation of same), Hoskier determined that MS 141 “has no appearance of being a copy of any [printed edition of the Greek New Testament], although containing their text (Coats's emphasis). †† There is, then, manuscript evidence to support the supposed “Erasmian readings...”

*“*** The audacity of “scholars” in speculating (and then basing theories and “facts”) on the contents of a missing leaf of a manuscript — or even in assuming that the leaf was missing when Erasmus used the manuscript (provided that this is the manuscript he used) — aptly demonstrates the reliability of such men in matters of scholarship.*

“† The manuscript is listed under several call numbers. Under Hoskier's, Scrivener's and the Old Gregory classification systems, it is MS 141; under the New Gregory system it is 2049; and under von Soden's system, it is w 1684. It is located in the Parliamentary Library in Athens.

*“†† For full details, see H. C. Hoskier, *Concerning the Text of the Apocalypse: Collations of All Existing Available Greek Documents with the Standard Text of Stephen's Third Edition, Together with the Testimony of the Versions, and Fathers; a Complete Conspectus of All Authorities, Vol. 1* (London: Bernard Quaritch, Ltd, 1929), pp. 474-477. It was also Hoskier who noted that Erasmus's Latin New Testament differs from the Vulgate in the last six verses of Revelation”...*

With reference to Revelation 5:14, where White maintains that *“the addition of the phrase “him that liveth for ever and ever” at Revelation 5:14...is found in only three suspect Greek manuscripts, but is absent from [Erasmus's] manuscript”* Dr Moorman reveals once again that White has been ‘economical with the truth.’

Moorman shows [[When The KJV Departs From The “Majority” Text pp 89-90](#)] that the AV1611 reading **“him that liveth for ever and ever”** is found in the Tyndale, Great, Geneva and Bishops' Bibles, the editions of Stephanus, Beza and Eleziever and several Latin sources, besides manuscripts 296, 2045 and 2049 – which White describes as “suspect,” as usual without any evidence for his assertion. See comments above from *The Puritan Board*, about the authenticity of manuscript 2049, Hoskier's manuscript 141. Once again, the modern versions that White prefers follow Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth in omitting the expression [[The Interlinear Greek-English New Testament, Stephens's 1550 Edition, edited by George Ricker Berry](#)]

Moorman has this pertinent observation that escaped White's notice [[and Jacob Prash's](#)]. *“As this worship is directed to the Lamb (vs. 13), a key statement about Christ's eternal being is struck out of the HF CR* texts.”*

*The Hodges-Farstad Majority Text and the Critical Text of Nestle-Aland's 26th Edition and United Bible Societies 3rd Edition. The NKJV mainly follows the HF text and the NIV, NASV, NRSV the Nestle-Aland UBS text.

Note that [The Interlinear Greek-English New Testament, Stephens's 1550 Edition, edited by George Ricker Berry](#) retains the phrase **“him that liveth for ever and ever”** in Revelation 5:14.

Jacob Prasch has therefore wickedly condoned the modern version and Greek editorial attack on “a key statement about Christ’s eternal being.”

Ephesians 3:14 “of our Lord Jesus Christ”

See this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php
KJO Review Full Text pp 661-662.

White now tries to justify the deletion by the NIV, NASV, JB, NWT of the expression “***of our Lord Jesus Christ***” from Ephesians 3:14. He states, his emphasis, “*Ephesians 1:3 begins “Praise be to the God and Father of our Lord Jesus Christ.” Seemingly the familiarity of that phrase influenced the later addition of the exact same phraseology here at 3:14. The earliest manuscripts, again, do not contain the phrase, which is limited to Western and Byzantine sources. Those who assert that the modern translations are trying to make God more “acceptable” to other religions by removing the limiting phrase “of our Lord Jesus Christ” have to explain the prevalence of that very same phrase...five times in the NIV New Testament, at Romans 15:6, 2 Corinthians 1:3, Ephesians 1:3, Colossians 1:3, and 1 Peter 1:3.*”

Without having the courtesy to say so, White is again attacking Dr Mrs Riplinger [*New Age Bible Versions Chapter 20 Test 1 for Antichrist*], who lists Ephesians 3:14 as one of many verses in the NIV, NASV where the Lord’s name is omitted wholly or in part. Once again, White can provide no evidence to support his notion that “*Seemingly the familiarity of that phrase influenced the later addition of the exact same phraseology here at 3:14.*” He is unable to refute Dr Mrs Riplinger’s work and in cowardly fashion, he therefore resorts to innuendo.

White has also contradicted himself in the second part of his statement. He has earlier asserted that phrases in different New Testament books influenced scribes to ‘harmonize’ passages, e.g. Galatians 5:21 ““*harmonized*”” with Romans 1:29. He now appears certain that the words “*of our Lord Jesus Christ*” should appear “*at Romans 15:6, 2 Corinthians 1:3, Ephesians 1:3, Colossians 1:3, and 1 Peter 1:3.*”

But how does White know that all five references, or at least four of them, are not the results of ‘harmonization’? White provides no answer to this obvious question. But it is clearly prompted by his bald assumption that the wording of Ephesians 1:3 prompted scribes to add to Ephesians 3:14 so that the verses matched one another.

White himself has to explain why the AV1611 contains the phrase “***of our Lord Jesus Christ***” a total of *seven* times, with additional references in 2 Corinthians 11:31 and Ephesians 3:14, whereas the NIV, NASV only contain the phrase *five* times. Is “*the work of translation*” that the NIV translators insist in their Preface “*is never wholly finished*” aiming eventually to remove all reference to the words “***of our Lord Jesus Christ***” in accordance with the Antichrist’s demands for a final ‘New Age Bible’?

Naturally, White does not address this question.

This author’s earlier work [www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 60] contains a summary evaluation of Ephesians 3:14 as follows, with updated references.

Ephesians 3:14

“***of our Lord Jesus Christ***” has been omitted by the RV, Ne, NIV, NKJV marg. [f.n.], NWT, JB. Ruckman [*The Books of Galatians, Ephesians, Philippians, Colossians* by Dr Peter S. Ruckman p 257] indicates that Aleph and B omit the phrase. J. A. Moorman [*Early Manuscripts and The Authorized Version* pp 129-130] indicates that P46 is also among the few mss. which omit the phrase.”

Lachmann, Tischendorf, Tregelles, Alford, Wordsworth [*The Interlinear Greek-English New Testament, Stephens’s 1550 Edition*, edited by George Ricker Berry] all omit “***of our Lord Jesus Christ.***”

All the pre-1611 bibles [www.biblesofthepast.com/homefolio.htm]; Wycliffe, Tyndale, Geneva, Bishops’ contain the phrase.

Dr Moorman [*Early Manuscripts and The Authorized Version* pp 129-130] indicates that 14 uncials; ̈ second corrector, D, Dabs, F, G, K, L, Ψ, 049, 056, 075, 0142, 0150, 0151 contain **“of our Lord Jesus Christ”** in Ephesians 3:14 along with the majority of the cursives, the 9 extant Old Latin copies and the Vulgate and the Peshitta Syriac. The pre-350 AD Gothic Bible contains the phrase, as Dr Mrs Riplinger [*In Awe of Thy Word* p 629] also testifies. The main witnesses that omit the words are P46, ̈ original, A, B, C, P and a few or none of the cursives.

Hippolytus, 170-235 AD, and Methodius, 260-312 AD [*Early Church Fathers and the Authorized Version, A Demonstration!* by J. A. Moorman pp 27, 29, 56], also bear witness to the words **“of our Lord Jesus Christ”** in Ephesians 3:14. The dates of these Fathers bracket that of P46, 200 AD [*Early Manuscripts and The Authorized Version* p 16].

The testimony of manuscript evidence in favour of the words is again overwhelming, which probably explains why White dismisses it casually as *“limited to Western and Byzantine sources.”* This is clearly not the case given the evidence of ̈ second corrector and that of the Old Latin, the Peshitta and the patristic sources is earlier than or at least contemporaneous with *“the earliest manuscripts”* that *“do not contain the phrase”* i.e. the usual suspects.

Once again, White has misled the reader. The AV1611 is correct and the modern omission is wrong.

Will Kinney brandplucked.webs.com/kjbarticles.htm *Ephesians and textual criticism in action* has this detailed analysis of Ephesians 3:14 and the phrase **“of our Lord Jesus Christ.”**

Ephesians 3:14 - “For this cause I bow my knees unto the Father OF OUR LORD JESUS CHRIST”

In this verse the words “of our Lord Jesus Christ” have been omitted by most modern critical text Vatican Versions like the ESV, NIV, NASB, RSV, NET, The Voice, Common English Bible and Holman versions. Among the Catholic versions we see the usual pattern. The older Douay-Rheims 1610 and the 1950 Douay both contained the words “of our Lord Jesus Christ.” But the more modern ones like the St. Joseph New American Bible 1970, the New Jerusalem bible 1985 and the 2008 Catholic Public Domain Version (which are all based on the same “interconfessional” UBS/Nestle-Aland critical text editions like the ESV, NIV, NASB) OMIT these 5 words from their text.

The words “of our Lord Jesus Christ” are found in the Majority of remaining Greek manuscripts we have as well as Sinaitic correction, D, F, G, K, L, Psi, the Old Latin copies ar, c, d, e, f, g, t, x and z, as well as the Syriac Peshitta, Harclean, Gothic, Armenian and Latin Vulgate ancient versions. It is also so quoted by numerous early church writers like Origen, Ambrosiaster, Victorinus (Rome), Ephraem, Basil, Chrysostom, Theodore, Theodoret, John-Damascus and Photius.

“I bow my knees unto the Father OF OUR LORD JESUS CHRIST” is the text of the following English Bibles: Wycliffe 1395 - “Y bowe my knees to the fadir of oure Lord Jhesu Crist”, Tyndale 1525, Coverdale 1535, the Great Bible (Cranmer) 1540, Matthew’s Bible 1549, the Bishops’ Bible 1568, the Geneva Bible 1587 - “I bowe my knees vnto the Father of our Lord Iesus Christ”...

Among foreign language Bibles the words “of our Lord Jesus Christ” and found in the Portuguese A Biblia Sagrada and the Almeida Corrigida E Fiel - “o Pai de nosso Senhor Jesus Cristo”, the Spanish Sagradas Escrituras 1569 - “Por esta causa doblo mis rodillas al Padre del Señor nuestro Jesús, el Cristo”, the Cipriano de Valera 1602, the Reina Valera 1909-1995 and R.V. Gómez 2010 - “el Padre de nuestro Señor Jesucristo”, the French Martin 1744, the 1996 French Ostervald and Louis Segond 2007 - “le Père de notre Seigneur Jésus-Christ”, the Italian Diodati 1649, La Nuova Diodati 1991 and the 2008 La Nuova Riveduta - “al Padre del Signor nostro Ges Cristo”, Afrikaans Bible 1953 - “die Vader van onse Here Jesus Christus”, Dutch Staten Vertaling Bible - “den Vader van onzen Heere Jezus Christus”, Luther’s German bible 1545 and the 2000 German Schlachter Bible - “dem Vater unsers HERRN Jesu Christi”, Polish Gdanska Bible - “Pana naszego Jezusa Chrystusa”, Hungarian Karoli Bible - “Jézus Krisztusnak Atyja előtt”, Czech BKR - “Otcem Pána našeho Jezukrista”, the Russian Synodal - “Господанашего Иисуса Христа”, the Modern Greek Bible - “Δια τουτο καμπτω τα γονατα μου προς τον Πατερα του Κυριου ημων Ιησου Χριστου” and the Modern Hebrew Bible - על כן אכרעה על ברכי לאבי אדנינו ישוע המשיח.

The phrase “the Father OF OUR LORD JESUS CHRIST” has been in virtually every Bible in every language of the world until Westcott-Hort came out with their new Vatican friendly, ever changing critical text and it was first removed from the Revised Version in 1881 and then the ASV in 1901, and now by the ESV, NIV, NASB and the modern Roman Catholic versions as well as the Jehovah Witness New World Translation. “He that hath ears to hear, let him hear.” Luke 8:8

James White and Jacob Prasch aren't listening.

“They would none of my counsel: they despised all my reproof” Proverbs 1:30.

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?”

See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book p 56 and the following extract.

Acts 9:5, 6

“the Lord” and “it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?” are omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT. DR alters **“the Lord said”** to “he.”

Hills [*The King James Version Defended* 3rd Edition Edward F. Hills Th.D., Chapter 8, p 201 standbears.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf

Believing Bible Study Edward F. Hills, Th.D, 2nd Edition Chapter 7, p 197

www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf] and Ruckman [*Problem Texts* Dr Peter S. Ruckman pp 331-332], state that although the words are absent from most of the Greek manuscripts, they are found in uncial E, 431, the Old Latin (200 AD), the Vulgate and the Peshitta (200 AD). Ruckman (*The Book of Acts* pp 299-300), also cites Ambrose (397 AD), Ephraem (378) and Lucifer of Cagliari (371) as quoting the passage. Berry's Greek text supports the AV1611, following the insight of Erasmus (Hills, *ibid*) with respect to the evidence in favour of the verse.

See also Will Kinney's detailed article brandplucked.webs.com/articles.htm *Acts 9:5-7 Is it inspired Scripture or not?...*

Will Kinney's research is addressed below.

For now, see summary material from:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors, *NOT a Misspelling!* p 127.

Acts 9:5-6

Text to Remove: “it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him...”

Moorman, *When The KJV Departs From The “Majority” Text* p 61, states that the words are found in 7 Old Latin mss., the 2nd century Peshitta Syriac version and in 4 4th century church writers as well as in several other versions and in the Greek mss. E and 431. The words are also found in the Received Texts of Stephanus, Beza and Elzevir and in the Tyndale, Great, Geneva and Bishops' bibles.

The corrupt Critical/Minority Text such as Nestle's and the corrupt modern versions, RV, NIV, TNIV, JB, NJB, NWT, HCSB omit the words.

It is up to the critic to refute the above witnesses that testify to the words and to justify the corrupt sources that omit them. He does not do so.

See this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php
KJO Review Full Text pp 146-149.

Concerning Acts 9:5, 6, 19:20, White insists that “*Erasmus indicated that the Vulgate and the parallel passage in Acts 26 caused him to insert the phrase “it is hard for thee to kick against the pricks” at Acts 9:5 as well, again placing the TR in direct conflict with the vast majority of Greek manuscripts. The Vulgate is also the source of a large section of Acts 9:6, “And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him...”*...

Dr Holland responds [*Crowned with Glory* by Dr Thomas Holland pp 158-161 sovereign-word.org/?series=dr-thomas-holland-crowned-with-glory Chapter 8 *Textual Considerations*. 2019 Update: Site no longer available] as follows on Acts 9:5, 6. Evidence in support of the AV1611 reading is summarised elsewhere [www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 56].

“Acts 9:5-6 - “it is hard for thee to kick against the pricks”

“And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.”

“The phrase from verse five, “it is hard for thee to kick against the pricks,” is in the Old Latin and some Vulgate manuscripts. It is also in the Peshitta and the Greek of Codex E and 431, but in verse four instead of verse five. The passage from verse six that reads, “And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him” is in the Old Latin, the Latin Vulgate, and some of the Old Syrian and Coptic versions. These phrases, however, are not found in the vast majority of Greek manuscripts and therefore do not appear in either the Critical Text or the Majority Text. Yet, they are included in the Textus Receptus. On the surface the textual evidence looks weak. Why, then, should the Textus Receptus be accepted over the majority of Greek witnesses at this point? Because the phrases are preserved in other languages, and the internal evidence establishes that Christ in fact spoke these words at the time of Paul’s conversion and are therefore authentic.

“Acts chapter nine is not the only place in Scripture where the conversion of Paul is established. In Acts 22:10 and 26:14 we have the testimony of the Apostle himself. There, in all Greek texts, the phrases in question appear.

“Acts 22:10 - “And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.”

“Acts 26:14 - “And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.”

“When the apostle Paul recounts his conversion he cites the words in question. It is certain that the Holy Spirit inspired these words which should be included at Acts 9:5-6. We must conclude that these words were spoken when the event originally occurred. Although they have not been preserved in the Greek manuscripts at Acts 9:6, they have been preserved in the Latin manuscripts (ar, c, h, l, p, ph, t) as well as other translations (Georgian, Slavonic, Ethiopic). The greatest textual critic of all, the Holy Spirit, bears witness to their authenticity by including them in Acts 22:10 and 26:14...

Will Kinney [brandplucked.webs.com/articles.htm *Acts 9:5-7 Is it inspired Scripture or not?...*], citing Dr Moorman [*When The KJV Departs From The “Majority” Text* p 61], has the following comments about Acts 9:5, 6.

“Regarding the second longer part of this verse, according to Jack Moorman’s book “When the KJV Departs from the “Majority” Text, all these words are found in the Textus Receptus, the Old Latin translation dating from 150 AD (ar, c, h, l, p, ph, t), the Clementine Vulgate, one Arabic version, the

Ethiopic version, Armenian, Slavonic, and the ancient Georgian version of the 5th century. It is also quoted by the church Fathers of Hilary 367, Ambrose 397, Ephraem 373, and Lucifer in 370.

“...The Greek manuscripts of the uncial E and the cursive of 431 contain all these words as found in the KJB but they are placed at the end of verse 4 instead of in verse 6, and so read the Syriac Peshitta translations of Lamsa 1936 and James Murdock 1858.

“The verses stand as they are in the King James Bible, Wycliffe 1395, Tyndale 1525, Coverdale 1535, the Great Bible, Bishops’ Bible 1568, the Geneva Bible 1599...

“The Greek text of Stephanus in 1550 as well as the Spanish Sagradas Escrituras Versión Antigua of 1569 both read exactly as the text of the King James Bible. These men obviously had access in their day to underlying Greek texts which we no longer possess. Stephanus amassed a good number of manuscripts to compile his Greek edition. He makes reference to Greek manuscripts that we no longer possess today. Here are the readings of these two sources which existed many years before the KJB 1611.

“Acts 9:5: eipen de tis ei kurie o de kurios eipen egw eimi ihsous on su diwkeis sklhron soi pros kentra laktizein

“Acts 9:6: tremwn te kai qambwn eipen kurie ti me qeleis poihsai kai o kurios pros auton anasthqei kai eiselqe eis thn polin kai lalhqhsetai soi ti se dei poiein (Stephanus - 1550)

“Acts 9:5: Y él dijo: ¿Quién eres, Señor? Y él Señor dijo: Yo Soy Jesus el Nazareno a quien tú persigues; dura cosa te es dar coces contra el aguijón.

“Acts 9:6: El, temblando y temeroso, dijo: ¿Señor, qué quieres que haga? Y el Señor le dice : Levántate y entra en la ciudad, y se te dirá lo que te conviene hacer. Las Sagradas Escrituras Versión Antigua 1569.

“Acts 9:5-6 as they stand in the KJB is found in the following Greek texts.

“Erasmus 1516 Stephanus 1550 Theodore Beza 1598 Elzevir 1633 Greek N.T. 1894 (available on the internet) Trinitarian Bible Society N.T. George Ricker Berry's Greek text 1981 J.P Green's Greek interlinear 1976 The Modern Greek N.T. 1954 Modern Greek (available on the internet)

“It is false to make the assumption that the long phrase found in Acts 9:5-6 was brought directly over from Acts 26:14-16, because the order of events and words recorded there differ from the account given in Acts 9. Three times Paul relates his conversion experience in the book of Acts, and all three are somewhat different - adding to one account what he leaves out in another. They are found in Acts 9:3-9; Acts 22:6-11, and Acts 26:13-18.

“In both Acts 9 and Acts 26, the Alexandrian texts differ somewhat from the Textus Receptus, but even following the Greek texts of the TR we can see that the words found in Acts 9 were not taken directly from Acts 26...

“...In the Acts 26 account Jesus first tells Paul Who He is and that it is hard for Paul to kick against the pricks, and then Paul asks who it is that is speaking to him. Of great importance is the fact that none of these debated words which are omitted in the NASB, NIV, RSV – “And he trembling and astonished said, Lord what wilt thou have me to do?” - are found there in Acts 26. To assert that they were taken from Acts 26 and placed in Acts 9 is obviously false, because they do not appear in any texts in Acts 26.*

“In summary, the words in question by many modern versionists are found among a cluster of divergent readings (as is very often the case). They are found in a few remaining Greek manuscripts, many compiled Greek texts (Ten listed), several ancient versions (the Old Latin existed long before Sinaiticus and Vaticanus were penned), quoted by several early church fathers, and are found in many different Bible translations, both old and new, throughout the entire world, including the Modern Greek version used in all Greek Orthodox churches today.”

*Dr Hills states [www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book p 107] that Erasmus took the words “it is hard for thee to kick against the pricks” from Acts 26:14 but this statement does not conflict with Kinney’s above. Again, the editions [*The Interlinear Greek-English New Testament, Stephens’s 1550 Edition*, edited by George Ricker Berry] of Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth, along with Nestle, agree with White in omitting the portions of Acts 9:5, 6 cited above.

Jacob Prasch has clearly lied in his statement (**Acts 9:6**) occurs in not a single Greek manuscript. He should note carefully David’s prayer insofar as Jacob Prasch has given the Lord considerable scope for answering it.

“Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous” Psalm 31:18.

Revelation 22:19 “the book of life”

See summary material from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book p 64.

Revelation 22:19

“**book of life**” has been altered to “tree(s) of life” by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Hills [*The King James Version Defended* 3rd Edition Edward F. Hills Th.D. Chapter 8, p 202 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf

Believing Bible Study Edward F. Hills, Th.D, 2nd Edition Chapter 7, p 198

www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf

indicates that the AV1611 reading is found only in one or two Greek manuscripts, including Codex 141. All the remaining Greek manuscripts read with the modern textual critics, although Ruckman (*The Book of Revelation* p 606) refers to the modern reading as a non-existent “*Alexandrian Conjecture*.” Hills states that the AV1611 reading is supported by the Latin Vulgate, including a very old manuscript designated F, the Bohairic version, Ambrose (397 AD) and the commentaries of Primasius (6th century) and Haymo (9th century). Ruckman [*The New ASV – Satan’s Masterpiece* Dr Peter S. Ruckman p 70], states that the reading “**book of life**” is found in the Bibles of the Waldenses, Albigenses and Gothic Christians (2nd-4th centuries). Dr J. A. Moorman [*When the KJV Departs from the “Majority” Text* Dr J. A. Moorman pp 113-114] summarises the evidence favouring the AV1611 reading. This evidence indicates a varied and unbroken testimony to the AV1611 reading down through history.

See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *Revelation 22:19 Book of Life or Tree of Life?*

See summary material from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors, *NOT a Misspelling!* pp 55-56.

Revelation 22:19

Verse should read: “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the **tree** of life, and out of the holy city, and *from* the things which are written in this book.”

Dr Moorman in *When the KJV Departs from the “Majority” Text* pp 113-114 states that the Received Texts of Stephanus, Beza, Elzevir and the Tyndale, Great, Geneva, Bishops’ bibles read “book of life” with the 1611 Holy Bible. He notes little ms. support for the 1611 Holy Bible reading but indicates that the 4th century early church writer Ambrose has the reading. The Wycliffe and Coverdale bibles have “book of life.”

The Critical/Minority Text such as Nestle’s, the so-called ‘Majority’ Text and the modern versions, RV, NIV, TNIV, JB, NJB, NWT, HCSB have the alteration “tree of life.”

The lack of ms. support for the 1611 Holy Bible reading notwithstanding, Dr Moorman rightly asks “What are we to make of a man’s “part in the tree of life”?”

Answer: nothing.

“The tree of life” is mentioned in Revelation 22:2 but by inspection, the only way the alteration in Revelation 22:19 would make any sense would be if explicit reference was made to the fruits and the leaves of the tree of life but such reference is not made.

By contrast, the expression “part...of the book of life” does make sense in the context of Revelation 22:19.

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Researcher Will Kinney in brandplucked.webs.com/rev2219bookoflife.htm has extensive comments on Revelation 22:19 from which the following extract is taken.

“The Providence of God has seen fit to place this reading in most Bibles that have been used throughout history to reach millions for Christ. These include Wycliffe 1380, Tyndale 1525, Coverdale 1535, the Great Bible (Cranmer 1539), Matthew’s Bible (John Rogers) 1549, the Bishops’ Bible 1568, and the Geneva Bible 1557...”

“It is also the reading of the 1569 Sagradas Escrituras, and the Spanish Reina Valera versions from 1602, 1909, 1960 and 1995 used throughout the Spanish speaking world, as well as the 2004 Reina Valera Gomez translation, the French Martin 1744 and the French Ostervald 1996, the Italian Diodati of 1602, 1649 and the New Italian Diodati 1991 - “libro della vita” and the Modern Greek N.T. used by the Greek Orthodox churches throughout the world today.

“Martin Luther’s translation of 1545, using Greek texts before Stephanus’ 1550 edition, also reads “book of life”. I met a Russian pastor a couple years ago and asked him what his Russian Bible said here. He told me it reads book of life too.

“Besides all these English, Spanish, French, Italian, German and Greek bibles, I have been able to confirm that the following Bible versions also read “book of life”: The Afrikaans Bible of 1953, the Albanian, the Basque New Testament (Navarro-Labourdin), the Dutch Staten Vertaling, the Hungarian Karoli, the Icelandic Bible version and the Douay-Rheims...”

All of which leaves the critic with very little useful support for the alteration “tree.”

See *Whitewashed, A Critique of James White* pp 119ff by this writer, available from A. V. Publications Corp. for a detailed summary on Revelation 22:19.

Again, on the basis of the above evidence, the 1611 Holy Bible reading is undoubtedly right and the alteration is undoubtedly wrong.

See this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php KJO Review Full Text pp 119-124.

Concerning White’s statement that “*The TR often gives readings that place it in contrast with the united testimony of the Majority Text...Often this is due to Erasmus’ importing of entire passages from the Latin Vulgate. This is how Erasmus came up with “the book of life” at Revelation 22:19 rather than the reading of the Greek manuscripts, “the tree of life”* Kinney states [\av1611.com/kjbp/articles.html *James White’s Shell Game*].

“The last major complaint James has about the KJB that I wish to mention in this article is the oft repeated claim that in the final chapter of the book of Revelation the King James Bible tells us that for those who take away from the words of this book,” God shall take away his part out of THE

BOOK of life.” James asserts that Erasmus got this reading, not from any Greek manuscript, but from the Vulgate, and that it should properly read “tree of life” as do the NASB, NIV, RSV, ESV and Holman Standard.

“I have already put together an article dealing with this verse where I and others show that “book of life” is indeed found in some Greek manuscripts, in many Bible versions both old and new, (in English and many foreign languages), and is so quoted by various church fathers in their writings. It can be seen here: [Note \[2014 update\]:](#)

[\[brandplucked.webs.com/rev2219bookoflife.htm\]](http://brandplucked.webs.com/rev2219bookoflife.htm)

Will Kinney’s article explains the AV1611 reading in Revelation 22:19 as follows.

“Rather than saying “book of life”, versions like the RSV, NASB, NIV, ESV, Holman Christian Standard, Jehovah Witness New World Translation, and the Catholic versions read: “God will take away his share in the TREE of life.”

“It should be noted that there are several textual differences found in just the last few verses of Revelation, and that not even the modern versions agree among themselves.

“For instance, in verses 20 and 21, the King James Bible as well as the Majority of all texts reads: “EVEN SO, come, Lord Jesus.” However Sinaiticus and Alexandrinus omit the word for “even so”, and so do the NASB, NIV, ESV, and Holman Standard.

“Again, in verse 21 in the KJB we read: “The grace of our Lord Jesus CHRIST be with YOU ALL. AMEN.” Here the word CHRIST is found in the Majority of all texts, but again Sinaiticus and Alexandrinus omit it, and so do the NASB, NIV, ESV, and Holman Standard.

“Then in the very last part of the last verse of Revelation, where the KJB says: “The grace of our Lord Jesus Christ be with YOU ALL, AMEN”, here Sinaiticus is different from all other texts, reading “with THE SAINTS”. The Revised Version, the American Standard Version, and the Revised Standard Version all read “with the SAINTS” (following Sinaiticus) while the NIV paraphrases the Sinaiticus reading as “with GOD’S PEOPLE”.

“However the NASB 1995 and the new 2001 ESV (English Standard Version) now reject Sinaiticus and go with Alexandrinus instead, which says: “with ALL” and omits the word “you”. But wait. The even newer ISV (International Standard Version), and the upcoming Holman Christian Standard have once again gone back to the Sinaiticus reading of “with the saints”. The modern versions don’t even agree among themselves.

“It is more than a tad hypocritical of Bible correctors to criticize the King James reading “book of life”, when the two other variant readings adopted by the conflicting modern versions of “with all” and “with the saints” are found ONLY in ONE manuscript each and, according to the UBS textual apparatus, not in any other ancient version or quoted by any church father...

“Many anti-King James Bible critics bring up “the book of life” as found in Revelation 22:19 as an error. One well known such critic is Doug Kutilek. His full article is found at this site*

“www.bible-researcher.com/kutilek1.html”

**Kutilek is a close ally of James White, said by him [[The King James Only Controversy pp 121](#)] to be the author of “fine, ongoing work” i.e. spreading disbelief in the 1611 Authorised Holy Bible. Kutilek’s site, www.kjvonly.org/index.html, is “dedicated to the defense of the Bible as originally written, against the flood of falsehood propagated by King James Onlyism.” Note, however, that “the Bible,” as such, was never “originally written,” in the sense of being compiled into one volume [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 101] (impossible with hand-written manuscripts) and therefore Kutilek is simply perpetuating the fable propagated by Princeton academics Hodge and Warfield [*In Awe of Thy Word* by G.A. Riplinger p 553; *Bible Believers Bulletin*, February 2002, August 2002 pp 6, 8] that only ‘the originals’ were ‘inspired.’ Hodge and Warfield [commons.ptsem.edu/id/presbyterianrevi2618unse-dmd002*

www.bible-researcher.com/warfield4.html *The Presbyterian Review*, 1881, Vol. 2, No. 6, pp 237-238] stated their belief as follows, in an article entitled *Inspiration*. This author's emphasis.

"All the affirmations of Scripture of all kinds, whether of spiritual doctrine or duty, or of physical or historical fact, or of psychological or philosophical principle, are without any error, when the ipsissima verba [the precise words] of the original autographs are ascertained and interpreted in their natural and intended sense."

All copies and therefore Bible translations are said to be "imperfect," because "the original reading may have been lost." Hodge and Warfield's article has influenced most of the body of Christ since then. Few Christians actually believe that they possess "all scripture...given by inspiration of God," 2 Timothy 3:16.

As Solomon rightly observed, "one sinner destroyeth much good" Ecclesiastes 9:18b.

And in this case, there were two – together with two more in the UK, Westcott and Hort, whose Revised New Testament appeared the same year as Hodge and Warfield's article. The Devil was clearly at work on two academic fronts at the time, in the two leading Protestant nations.

Kinney continues.

"I have included only extracts from his main arguments, but I am by no means misrepresenting his views. Men like Mr. Kutilek [and James White and Jacob Prasch] have no inspired, complete, inerrant Bible and they often resort to personal opinion presented as fact, and outright falsehood as though it were irrefutable evidence. Let's read some of what he has to say and then we will respond to his criticisms.

"In Mr. Kutilek's article he says there are "a number of unique readings in Erasmus' texts, that is, readings which are found in no known Greek manuscript but which are nevertheless found in the editions of Erasmus. One of these is the reading "book of life" in Revelation 22:19. All known Greek manuscripts here read "tree of life" instead of "book of life" as in the textus receptus. Where did the reading "book of life" come from? When Erasmus was compiling his text, he had access to only one manuscript of Revelation, and it lacked the last six verses, so he took the Latin Vulgate and back-translated from Latin to Greek. Unfortunately, the copy of the Vulgate he used read "book of life," unlike any Greek manuscript of the passage, and so Erasmus introduced a "unique" Greek reading into his text." [2014 update]

"First of all, Mr. Kutilek refers to Erasmus' Greek text as though that is all the King James Bible translators had to go by. The truth of the matter is that they didn't even primarily use Erasmus' text but that of Beza and Stephanus, plus they consulted several foreign language translations as well. The most important point is that it was God Himself whom we believe was guiding the KJB translators in their work.

"Secondly, Mr. Kutilek says there are no Greek manuscripts that read "book of life". He is flat out wrong about this. Dr. Thomas Holland, Jack Moorman, Dr. H. C. Hoskier and many others have documented the textual evidence that exists for the reading of "book of life" as found in Revelation 22:19. [2014 update]

*"Dr. Holland responds to this charge. You can see an excerpt from his book *Crowned with Glory* here:*

av1611.com/kjbp/faq/holland_re22_19.html

"There this question is posed and Dr. Holland responds:

"Question: "If the Textus Receptus is the error free text, then why are the last six verses of Revelation absent from the TR, yet present in the KJV? Did you know that for these verses, the Latin Vulgate was translated into English - a translation of a translation?"

"Dr. Holland replies: "The "TR" has the last six verses of Revelation in it. It is found in the editions of Erasmus, Beza, Stephanus, and the Elzevir brothers..."

““Codex Ir, which was used by Erasmus, was missing Revelation 22:16-21 [it may not have been when Erasmus used this codex www.puritanboard.com/f63/merits-v-16705/]. The standard teaching is that Erasmus went back to the Latin Vulgate for these verses and re-translated them into Greek. However, Dr. H. C. Hoskier disagreed by demonstrating that Erasmus used the Greek manuscript 141 which contained the verses... (Concerning The Text Of The Apocalypse, London: Quaritch, 1929, vol. 1, pp. 474-77, vol. 2, pp. 454,635.)...”

““Regardless, the textual support for these verses is not limited to the Latin Vulgate. They are also found in the Old Latin manuscripts, additional early translations such as the Coptic, Syriac, Armenian, and Ethiopic, and some later Greek manuscripts...”

““Of course, the biggest “change” comes in verse 19. Dr. Hoskier has shown that Greek manuscripts 57 and 141 read with the Latin in stating “book of life” and not “tree of life” as found in Sinaiticus and most other Greek mss. There are, of course, other witnesses to the reading found in the KJV here. For example, the Old Bohairic Coptic version also reads “book of life.” Additionally, we have patristic citations from Ambrose (340-397 AD), Bachiarius (late fourth century), and Primasius in his commentary on Revelation in 552 AD. Thus, we have evidence of the KJV reading dating from before the Vulgate and maintained throughout Church history in a variety of geographical locations and various languages.””

White repeats Kutilek’s falsehoods, in his notes [[The King James Only Controversy p 87](#)] on this chapter, stating baldly that “The TR...often imports entire passages on the basis of the authority of the Latin Vulgate” and, with respect to the AV1611 reading for “**book of life**,” “there are no Greek manuscripts to support the reading.” Like Kutilek, White is “flat out wrong.” Indeed, he is “flat lying.” Kinney continues.

“Mr. Jack Moorman, in his book [first edition] “When the KJV Departs from the ‘Majority’ Text”, says the reading of “book of life” is also found in the Coptic Boharic, the Arabic, the Speculum, Pseudo-Augustine and written as such in the Latin of Adrumentum 552, Andreas of Cappadocia, 614 Haymo, Halberstadt, Latin 841. “Book of life” is found in the Greek manuscripts of # 296, 2049, and in the margin of 2067.”

Dr Mrs Riplinger [[In Awe of Thy Word p 980](#)] adds manuscript 051. Kinney continues, first citing Dr Moorman.

““Libro (book) is the reading of the Latin mss. Codex Fuldensis (sixth century); Codex Carolinus (ninth century); Codex Oxoniensis (twelfth to thirteenth century); Codex Ulmensis (ninth century); Codex Uallicellanus (ninth century); Codex Sarisburiensis (thirteenth century); and the corrector of Codex Parisinus (ninth century)”...”

“**Thirdly**, Mr. Kutilek is very misleading when he says that Erasmus had no Greek texts to consult for the ending of Revelation and so he copied from the Latin Vulgate. It is well documented that Erasmus was exceedingly well acquainted with hundreds of Greek manuscripts from his extensive travels and studies. [2014 update]. [You can read more about the vast number of manuscripts Erasmus had consulted and collected throughout his life here](#)

www.angelfire.com/la2/prophet1/erasmus.html

“**Fourthly**, in his article Mr. Kutilek also states as fact what is really unfounded conjecture when he says: “The fact that all textus receptus editions of Stephanus, Beza, et al. read with Erasmus shows that their texts were more or less slavish reprints of Erasmus’ text and not independently compiled editions, for had they been edited independently of Erasmus, they would surely have followed the Greek manuscripts here and read “tree of life.”

“This is pure guesswork on his part. Stephanus had access to many Greek manuscripts that Erasmus did not possess, as well as Beza. For example, Stephanus mentions and John Gill [www.timefortruth.co.uk/why-av-only/] ‘O Biblios’ – *The Book* p 249] confirms that the three heavenly witnesses of “the Father, the Word, and the Holy Ghost, and these three are one” of 1 John 5:7

was the reading found in 9 of the 16 Greek manuscripts Stephanus used, yet we do not have any of these Greek texts today. Earlier writers like Stephanus, Calvin, Beza often make references to the readings of old Greek manuscripts which we no longer possess...

“In summary, we see that the reading of “book of life” in Revelation does have some Greek manuscript support, as well as ancient versions and church Fathers.

“The Providence of God has seen fit to place this reading in most Bibles that have been used throughout history to reach millions for Christ. These include Wycliffe 1395, Tyndale 1525, Coverdale 1535, the Great Bible, the Bishops’ Bible 1568, and the Geneva Bible 1587... [2014 update]

“BOOK of life” is also the reading of the 1569 Sagradas Escrituras, Cipriano de Valera 1602, and the Spanish Reina Valera versions from 1602, 1909, 1960 and 1995 used throughout the Spanish speaking world...and the Modern Greek N.T. [writer’s emphases]

“Martin Luther’s translation of 1545, using Greek texts before Stephanus’ 1550 edition, also reads “book of life”... I met a Russian pastor a couple years ago and asked him what his Russian Bible said here. He told me it reads book of life too...

“Besides all these English, Spanish, Portuguese, French, Italian, German and Greek bibles, I have been able to confirm that the following Bible versions also read “book of life”: The Afrikaans Bible of 1953...the Albanian...the Basque New Testament (Navarro-Labourdin)...the Czech BKR Bible...the Dutch Staten Vertaling...the Hungarian Karoli...the Icelandic Bible version...the Tagalog [version]...

“Mr. Kutilek closes his article by saying: “Some writers calculate the differences between the two texts at something over 5,000, though in truth a large number of these are so insignificant as to make no difference in the resulting English translation. Without making an actual count, I would estimate the really substantial variations to be only a few hundred at most. What shall we say then? Which text shall we choose as superior? We shall choose neither the Westcott-Hort text nor the textus receptus as our standard text, our text of last appeal...we refuse to be enslaved to the textual criticism opinions of either Erasmus or Westcott and Hort or for that matter any other scholars, whether Nestle, Aland, Metzger, Burgon, Hodges and Farstad, or anyone else. Rather, it is better to evaluate all variants in the text of the Greek New Testament on a reading by reading basis, that is, in those places where there are divergences in the manuscripts and between printed texts, the evidence for and against each reading should be thoroughly and carefully examined and weighed, and the arguments of the various schools of thought considered, and only then a judgment made.”

“Do you see where Mr. Kutilek is coming from? He is his own Final Authority [like James White and Jacob Prasch]. He has no inerrant, complete, inspired Bible to give you or recommend. He is like those of old of whom God says in the last verse of the book of Judges: “In those days there was no king in Israel: every man did that which was right in his own eyes.” Judges 21:25.

“There ultimately is no certain way of knowing what the “originals” really said, because we simply do not have them, and literally thousands of Greek copies have been lost to time and decay. The King James reading of “book of life” in Revelation 22:19 is not without textual support, be that of Greek copies, ancient versions, Latin manuscripts, early church fathers or modern English and foreign language versions.

“I and many thousands of other Bible believers have come to the conclusion that God meant what He said in His Book about His preserved words.

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

“Psalm 12:6-7: “The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.””

Note in passing that Kutilek's judgemental approach to the Holy Bible – see above – is, for obvious reasons, wholly inappropriate for any world-wide missionary endeavour, especially to parts of the developing world, where resources for bible distribution are severely stretched. See comments on James White's preference for "*multiple translations*," discussed at the close of **Chapter 1**.

It is reassuring that in His provision of the 1611 Authorised Holy Bible as the purified and fully refined words of God, Psalm 12:6, 7, "*without admixture or error* [www.baptistlink.com/av1611.html] *The King James Bible Page*]" and the final authority in all matters of faith and practice, the Lord has patently ignored the likes of Kutilek and White. The AV1611 was translated into every major language before 1901 and into Chinese and Indian dialects long before 1890 [*'O Biblios' – The Book p 9* www.timefortruth.co.uk/why-av-only/].

Dr Moorman makes this observation [*When The KJV Departs From The "Majority" Text p 114*] with respect to the AV1611 reading "**book of life**" in Revelation 22:19.

"Each person has his own individual "part in the book of life". But what are we to make of a man's "part in the tree of life"? The revised reading lessens the impact of this last warning in the Bible. Also a parallel is intended "...this book...the book of life.""

It should also be noted [*The Interlinear Greek-English New Testament, Stephens's 1550 Edition, edited by George Ricker Berry*] that the not-so-trustworthy editions of Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth contain the alteration "*tree of life*."

It should also be noted from the above that, contrary to Jacob Prasch's insinuation, the King James translators had many more sources to consult about Acts 9:5, 6, Ephesians 3:14, Revelation 5:14, 22:19 than Jerome's Vulgate. They eschewed it as "*popish*." See *The Men Behind the KJV* by Gustavus Paine p 77. See also *Hazardous Materials* by Gail Riplinger pp 646-650 and the following extracts where Sister Riplinger, her emphases, disproves F. H. A. Scrivener's assumption that the King James translators used Jerome's Vulgate. Scrivener's assumption to that effect is just as false as Jacob Prasch's. See also *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm for the extracts that Sister Riplinger has emphasised. Some of these extracts have been expanded e.g. the translators' statement, with this writers underlining, with respect to the word "*church*" that Jacob Prasch objects to – see below.

"Scrivener is unscholarly [as is Jacob Prasch] in assuming something that opposes everything that the KJB translators ever said in print. On the title page of their New Testament the KJB translators said they used the "Originall Greek," not any Vulgate readings.

"Their detailed notes, taken by translator John Bois, never mention the Latin Vulgate Bible. They list many other sources for reference, including one reference to the "Italian" Bible, and two to the "Old Latin," but NEVER to the Latin Vulgate (Ward Allen, Translating for King James: Notes Made by a Translator of King James's Bible, Vanderbilt University Press, 1969, pp. 41, 47, 113). The Italian Diodati and the Old Latin are pure editions. Scrivener did not have access to these recently discovered notes of the translators. Therefore what he "assumed" has been proven wrong and Scrivener's text along with it.

"Even the Latin Vulgate itself carried with it a large majority of readings from the pure Old Itala Bible. The Old Itala's origin goes back to the work of the "Holy Ghost" in Acts 2, when "out of every nation under heaven"... "every man heard them speak in his own language." The superscription above the cross was in Latin, as well as in Greek and Hebrew (Luke 23:38). Many spoke Latin, especially those who lived in the countryside and provinces. The gift of tongues provided a way for the scriptures to be immediately put into Latin, as well as other extant languages...

"Again, the KJB translators expressly stated that they did not follow the Latin Vulgate. A very large percentage of the KJB [translators'] introductory "The Translators to the Reader" was taken up to express their utter contempt for the Catholic church and its Latin Vulgate. In the KJB's preface the translators fearlessly said...

““For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the **worst of ours far better than their authentic vulgar**) the same will shine as gold more brightly, being rubbed and polished...”

““For what varieties have they, and what **alterations have they made**, not only of their Service books, Portesses and Breviaries, but also of their **Latin Translation?**...Neither were there this **chopping and changing** in the more ancient times only, but also of late...”

““Pope Leo the Tenth allowed Erasmus’ Translation of the New Testament, so much **different from the vulgar**...”

““Nay, doth not Sixtus Quintus confess, that certain Catholics (he meaneth certain of his own side) were in such an humor of translating the Scriptures **into Latin**, that **Satan taking occasion by them**, though they thought of no such matter, did strive what he could, out of so **uncertain** and manifold a variety of Translations, so to **mingle all things, that nothing might seem to be left certain and firm in them, etc.?**...Nay, further, did not the same Sixtus ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the old and new Testament, which the **Council of Trent** would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the Printing-house of **Vatican?** Thus Sixtus in his Preface before his Bible. And yet Clement the Eighth his immediate successor, published **another edition** of the Bible, **containing in it infinite differences** from that of Sixtus, (and many of them **weighty and material**) and yet this must be authentic by all means...so all the while that **our adversaries do make so many and so various editions themselves**, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting...”

Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put WASHING for BAPTISM, and CONGREGATION instead of CHURCH: as also on the other side we have shunned the obscurity of the Papists, in their AZIMES, TUNIKE, RATIONAL, HOLOCAUSTS, PRAEPUCE, PASCHE, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if we had not exceeded the measure of a Preface already. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think...

The King James translators have therefore shown that Jacob Prasch has lied about their supposed use of Jerome’s Vulgate. John Bois’ notes show that the King James translators never included Jerome’s Vulgate amongst their sources of reference and *The Translators to the Reader* shows that instead they denounced Jerome’s Vulgate as having undergone so much “**chopping and changing**” not only “in the more ancient times only, but also of late” that it was not fit for purpose.

What God said through Moses prophetically to Israel applies similarly to the 1611 Holy Bible concerning Jacob Prasch’s falsehood about Acts 9:5, 6, Ephesians 3:14, Revelation 5:14, 22:19.

“...thine enemies shall be found liars unto thee...” Deuteronomy 33:29.

Jacob Prasch continues to lie about the 1611 Holy Bible in addition to manifesting wilful ignorance 1 Corinthians 14:38 concerning “**the scripture of truth**” Daniel 10:21.

* The King James Bible contains references to mythological characters which do not actually exist. Their knowledge of Hebrew was NOT very good. They were filled with superstitions and some of them crept into their translation. Therefore we find “unicorns” ([Deut. 33:17](#); [Ps. 22:21](#); [Isa. 34:7](#); etc.), the satyr ([Isa. 13:21](#); [34:14](#)), the dragon ([Deut. 32:33](#); [Job 30:29](#); [Ps. 44:19](#); etc.), and the cockatrice ([Isa. 11:8](#); [14:29](#); [59:5](#); [Jer. 8:17](#)). Jack P. Lewis in his excellent book “The English Bible, from KJV to NIV” writes speaking of the KJV translators, “They probably thought the creatures ex-

isted. They did encounter trouble in [Deuteronomy 33:17](#) where the unicorns has horns (plural), but the translators solved the problem by reading “unicorns.” The arrowsnake ([Gen. 49:11](#), margin) is also a creature unknown to zoology. Even when translators are not consciously selecting words that reflect their religious bias, the words they select DO influence the reader’s thinking.”

What Jack P. Lewis thought the King James translators “probably thought” has no bearing on anything and is yet again “*a thing of nought*” Isaiah 29:21, 41:12, Jeremiah 14:13, Amos 6:13 from a self-styled “*Nicolataine priest*” – see below – with no authority other than his own opinion. See this extract on Jack P. Lewis from the *Introduction*.

Jack P. Lewis is another fabricator like Jacob Prasch. This may be shown by allusion to Lewis’ duplicitous approach to variations in successive AV1611 editions. See www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* pp 179-180 and the following extract. It should be noted first that Jacob Prasch does not explicitly cite any ‘errors’ in the 1611 Holy Bible that Jack P. Lewis supposedly proved.

Our critic was careful to say that William Kilburne only “CLAIMED” to find “20,000 errors in six different editions (of the AV1611)”, not that he actually found them. However, he then follows this “claim” by asking “*The question inevitably arises - which of all these various revisions is the real KJV?*”^{*2012}

^{*2012}See remarks above with respect to *The purification of the Lord’s word – Psalm 12:6-7*. It appears that our critic never understood this process. He certainly never coherently remarked upon it.

William Grady [*Final Authority William P. Grady* pp 168-170] replies as follows:

“When all else fails, detractors of the King James Bible will invariably ask their despised opponents, “WHICH Authorised Version do you believe, the 1611, 1613, 1767 [1769] or perhaps the 1850?” And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as “Have you quit beating your wife lately?”), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis, Keylock quotes him as stating:

““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” [is] never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citations, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

Jack P. Lewis is a *Nicolataine* priest and so is Jacob Prasch of both of whom the Lord condemns as among **“them that hold the doctrine of the Nicolaitans, which thing I hate”** Revelation 2:15.

Jacob Prasch gives no indication from Jack P. Lewis or from any other source concerning the King James translators of how **their religious bias** of which Jack P. Lewis accuses them or how **the words they select DO influence the reader’s thinking** is reflected anywhere in the 1611 Holy Bible or of whose thinking was unfavourably influenced by any words in the 1611 Holy Bible.

By contrast, the NIVs that Jacob Prasch supports are riddled with religious bias and unfavourable influence on the readers’ thinking. See this extract from www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* pp 235, 236-238.

Yet our critic insists that the NIV translators **“were totally evangelical”** in the **“historic doctrinal sense”**...

What of Edwin Palmer, the *“coordinator of all the work on the NIV”* [*New Age Bible Versions*] pp 230-233? Gail Riplinger states *“He ... “selected all of the personnel of the initial translation committee.” He also edited the NIV Study Bible which Zondervan says includes the “liberal position.” His scandalous and sacrilegious statement will stun and shock the reader. In one of his books he quotes a verse from his NIV, then says:*

““This (his NIV) shows the great error that is so prevalent today in some orthodox Protestant circles, namely that regeneration depends on faith...and that in order to be born again man must first accept Jesus as his Saviour.”” The verse in question is John 1:13.

The AV1611 reads **“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”**

The NIV reads *“children born not of natural descent, nor of human decision or a husband’s will, but born of God.”*

Palmer’s error and that of the NIV is seen in the words *“nor of human decision.”* *“Human decision”* is EXACTLY how ANY individual is *“born of God.”*

Although no-one can *“will”* himself to be *“born of God,”* the Bible extends an open invitation to anyone to AVAIL himself of the new birth:

“Whosoever WILL, let him take of the water of life FREELY” Revelation 21:17.

It is a *“human decision”* whether to receive the Lord Jesus Christ, John 1:12, 3:36 or to reject Him, John 3:36, 12:48. God cannot make that decision for ANYONE. It is an individual matter for **“whosoever believeth in him”** John 3:16.

Having made the right *“human decision,”* that individual is then empowered to become a son of God by the new birth, John 3:3. Gail Riplinger continues:

“If he denies “faith” and each individual’s responsibility to “accept Jesus as his Saviour,” what does he offer in its place?

“Luke 21:19

“NIV “By standing firm you will save yourself.”

“AV1611 “In your patience possess ye your souls.”

“He is not alone in his views. Another ‘liberal’ new version editor comments regarding this switch in Luke 21:19:

““Of all the changes in the RV, that in Luke 21:19 is the one to which I look with most hope. We think of our souls as something to complete...””

The RV reads “In your patience ye shall win your souls.” This is also the sense of the NIV, namely that salvation depends on an individual striving for it, to gain his soul as a prize at the end. In the AV1611, the believer in the context by his patience keeps what he HAS - his soul. Doctrinally, the passage applies to the tribulation, Matthew 24:13, where patience in trial is an element of salvation. Gail Riplinger continues:

“Palmer devoted an entire chapter in his book, *The Five Points of Calvinism*, to disprove the idea that “man still has the ability to ask God’s help for salvation.” His “Five Points” form a Satanic pentagram. His book is so irrational that he is periodically forced to interrupt himself with comments like, “...as contradictory a that may see.” In defense of the obviously unscriptural character of his chapters, he quips, “The lack of a (scripture) text does not destroy their character.” He whittles away at John 3:16 and concludes that the view “that Christ loved the whole world equally and gave himself up for the world” is wrong...

“(Palmer) says, “God intends that salvation shall be for only a few...” Sounding like one of the Jehovah Witness 144,000 he says, “God chose only a certain number to be saved.” “For God so loved the world” becomes “only those whom he loved...would be saved...If God loves us, we are called”...

“Palmer’s chapter on the ‘Elect’ elite is reflected in his translation of 1 Thessalonians 1:4, “he has chosen you.” He admits his change “suggests the opposite of” the KJV’s “**your election of God.**” In his system, God elects a few ‘winners’. In Christianity, God calls ALL sinners, but few elect to respond. Palmer denies that man should respond...Palmer believes, “Man is entirely passive.” He points to his alteration of John 1:13 asserting that it ‘proves’ man has no free will.”

1 Thessalonians 1:9 [**“For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God”**] bears out Dr Mrs Riplinger’s analysis. She continues:

“His ‘elite’ were serenaded by the heavenly host in Luke 2:14 in the NIV...However, in the KJV the good will of God was extended to all men, not his favorite ‘God-pleasing’ elect.

“NIV reads “Glory to God in the highest, and on earth peace to men on whom his favor rests.”

“KJV reads **“Glory to God in the highest and on earth peace, good will toward men.”**

“Here, the new versions follow manuscripts Aleph, B, C and D. Their Greek differs from the overwhelming majority of manuscripts by one letter, ‘s’. The former has the genitive “eudokios,” while the latter has the nominative “eudokia”...the KJV and the Majority text reading of “eudokia” is attested by not only MOST MSS but also by the oldest witnesses.

2nd Century: Syriac Version and Irenaeus

3rd Century: Coptic Version and the Apostolic Constitution

4th Century: Eusebius, Aphraates, Titus, Didymus, Gregory, Cyril, Epiphanius, Ephraem, Philo, Chrysostom.

“In their passion to give space to Satan’s sermon, (the NIV committee) follow four corrupt fourth and fifth century MSS while ignoring a total of 53 ancient witnesses including 16 belonging to the second, third and fourth centuries and 37 from the fifth, sixth, seventh and eighth centuries.

“Although the advertisements for the NIV boast that it was translated by a committee of 100 scholars, Palmer’s hand picked CBT (Committee on Bible Translation) “would choose a translation other than that of the initial or intermediate or general editorial committees.” Therefore Palmer and his cronies could ignore all three intermediate committees and make their own translation. This is evident in verses such as Romans 1:28 where a concept from Palmer’s chapter entitled “Total Depravity” finds its way. He admits his purposeful switch saying, “Paul was not speaking of the reprobate but the depraved”...”

“His power and influence can also be seen in the Commonwealth edition of the NIV in which “Edwin Palmer...agreed with many of the changes himself to save time.” (The Greek Textus Receptus is often ignored by critics who insist Erasmus hurried it along to save time.) Palmer’s Calvinism did not rest with his influence in the NIV. The New King James Committee boasts seven members who subscribe to Palmer’s elite ‘Elect’ and damned ‘depraved’ classes.”

Yet Palmer is supposed to be *“totally evangelical”* in the *“historic doctrinal sense”* of the word.

Our critic should have noted the reading from Romans 13:9 listed in Section 7.3 and omitted from the 1978, 1984, 2011 NIVs. [So should Jack P. Lewis and Jacob Prasch]

“Thou shalt not bear false witness.”

The damaging influence of modern versions on their readers has been testified by Bro. John Davis in that *“a corrupt tree bringeth forth evil fruit”* Matthew 7:17.

See www.timefortruth.co.uk/tft-newsletters/ *Time for Truth* Issue 67 p 2. Jacob Prasch should read it.

We are a Bible BELIEVING Church, perhaps the only one left here in Worcestershire sadly to say! We DON'T use PERVERTED Bibles like the NKJV, ESV, NIV etc. & we DON'T have the terminal disease of 'GREEKITUS' which most churches DO!...Every church in town KNOWS about us (most can't stand us!), from the so called 'evangelical' to the Baptist & from the Unitarian CULT to the Church of England/Rome – THEY KNOW!!! We are a challenge to all that come & we want to stay that way, whether folks like it or not. Every person who has come through our doors has been CHALLENGED! 99.99% couldn't stay because of it! THAT BOOK does the talking & NOT me! We've had young Calvinistic un-scriptural men come & dotty old Pentecostal ladies turn up with hen-pecked husbands on their arms (beak marks all over them!!!) We have had to deal with cult members, wacko-jacko-Pentecostal-healers-&-tongue-speakers, rich-women who are NOT living as they should, single mothers who are backslidden Christians as well as those Christians who KNOW they need to get right with God but love their sin too much to COMMIT!!! We've had them all!

Jacob Prasch has lied about the command of the King James translators of Hebrew in his comment **Their knowledge of Hebrew was NOT very good.** It was a lot better than Jacob Prasch's unless he is prepared to accuse the following authors of lying. He has not done so to this writer's knowledge in the last 10 years since 2004 when he first posted his article attacking the 1611 Holy Bible. See this extract from www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 17.

4.2 Scholars of 1611

[*Which Bible?* 5th Edition David Otis Fuller, D.D. pp 13-24], [*An Understandable History Of The Bible* Samuel C. Gipp Th.D., Samuel C. Gipp, 1987 pp 183-195, samgipp.com/chapter-9-the-authorized-version/ 3rd Edition 2004, Chapter 9, pp 292-317]

These were some of the 47 men chosen to produce the 1611 Bible.

1. Dr John Reynolds

He was the Regius Professor of Divinity at Oxford, 1585. Reynolds was the leading Puritan who petitioned the king for a new translation of the Bible. Noted as a distinguished Greek and Hebrew scholar, *“his memory and reading were near to a miracle.”*

2. Dr Miles Smith

He was Bishop of Gloucester, 1612 and writer of the preface to the AV1611, *The Translators to the Reader.* *“He had Hebrew at his fingers' ends; and he was so conversant with Chaldee, Syriac, and Arabic, that he made them as familiar to him as his native tongue.”*

3. Dr Laurence Chaderton

He was Fellow of Christ's College and a noted Puritan. Distinguished as a Latin, Greek and Hebrew Scholar, he was still actively preaching at age 85. His sermons had won about 40 of the clergy to Christ.

4. Dr John Boys

Fellow of St. John's, Cambridge, to which he was admitted at age 14, he was able to read Hebrew at the age of 5. As a distinguished Greek scholar, he sometimes devoted himself to his studies of Greek in the university library from 4 a.m. to 8 p.m.

5. Dr Lancelot Andrewes

He was Bishop of Winchester and Chaplain to Queen Elizabeth 1. *"His knowledge in Latin, Greek, Hebrew, Chaldee, Syriac and Arabic...was so advanced that he may be ranked as one of the rarest linguists in Christendom...in his last illness he spent all his time in prayer-and when both voice and hands failed in their office, his countenance showed that he still prayed and praised God in his heart, until it pleased God to receive his blessed soul to Himself."*

6. Dr Richard Kilbye

Regius Professor of Hebrew at Oxford, 1610 and an excellent Hebrew scholar, he was also expert in Greek. He once heard a young preacher give three reasons why a particular word in the AV1611 should have been translated differently. He explained to the young preacher how he and others had considered all three reasons *"and found thirteen more considerable reasons why it was translated as now printed."*

Many have followed, however, in that young preacher's train...

Not only were the translators of 1611 exceptional scholars *"but also Bible believers to whom the Scriptures were "God's sacred truth". With the bloody Reformation still afresh in their mind's eye, the translators of the Authorised Version were fully cognizant of the inestimable value of the word of God"* [Famine In The Land Norman Ward p 41].

Concerning Jacob Prasch's references to mythological characters which do not actually exist note the following. Noting first the comment apparently from Jack P. Lewis that The arrowsnake (Gen. 49:11, margin) is also a creature unknown to zoology, Jacob Prasch got the reference wrong:

"Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward" Genesis 49:17 not Genesis 49:11.

The marginal note states *Heb. arrow-snake*. That is clearly what a *literal* Hebrew translation would yield and has nothing to do with contemporary zoology. The King James translators rendered the term *"an adder"* which is known to zoology en.wikipedia.org/wiki/Adder as even Jacob Prasch should have been able to discover and which is defined in Genesis 49:17 as *"a serpent."*

All is clear in the 1611 Holy Bible but Jack P. Lewis and Jacob Prasch give no help to the reader with respect to the marginal *explanation* for the term *arrow-snake*, the zoologically accurate translation of the term as *"an adder"* and its built-definition in Genesis 49:17 as *"a serpent."* Job's admonition applies exactly to Jack P. Lewis, Jacob Prasch and their renegade posse.

"But ye are forgers of lies, ye are all physicians of no value" Job 13:4.

Jacob Prasch has also lied about the King James translators in his comment *They were filled with superstitions and some of them crept into their translation*, which he has failed to substantiate. Jacob Prasch's bald-faced dismissal of the words *"unicorn(s)," "satyr(s)," "dragon(s)," "cockatrice"* cannot be taken as substance. The truth about the King James translators as will be shown is that *"they were all filled with the Holy Ghost, and they spake the word of God with boldness"* Acts 4:31.

Concerning Jacob Prasch's explicit dismissal of *"unicorn(s)," "satyr(s)," "dragon(s)," "cockatrice"* as *mythological characters which do not actually exist* observe first that Jacob Prasch has failed to

provide *any* words to substitute for the terms “**unicorn(s)**” Numbers 23:22, 24:8, Deuteronomy 33:17, Job 39:9, 10, Psalm 22:21, 29:6, 92:10, Isaiah 34:7, **9** references, “**satyr**” Isaiah 13:21, 34:14, **2** references, “**dragon(s)**” Deuteronomy 32:33, Nehemiah 2:13, Job 30:29, Psalm 44:19, 74:13, 91:13, 148:7, Isaiah 13:22, 27:1, 34:13, 35:7, 43:20, 51:9, Jeremiah 9:11, 10:22, 14:6, 49:33, 51:34, 37, Ezekiel 29:3, Micah 1:8, Malachi 1:3, Revelation 12:3, 4, 7 twice, 9, 13, 16, 17, 13:2, 4, 11, 16:13, 20:2, **35** references, **13** in the Book of Revelation and “**cockatrice**” Isaiah 11:8, 14:29, 59:5, Jeremiah 8:17, **4** references.

Jacob Prasch is “**an empty vessel**” Jeremiah 51:34 in that respect.

Note www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Answers to the Wolf-Man Part 1* pp 12-16 entitled *A Grievous Wolf* and this extract. The Wolf-Man’s question is stated first followed by this writer’s response. That response applies equally to Jacob Prasch.

21. *Why would the Holy Spirit misguide the translators to employ the use of mythical creatures like “unicorn” for wild ox, “satyr” for “wild goat”, “cockatrice” for common viper, when in 1611 and today we know what the real names of these creatures are?*

The Holy Spirit did not misguide the translators at all. By what authority does Grievous Wolf determine that the creatures that he lists are mythical and again, who is “we” to whom he is referring? Again, Grievous Wolf does not say. In spite of posing *Question 21*, he clearly expects that his dogma and that of his unidentified cohorts should be accepted *without* question.

Job 12:2 comes to mind.

“No doubt but ye are the people, and wisdom shall die with you.”

Concerning the creatures mentioned, Grievous Wolf appears unable to appreciate that they may be both natural and *supernatural*.

The word “**cockatrice**” or one of its derivatives occur a total of four times in scripture.

“And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den” Isaiah 11:8.

“Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent’s root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent” Isaiah 14:29.

“They hatch cockatrice’ eggs, and weave the spider’s web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper” Isaiah 59:5.

“For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD” Jeremiah 8:17.

Each of the above verses gives the meaning of the word “**cockatrice**” as any venomous snake such as an “**asp**,” a “**serpent**” or a “**viper**,” which is of course the word that Wolf complains should have been used instead of “**cockatrice**.” However, Wolf limits the term to the common European viper, or adder, whereas the word “**viper**,” being associated with the word “**asp**,” can therefore apply to any poisonous snake in Biblical lands, such as the Egyptian cobra, which is much more venomous than the European adder.

See en.wikipedia.org/wiki/Asp_%28reptile%29.

Note that in Jeremiah 8:17, the meaning of the word “**cockatrice**” is given *next to the word itself*. Wolf isn’t very observant. He should make sure that he is accompanied by an experienced tour guide, if he ever sets foot in Egypt. See remarks above on the Egyptian cobra.

By inspection, Isaiah 14:29 extends the meaning of the word “**cockatrice**” to a *supernatural* serpent that is described as “**a fiery flying serpent**” that may well be associated with the “**fiery serpents**” of Numbers 21:6 that “**bit the people; and much people of Israel died.**” Actual flying

serpents do exist in parts of India, Sri Lanka and Southeast Asia but are said to be harmless to humans and of course are not *“fiery.”*

See news.nationalgeographic.com/news/2002/08/0807_020807_flyingsnake.html.

Those flying serpents obviously cannot be cockatrices, which clearly have a *supernatural* counterpart to their natural species.

Grievous Wolf should take careful note that the fiery and most likely flying cockatrices *“bit the people”* that *“spake against God, and against Moses”* Numbers 21:5, 6, both of whom are inextricably associated with *“the book of the law of God”* Joshua 24:26, which today cannot be any non-extant Hebrew ‘original.’

Concerning the term *“satyr,”* it occurs twice in the 1611 Holy Bible, each time in the plural.

“But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there” Isaiah 13:21.

“The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest” Isaiah 34:14.

If the King’s men had wanted to use the term *“wild goat”* instead of *“satyr,”* they could have done so. See Deuteronomy 14:5, 1 Samuel 24:2, Job 39:1, Psalm 104:18. Note in passing that Deuteronomy 14:5 includes the only reference in scripture to *“the wild ox.”* This reference is significant with respect to the term *“unicorn”* that will be discussed below.

That the King’s men did not substitute the term *“wild goat”* for *“satyr”* indicates that God guided them to bring forth more revelation about *“satyrs.”*

Isaiah 13:21, 34:14 indicate that satyrs are associated with owls, which are unclean birds and therefore satyrs are associated with *“devils”* Revelation 18:1-2. See *Question 17*.

Satyrs are also associated with *“wild beasts,”* in particular *“wild beasts of the desert”* that are mentioned in both Isaiah 13:21 and Isaiah 34:14.

Note also Isaiah 13:22, showing that satyrs are associated with *“dragons.”*

“And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.”

Five creatures are said to be *“wild”* in scripture; *“the wild goat...the wild ox”* Deuteronomy 14:5, the *“wild roe”* 2 Samuel 2:18, *“the wild ass”* Job 6:5, the *“wild bull”* Isaiah 51:20. As indicated above, *“the wild goat”* is mentioned a total of 4 times in scripture, Deuteronomy 14:5, 1 Samuel 24:2, Job 39:1, Psalm 104:18. The wild ox, roe, bull are each mentioned only once.

“The wild ass” in either the singular or plural form, with or without the definite article, is mentioned 11 times in scripture; Job 6:5, 11:2, 24:5, 39:5 twice, Psalm 104:11, Isaiah 32:14, Jeremiah 2:24, 14:6, Daniel 5:21, Hosea 8:9.

Note in particular the following references.

“Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?” Job 6:5. *“The wild ass”* is said to *“bray,”* which is to cry. Of *“the wild beasts”* identified in scripture, only the noise of *“the wild ass”* is mentioned explicitly.

“For vain man would be wise, though man be born like a wild ass’s colt” Job 11:12. Man is likened to *“a wild ass’s colt.”*

“Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children” Job 24:5. The reference is to men, who are likened to wild asses.

“Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;” Isaiah 32:14. Note the similarity with Isaiah 13:21, 22.

“And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass” Jeremiah 14:6. Wild asses are likened to dragons. See again Isaiah 13:21, 22.

“And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will” Daniel 5:21. A man is associated with “*the wild asses.*”

“For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers” Hosea 8:9. Men are associated with “*a wild ass.*”

Satyrs also dance. The word “*dance*” and its derivatives i.e. “*dances,*” “*dancing*” occur a total of 21 times in scripture. Inspection of the references shows that apart from satyrs in Isaiah 13:21, only humans dance in scripture.

The above scriptures show that satyrs are associated with “*devils,*” “*dragons*” and “*wild beasts,*” in particular “*wild beasts of the desert.*” Satyrs “*cry*” as “*wild beasts*” do, “*dance*” as humans do and inhabit “*desolate places*” Job 3:14, Isaiah 13:21, 22.

Of the wild creatures identified in scripture, “*the wild ass*” is mentioned 11 times, more than all the other wild creatures combined. “*The wild ass*” is said to “*bray*” or cry and no other wild creature specified in scripture is identified by the sound that it makes. “*The wild ass*” is associated with “*dragons,*” “*the desert,*” “*desolate places*” and with men in 4 verses; Job 11:12, 24:5, Daniel 5:21, Hosea 8:9. The wild bull and the wild roe are each associated with men but only once, in the one reference in scripture where each of them occurs.

“Comparing spiritual things with spiritual” 1 Corinthians 2:13 therefore, the conclusion must be that “*satyrs*” are satanic monstrosities with attributes of both asses and humans and are therefore most likely the product of bestiality* practised by “*the angels that sinned*” 2 Peter 2:4 following the invasion by “*the sons of God*” Genesis 6:2 the result of which was that by the time of the flood, “*all flesh had corrupted his way upon the earth*” Genesis 6:12. *See Exodus 22:19, Leviticus 18:23, 20:15, 16, Deuteronomy 27:21.

The King’s men were clearly “*warned of God*” Matthew 2:12 with respect to “*satyrs*” and rightly used the term in their work, especially as “*the days of Noe*” Luke 17:26 approach.

“*Wild goat*” is clearly not a proper translation for “*satyr.*” Grievous Wolf is being wilfully ignorant, again.

Concerning the term “*unicorn,*” it occurs 9 times in scripture in both the singular and plural forms, Numbers 23:22, 24:8, Deuteronomy 33:17, Job 39:9, 10, Psalm 22:21, 29:6, 92:10, Isaiah 34:17.

The unicorn may typify an ox in some respects, as Numbers 22:4, 24:8 indicate.

“And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.”

“God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.”

Moreover, the unicorn is associated with bulls, bullocks and calves in scripture i.e. bovine creatures that illustrate the strength and agility of the unicorn.

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh” Deuteronomy 33:17.

“He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn” Psalm 29:6.

The unicorn is associated with strength in scripture, like the ox.

“God brought them out of Egypt; he hath as it were the strength of an unicorn” Numbers 23:22. Note again that Numbers 23:22 is the first mention of the unicorn in scripture and see also Numbers 24:8 above.

“That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets” Psalm 144:14.

“Where no oxen are, the crib is clean: but much increase is by the strength of the ox” Proverbs 14:4.

However, the unicorn is not an ox, nor is it a wild ox.

As indicated above, Deuteronomy 14:5 shows that the King’s men were aware of the expression **“wild ox”** but it is clearly not a substitute for **“unicorn”** because Deuteronomy 14:4 states that wild oxen can be *eaten*. Unicorns are never said to be available as human food.

Dr Gerardus D. Bouw states in *The Book of Bible Problems** p 238, that wild oxen can be tamed to serve human masters, for example by ploughing and harrowing fields. By contrast, Job 39:9-10 show that unicorns cannot be so tamed.

*Publisher: Association for Biblical Astronomy, 4527 Wetzel Avenue, Cleveland, Ohio, 44109, USA.

“Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?”

The questions clearly imply negative answers, showing again that unicorns are not wild oxen.

As Dr Bouw also points out, Psalm 92:10 shows that a unicorn definitely has only one horn, unlike a wild ox.

“But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.”

The strength of the unicorn Numbers 23:22, 24:8 may also be likened to **“the strength of the horse”** Psalm 147:10. The context of some of the verses that follow is a warning against trusting in chariots and horses instead of in **“the name of the LORD our God”** Psalm 20:7 for deliverance but they still emphasise the horse’s strength, nevertheless.

“Hast thou given the horse strength? hast thou clothed his neck with thunder?” Job 39:19.

“An horse is a vain thing for safety: neither shall he deliver any by his great strength” Psalm 33:17.

“He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man” Psalm 147:10.

“Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!” Isaiah 31:1.

“The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein” Jeremiah 8:16. Note the resemblance of Jeremiah 8:16 with Numbers 24:8.

“At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;” Jeremiah 47:10.

God has clearly alluded to oxen, calves and horses to depict unicorns but unicorns themselves are none of these creatures. Dr Bouw has this compelling observation, this writer’s emphases.

*“Sightings of unicorns date as recently as the eighteenth century. Recorded unicorn sightings come from India, Ethiopia, Abyssinia, Mecca, China, Persia, and even Canada. **The description does not fit any animal alive today, especially given that the horn is reported to be from two to three feet long. There is plenty of anecdotal evidence that these were real creatures. Sixteenth century accounts from Europe tell of unicorns in private zoos (there were no public zoos back then). There is no reason to doubt the reading in the Authorized Bible, especially given that the unicorn will return to earth when Christ comes from heaven (Is. 34:7). The implication is that they are extinct on earth at the time.**”*

As Dr Bouw notes, Psalm 22:21 and Isaiah 34:7 indicate that God has unicorns in heaven. Note again the association with cattle in Isaiah 34:7.

“Save me from the lion’s mouth: for thou hast heard me from the horns of the unicorns.”

“And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.”

Dr Ruckman notes in his commentary *Volume 1 of the Book of Psalms* p 136 on Psalm 22:21 that God’s horses are **“horses of fire”** 2 Kings 2:11, 6:17. He adds that God heard the prayer of His Son in Psalm 22 **“from the horns of the unicorns”** indicating that those unicorns must be in heaven. They must therefore be the unicorns that come down from heaven in Isaiah 34:7. Note that according to the context, Isaiah 34:5 reveals that the coming down is from heaven to *inflict judgement on sinners who appear to be likened to cattle for the slaughter in Isaiah 34:6*. See Jeremiah 12:3, 50:27, 51:40, Zechariah 11:4, 7.

“For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.”

Yet the animals that are explicitly mentioned as coming down from heaven at the Second Advent are horses, i.e. **“horses of fire,”** as Revelation 19:14 states.

“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”

2 Kings 2:11, 6:17, Psalm 22:21, Isaiah 34:7, Revelation 19:14 therefore identify God’s unicorns as **“horses of fire”** with horns.

The **“them”** in Isaiah 34:7 would appear to be identified in Jude 14 in addition to Revelation 19:14.

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,”

It would also appear that the strength of the unicorns in Isaiah 34:7 overcomes that of **“the bullocks with the bulls”** which are also part of the **“great slaughter in the land of Idumea”** Isaiah 34:6.

The above revelations from **“comparing spiritual things with spiritual”** 1 Corinthians 2:13 with respect to the term **“unicorn”** show that the modern alternative **“wild ox”** is a wholly inadequate substitute, like everything that Grievous Wolf has put forward so far.

Will Kinney has an informative article entitled *Satyrs, Dragons, Unicorns and Cockatrices* that is available at brandplucked.webs.com/satdragunicorns.htm. Bro. Kinney comes to a different

conclusion about satyrs from that arrived at by this writer, which may be a useful brain-teaser for Mr Wolf [and Jacob Prasch].

Then ***“what saith the scripture?”*** Romans 4:3, Galatians 4:30 with respect to ***“dragon(s)”*** Deuteronomy 32:33, Nehemiah 2:13, Job 30:29, Psalm 44:19, 74:13, 91:13, 148:7, Isaiah 13:22, 27:1, 34:13, 35:7, 43:20, 51:9, Jeremiah 9:11, 10:22, 14:6, 49:33, 51:34, 37, Ezekiel 29:3, Micah 1:8, Malachi 1:3, Revelation 12:3, 4, 7 twice, 9, 13, 16, 17, 13:2, 4, 11, 16:13, 20:2, **35** references, **13** in the Book of Revelation.

Concerning the term ***“dragon(s)”*** note first that Jacob Prasch has not told his readers that the modern versions that he insists are superior to the AV1611 nevertheless contain the term ***“dragon.”***

Jacob Prasch’s failure in that respect shows that he is beset with ***“the spirit of fear.”*** 2 Timothy 1:7. ***“God hath not given unto”*** Jacob Prasch ***“the spirit...of power, and of love, and of a sound mind”*** 2 Timothy 1:7.

The 1977, 1995 NASVs contain the word ***“dragon”*** 16 and 17 times respectively each all but **3** times in the Book of Revelation.

The 1984, 2011 NIVs each contain the word ***“dragon”*** 14 times respectively exclusively in the Book of Revelation.

The 1995 NASV, 1984, 2011 NIVs are wrong in Revelation 13:1 where they read ***“And the dragon stood on the sand of the seashore...”*** and ***“(And) t(T)he dragon stood on the shore of the sea”*** respectively instead of ***“And I stood upon the sand of the sea...”*** Revelation 13:1, AV1611.

See this extract from:

Appendix 2 The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings

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

Verse	1611, 2011+ AV1611s	NKJV, 1984, 2011 NIVs
Nehemiah 2:13	dragon well	NKJV <i>Serpent Well</i> , NIVs <i>Jackal Well</i>

Notes on Table

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.

Further to the above it should be noted that the Lord’s defeat of Satan at the Second Advent identifies the devil as “the dragon.” See the *Ruckman Reference Bible* pp 8, 1205, 1509.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” Genesis 3:15.

“Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet” Psalm 91:13.

“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen” Romans 16:20.

The Old Testament references Deuteronomy 32:33, Psalm 44:19, 74:13, 148:7, Isaiah 13:22, 34:13, 35:7, 43:20, 51:9, Jeremiah 9:11, 10:22, 14:6, 49:33, 51:37, Micah 1:8, Malachi 1:3 to the term “dragons” plural reveal in addition to the above that:

- Deuteronomy 32:33. “Dragons” are poisonous.
- Job 30:29. “Dragons” are with the lost man in hell. See Dr Ruckman’s commentary *The Book of Job* pp 240, 404 and the *Ruckman Reference Bible* p 729.
- Psalm 44:19. “Dragons” are associated “with the shadow of death.” “the shadow of death” is subterranean within “the land of darkness and the shadow of death; A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness” Job 10:21-22 beyond “the gates of death...the doors of the shadow of death” Job 38:17.

That is *“the belly of hell”* Jonah 2:2 beyond *“the gates of hell”* Matthew 16:18 as Jonah described it. *“I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God”* Jonah 2:6. See Dr Ruckman’s commentaries *The Book of Job* p 538, *The Book of Minor Prophets, Vol. I Hosea-Nahum* pp 366-368, *The Book of Matthew* pp 296-300 and the *Ruckman Reference Bible* pp 751, 1188.

- *Psalms 74:13. “Dragons” are “in the waters.”*
- *Psalms 148:7, Isaiah 13:22, 34:13, Malachi 1:3. “Dragons” are or will be on earth in “pleasant palaces” that are nevertheless “desolate,” overgrown and derelict “in the land of Idumea” Isaiah 34:6 where “the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch” Isaiah 34:9 i.e. a millennial lake of fire and hell on earth. See the Ruckman Reference Bible p 951.*
- *Isaiah 35:7, 43:20. “Dragons” are “in the wilderness” Isaiah 35:6 where “the parched ground shall become a pool, and the thirsty land springs of water” “because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.” It is understandable that “The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen” Isaiah 43:20 if these beasts inhabited “a dry and thirsty land, where no water is” Psalm 63:1 with Isaiah 34:6, 9, 13. Neither the millennial hell on earth nor hell “in the heart of the earth” Matthew 12:40 “the belly of hell” Jonah 2:2 has any water, which is why the Lord said “I thirst” John 19:28 and the rich man “in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom...cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame” Luke 16:23-24.*
- *Jeremiah 9:11, 10:22. “Dragons” are even in Jerusalem and Judah because God says “I will make the cities of Judah desolate, without an inhabitant...and a den of dragons” “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, and there be a great forsaking in the midst of the land” Isaiah 6:11-12 at “the time of Jacob’s trouble” Jeremiah 30:7 “For then shall be great tribulation” Matthew 24:21 “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” Luke 21:23-24 “...for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months” Revelation 11:2. See the Ruckman Reference Bible pp 922, 993, 1000, 1283-1285, 1371.*
- *Jeremiah 14:6. “Dragons” are said to have “snuffed up the wind.” They are therefore like “leviathan” Job 41:1 of whom God says “His breath kindleth coals, and a flame goeth out of his mouth” Job 41:21. See remarks above on Job 41:19, Isaiah 27:1, Revelation 12:9, 20:2.*
- *Jeremiah 49:33, 51:37. “Dragons” dwell in “desolation” in deserted, devastated cities that are “left like a wilderness” Isaiah 27:10. See remarks above on Isaiah 13:22, 34:13, Jeremiah 9:11, 10:22, Malachi 1:3, Revelation 18:2. Jeremiah 49:33, 51:37 are further pointers to “the time of Jacob’s trouble” Jeremiah 30:7 and “great tribulation” Matthew 24:21.*
- *Micah 1:8. “Dragons...make a wailing.” Micah 1:8 is important with respect to Job 30:29 above and the lost man in hell where “dragons” are with the lost man in hell. “I am a brother to dragons, and a companion to owls. My skin is black upon me, and my bones are burned with heat” Job 30:29-30.*

In sum:

- **“Dragons”** are poisonous, Deuteronomy 32:33.
- **“Dragons”** are with the lost man in hell, Job 30:29, **“the land of darkness and the shadow of death”** Job 10:21, **“a furnace of fire”** Matthew 13:42 **“everlasting fire prepared for the devil and his angels”** Matthew 25:41 **“hell...the fire that never shall be quenched”** Mark 9:43, 45 where as dragons *wail* Micah 1:8 **“there shall be wailing and gnashing of teeth”** Matthew 13:42.
- **“Dragons”** dwell in **“desolation”** on earth in deserted, devastated cities that are **“left like a wilderness”** Isaiah 27:10 with Isaiah 35:6 even **“the cities of Judah desolate, without an inhabitant...and a den of dragons”** Jeremiah 9:11 at **“the time of Jacob’s trouble”** Jeremiah 30:7 and also **“in the land of Idumea”** Isaiah 34:6 where **“the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch”** Isaiah 34:9 i.e. a millennial lake of fire and hell on earth, Psalm 148:7, Isaiah 6:11-12, 13:22, 34:13, 35:6, 7, Jeremiah 9:11, 10:22, 49:33, 51:37, Malachi 1:3 typified by the derelict cities **“left like a wilderness.”**
- **“Dragons”** are like **“leviathan”** Job 41:1 of whom God says **“His breath kindleth coals, and a flame goeth out of his mouth”** Job 41:21 with Jeremiah 14:6.
- **“Dragons”** are **“in the waters”** Psalm 74:13.

“Dragons” are identified in scripture by two sets of beings.

First, note that **“the waters”** are **“the waters which were above the firmament”** Genesis 1:7 **“the deep...the sea”** Job 41:31 wherein is **“leviathan”** Job 41:1 **“cast as profane out of the mountain of God”** Ezekiel 28:16 **“and his angels...with him”** Revelation 12:9 back then as the future casting out of Revelation 12:9 strongly suggests. That is in part why God did not say **“that it was good”** in Genesis 1:8. This writer has concluded that **“the dragons in the waters”** Psalm 74:13 are **“his angels”** Matthew 25:41 i.e. the devil’s and leviathan’s. **“Comparing spiritual things with spiritual”** 1 Corinthians 2:13 yields the following results.

Because **“leviathan”** being jealous of God said **“I will be like the most high”** Isaiah 14:14 **“his angels”** whom he appears to have provoked to the same jealousy most likely will bear his image **“the image of jealousy, which provoketh to jealousy”** Ezekiel 8:3, that image of **“leviathan that crooked serpent...the dragon that is in the sea”** Isaiah 27:1 as described in Job 41:12-23. Angels are *appearances*. Note that angels *appear*, Exodus 3:2, Judges 6:12, 13:3, 21, Matthew 1:20, 2:13, 19, Luke 1:11, 22:43, Acts 7:30, 35. Note further that **“the children of God”** i.e. today’s believers **“are equal unto the angels”** Luke 20:36 and **“are as the angels of God in heaven”** Matthew 22:30 who **“shall also bear the image of the heavenly”** 1 Corinthians 15:49. It would follow that **“evil angels”** Psalm 78:49, the devil’s angels, Matthew 25:41, **“his angels”** Revelation 12:9 would bear the image of **“the great dragon...that old serpent”** Revelation 12:9 and in their fallen state be **“the dragons in the waters”** Psalm 74:1 along with **“leviathan the piercing serpent, even leviathan that crooked serpent...the dragon that is in the sea”** Isaiah 27:1. Job 41:12-23 would therefore describe as for the devil the *actual* appearance **“his angels”** **“the dragons in the waters”** though like **“Satan himself is transformed into an angel of light”** 2 Corinthians 11:14 they as among **“his ministers also be transformed as the ministers of righteousness”** 2 Corinthians 11:15 as shown below.

“The devil and his angels” Matthew 25:41 will come down to earth because **“he was cast out into the earth, and his angels were cast out with him”** Revelation 12:9. *They will appear as men because that is how the Lycaonians perceived them from history as “gods”* Genesis 3:5 and **“the sons of God”** Genesis 6:2, 4 as Acts 14:11 states. **“The gods are come down to us in the likeness of men.”**

That is the first group of beings that are **“dragons”** but are like **“the Devil, and Satan, which deceiveth the whole world”** Revelation 12:9 because they are **“in the likeness of men”** because it is

asked even of **“Lucifer”** Isaiah 14:12 **“Is this the man that made the earth to tremble, that did shake kingdoms?”** Isaiah 14:16.

The second group of beings that the scripture identifies as **“dragons”** are as indicated above **“dragons”** with the lost man in hell, Job 30:29, **“the land of darkness and the shadow of death”** Job 10:21, **“a furnace of fire”** Matthew 13:42 **“everlasting fire prepared for the devil and his angels”** Matthew 25:41 **“hell...the fire that never shall be quenched”** Mark 9:43, 45 where as dragons wail Micah 1:8 **“there shall be wailing and gnashing of teeth”** Matthew 13:42.

These dragons are *poisonous*, Deuteronomy 32:33 and after the Second Advent will be *on earth* in **“pleasant palaces”** that are nevertheless **“desolate,”** overgrown and derelict **“in the land of Idumea”** Isaiah 34:6 where **“the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch”** Isaiah 34:9 i.e. a millennial lake of fire and hell on earth. The following scriptures describe monstrosities that emerge from **“the land of darkness and the shadow of death”** Job 10:21 after the opening of **“the bottomless pit”** Revelation 9:1, 2. *They are led by “evil angels”* Psalm 78:49, Revelation 9:14-15 *of God’s fourfold rage.* They resemble the fabled centaurs en.wikipedia.org/wiki/Centaur but are much more horrific. These monstrosities are **“horsemen”** and **“horses”** but **“dragons”** would be a fitting designation for these beasts. Note the matches with Deuteronomy 32:33, Job 41:21, Jeremiah 14:6. Each of the riders, all being designated as men, could be **“a devil”** John 6:70 like **“Judas”** that **“by transgression fell, that he might go to his own place”** Acts 1:25 **“the bottomless pit”** Revelation 11:7, 17:8. Note that Deuteronomy 32:17 refers to **“devils”** plural that are associated with **“gods”** as distinct from **“the devils”** that are explicitly designated as **“the unclean spirits”** Mark 5:12, 13. The scriptures describing the monstrosities that apparently emerge from **“the land of darkness and the shadow of death”** Job 10:21 after the opening of **“the bottomless pit”** Revelation 9:1, 2 are as follows.

“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone...For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt” Revelation 9:16-17, 19.

These are the **“dragons”** of Deuteronomy 32:33, Job 41:21, Isaiah 34:9, Jeremiah 10:22, 14:6 in all but name only. However, the designation of horse-like beasts, horses themselves being **“beasts”** Acts 23:23, 24, with riders provides a helpful description of these *devolved* monstrosities. They will clearly be confined **“in the land of Idumea”** Isaiah 34:6 where **“the streams thereof shall be turned into pitch, and the dust thereof into brimstone”** Isaiah 34:9 at the Lord’s Return because **“his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein”** Isaiah 34:16-17.

See Dr Ruckman’s commentaries *The Book of Genesis* pp 13-14, 173-184, *The Book of Job* pp 605-615, *The Book of Matthew* pp 17-18, *The Book of Acts* pp 403-404, *The Book of Revelation* pp 194-195, 239-245, 304-309, 468-469 and the *Ruckman Reference Bible* pp 2, 14, 769-771, 1076-1077, 1105.

The above scriptures show that **“dragons”** cannot airily be dismissed as **mythological characters which do not actually exist** as Jacob Prasch and Gary Amirault do. **“Dragons”** are *Biblical* creatures that exist in the spiritual realm and can *and will* exist in the physical realm. Other detailed reports from secular sources give credence to the *current* existence in the physical realm of creatures appropriately called *dragons* even if these beasts do not precisely match the descriptions of Biblical dragons cited above from Deuteronomy 32:33, Psalm 44:19, 74:13, 148:7, Isaiah 13:22, 34:13, 35:7, 43:20, 51:9, Jeremiah 9:11, 10:22, 14:6, 49:33, 51:37, Micah 1:8, Malachi 1:3.

See for example *The Book of Bible Problems* by Dr Gerardus D. Bouw pp 235-236 on the term **“dragon(s)”** including *historical* references to dragons that once existed in the material world as re-

cently as the 16th century as reported by the Italian naturalist Ulysses Androvanus. Bill Cooper in *After The Flood* Chapter 10 *Dinosaurs from Anglo-Saxon and other Records*, Chapter 11 *Beowulf and the Creatures of Denmark* summarises many accounts from various parts of northern Europe of giant reptiles both aquatic and amphibian that were known as dragons. Accounts are found as far back as the 4th century A.D. but many are from medieval times and some from the 16th-18th centuries with one as recent as the 1930s where two mountain climbers observed a large serpentine creature in Glaslyn Lake in Snowdon.

Jerome Clark in his book *Unexplained!* www.amazon.com/Unexplained-Sightings-Incredible-Occurrences-Phenomena/dp/1578593441 has a chapter entitled *Pterosaur Sightings* that includes 20th century accounts of large flying snakes, one of which was said to be a “flying dragon.” Clark has another chapter entitled *Sea Serpents* that describes many sightings from the 17th to the 20th centuries in the North Atlantic and elsewhere of *gigantic unknown sea animals* and a further chapter entitled *Sky Serpents* that summarises numerous reports *From antiquity through the nineteenth century...of sightings of enormous aerial dragons or snakes...*

Creation The Journal of the Creation Science Movement www.csm.org.uk/ Vol. 13 No. 7 March 2003 p 4 reports a sighting as recently as October 2002 by a veteran bush pilot and his passengers of a pterodactyl-like creature with a wingspan of approximately 15 feet flying at a 1000 feet in the remote south-western corner of Alaska. John Bouker, a pilot with then 22 years’ experience of flying in Alaska, said that the creature was much larger than any eagle.

Numerous sites indicate that dragon creatures have existed in the natural world, giving rise to *later* mythological accounts. The following extract shows the *error* of the modern substitutes for the term “*dragon(s)*” as found in the 1611 Holy Bible. See www.dragon-history.com/ *Dragon History – Ancient Accounts*, this writer’s emphases.

Dragon History - A Summation of the Evidence

Where are all these accounts of dragon history? Actually, let’s start with the Bible, the most widely published book in history. A search for the word “dragon” in the King James Version of the Bible produces 34 separate matches across 10 different books written between approximately 2000 BC and 90 AD. The word “dragon” (Hebrew: tannin) is used throughout the Old Testament, and most directly translates as “sea or land monsters.” In the Book of Job, the author describes the great creatures, Behemoth (Job 40) and Leviathan (Job 41). Although the latest Bible translations use the words elephant, hippo or crocodile instead of Behemoth and Leviathan, the original Hebrew and the context of the descriptions do not allow for these interpretations. *Bible versions retain the words behemoth and leviathan in their texts but give interpretations in their marginal notes e.g. Behemoth and Leviathan – Creatures of Controversy www.apologeticspress.org/apcontent.aspx?category=9&article=184 which states that some versions of the Bible identify these creatures in the marginal notes or chapter headings as the hippopotamus and the crocodile.*

Of course, dragon history is by no means limited to the Bible. Dragon accounts from China, Europe, the Middle East, and ancient Latin America share similar accounts of “dragons” and other beasts. Some cultures revered these creatures. For instance, records of Marco Polo in China show that the royal house kept dragons for ceremonies, and records of the Greek historian Herodotus and the Jewish historian Josephus describe flying reptiles in ancient Egypt and Arabia. In other cultures, it was a great honor to kill these creatures. There are numerous records of warriors killing great beasts in order to establish credibility in a village. Gilgamesh, Fafnir, Beowulf and other famous legends, including the mythology of Egypt, Greece and Rome, include specific descriptions of dragons and other dinosaur-like creatures...

CONCLUSION

I propose that early humanity did encounter dragons, or dinosaurs. This means that humanity did not evolve millions of years after the dinosaurs became extinct, but that the two co-existed. Each piece of evidence by itself may perhaps be explained away, as those who accept evolutionary concepts are prone to do. But the evolutionary model of history which separates humanity and dinosaurs by millions of years leaves too many unanswered questions. How could a people draw pictures of dinosaurs on ancient cave walls, if none were around to serve as models? How is it that so many ancient cultures wrote about dinosaurs (dragons), if they were unknown to early humanity? How do the early literary accounts of dragons end up being so realistic, down to the smallest details?

The evidence for the co-existence of humanity with dinosaurs is overwhelming. I have often heard it said that if evidence can be adduced from a number of different disciplines, it is strong indication to the veracity of a hypothesis. I have shown evidence from archaeology, prehistoric art, ancient literature, legend and mythology, and the Bible. This evidence leads me to the conclusion that human beings shortly after the dispersal from Babel did indeed encounter dinosaurs in the early earth, and that they drew them, wrote of them and passed on tales of them to their children. The dragons of ancient art and literature, I conclude, were in fact dinosaurs...

See www.forbidden-history.com/marco-polo.html *Marco Polo's Account of Dinosaurs.*

"Leaving the city of Yachi, and traveling ten days in a westerly direction, you reach the province of Karazan, which is also the name of the chief city....Here are seen huge serpents, ten paces in length (about 30 feet), and ten spans (about 8 feet) girth of the body. At the fore part, near the head, they have two short legs, having three claws like those of a tiger, with eyes larger than a forepenny loaf (pane da quattro denari) and very glaring.

"The jaws are wide enough to swallow a man, the teeth are large and sharp, and their whole appearance is so formidable, that neither man, nor any kind of animal can approach them without terror. Others are met with of a smaller size, being eight, six, or 5 paces long...In the day-time, by reason of great heat, they lurk in caverns, from whence, at night, they issue to seek their food, and whatever beast they meet with and can lay hold of, whether tiger, wolf, or any other, they devour...

See www.nwcreation.net/dinosdragons.html *NW Creation Network - Defending Biblical History.*

Dragons: Evidence of Recent Dinosaurs

Dragon is the common name that refers to a variety of gigantic [reptiles](#) reported by people of ancient times. Dragons were also a common theme in mythology. The word comes from the [Greek](#): δράκων, drakōn; [Latin](#): draco; meaning a "serpent of huge size".

Although [dragon legends](#) are often dismissed as myth today [e.g. by careless commentators like Jacob Prasch and Gary Amirault], many of these stories may have a historical basis in sightings of [recent dinosaurs](#). Countries, such as [England](#), [China](#), [Scandinavia](#), [France](#), [India](#), [Egypt](#), and [Arabia](#) each recount numerous dragons of a variety of types...[Ancient depictions of dragons](#) have been found that span more than a millennia, which often bear remarkable similarity to known dinosaur species.

There are, in fact, nearly 200 such places in Britain where dragon sightings have been reported throughout history. In his book [After the Flood](#), Bill Cooper lists eighty-one locations in the British Isles alone. Multiple terrestrial, flying, and sea dragons were described by these cultures and known by [various names](#). Many of these creatures were predatory to livestock or threatening to other industries and therefore often target by hunters and killed...

The World Book Encyclopedia states the following about dragons:

The dragons of legend are strangely like actual creatures that have lived in the past. They are much like the great reptiles which inhabited the earth long before man is supposed to have appeared on earth. Dragons were generally evil and destructive. Every country had them in its mythology [very likely based on accounts of actual creatures that have lived in the past]...

The weight of evidence for the existence of dragons in both the spiritual and natural worlds would indicate that Paul's admonition to the Corinthians applies equally to Jacob Prasch and his universalist amanuensis Gary Amirault.

"But if any man [be ignorant](#), let him [be ignorant](#)" 1 Corinthians 14:38.

The 13 occurrences of the word **"dragon"** in the Book of Revelation confirm the association between the number 13 and **"the Devil, and Satan"** Revelation 12:9, 20:2. See also *Bible Numerics* by Dr Ruckman pp 36-37 and the *Ruckman Reference Bible* pp 931, 1105, 1657. In turn that association helps to identify notably as a created being **"Lucifer"** Isaiah 14:12 and **"the anointed cherub"** Ezekiel 28:14 as **"the Devil, and Satan,"** **"the serpent"** Genesis 3:1 and **"leviathan"** Job 41:1 i.e.

“leviathan that crooked serpent” Isaiah 27:1 in that “He beholdeth all high things: he is a king over all the children of pride” Job 41:34.

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north” Isaiah 14:13.

“Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created” Ezekiel 28:13.

The addition of “*the dragon*” to Revelation 13:1 by the 1995 NASV and the 1984, 2011 NIVs obscures that association, showing that together with the NKJV, see above, they are the product of “*a spirit of an unclean devil*” Luke 4:33.

The above two extracts show that far from being filled with superstitions the King James translators were “*taught of the LORD*” Isaiah 54:13 “*and they were all filled with the Holy Ghost*” Acts 4:31 with respect to their use of the words “*unicorn(s)*,” “*satyr(s)*,” “*dragon(s)*,” “*cockatrice*.”

In reality it is Jacob Prasch who is filled with superstitions in that having “*joined himself to Baalpeor*” Number 24:3 in the person of universalist heretic Gary Amirault, Jacob Prasch has become as one of those whom Paul rebuked in Athens. “*Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious*” Acts 17:22.

In sum, the term “*dragon(s)*” does not refer to mythological characters which do not actually exist - characters itself being a poor choice of word to describe “*any beast of the field which the LORD God had made*” Genesis 3:1 – but instead to real creatures that exist in the supernatural realm, have existed in the natural world and it appears from scripture will do so again.

* King James made the translators agree to 15 rules which they had to abide by in translating. One was “The old Ecclesiastical Words to be kept, viz, the Word “Church” not to be translated “Congregation” &c.” Some Christians felt that we shouldn’t be using a term like “church” which clearly had pagan and mythological attachments to it. In the seventeenth century pagan as well as Jewish temples were also called “churches.” The real origin of the word “church” comes from the Greek word “Kirke” (Circe in Anglo-Saxon), NOT ekklesia or kuriakon as some theologians suggest. Kirke was the mythological daughter of the Sun God who had power to turn men into animals. (For much more information on this amazing discovery, write to Tentmaker Publications.)

Neither Jacob Prasch nor his unacknowledged amanuensis Gary Amirault are able to identify any of the Some Christians who felt that we shouldn’t be using a term like “church” which clearly had pagan and mythological attachments to it. They don’t appear to be a very notable group. The word “church” appears 77 times in the New Testament.

However, the word “church” also appears 77 times in the 1977, 1995 NASVs and 79 times in the 1984, 2011 NIVs that Jacob Prasch supports as he himself has stated earlier in his article.

Modern translations, such as the NIV and NASB, are not “corrupt” but instead trustworthy and useful translations of the Word of God.

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.

This is hypocrisy aflame from Jacob Prasch as the Lord Himself said. “*He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me*” Mark 7:6.

Modern translations, such as the NIV and NASB must be “corrupt” and cannot be trustworthy and useful translations of the Word of God if they contain a term like “church” which clearly had pagan

and mythological attachments to it according to Jacob Prasch and his unacknowledged universalist amanuensis Gary Amirault.

The Christian who studies, memorizes, and obeys the Scriptures as he or she finds them in modern English translations *cannot be at all* confident in the text he or she uses if it contains a term like “church” which clearly had pagan and mythological attachments to it according to Jacob Prasch and his unacknowledged universalist amanuensis Gary Amirault.

According to Jacob Prasch and his unacknowledged universalist amanuensis Gary Amirault, all Bible translators who included the word “church” in their Bible versions have “*dealt unfaithfully...like a deceitful bow*” Psalm 78:57 with “*the scripture of truth*” Daniel 10:21 and Solomon warns that “*Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint*” Proverbs 25:19. Jacob Prasch and Gary Amirault have of course failed to provide any suitable substitute for the word “church” that has gained general acceptance in the last 10 years and are like men that “*pull off the robe with the garment from them that pass by securely*” Micah 2:8.

It was no doubt individuals like Jacob Prasch and his unacknowledged universalist amanuensis Gary Amirault that prompted David to pray “*Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men*” Psalm 12:1.

Gary Amirault has written only one article entitled *Circe (Church) – Daughter of the Sun* www.tentmaker.org/Dew/Dew2/D2-CirceDaughterOfTheSun.html that he put on his web site 10 years ago. The article contains very little of substance apart from a summary of the etymology of the word *church* in Webster’s original 1828 Dictionary that later editions trace to the word *circe* that in turn is explained as “*Circe noun [L., fr. Gr. Kirke.] In the Odyssey, an island sorceress who turned her victims by magic into beasts but was thwarted by Odysseus with the herb moly given him by Hermes-Circean, circaean adj..*”

Gary Amirault’s concluding paragraphs of his article *Circe (Church) – Daughter of the Sun* are as follows.

A couple of years ago Dr. Ernest Martin sent me a photocopy of an old book written in England with a cover page that went as follows: “The MYTH OF KIRKE: Including the visit of Odysseus to the Shades. An Homerik Study by Robert Brown, Jun., F.S.A..” It had a quote from the famous Milton on the title page that read, “Who knows not Circe, The daughter of the Sun?” It appears at the present time few people know her for who she really is. Dr. Martin opened my eyes and since then I have spent much time gathering the pieces to reveal Circe, Church, the daughter of the Sun, who mixes venomous herbs in “a golden cup full of abominations and the filthiness of the fornication of the earth.”

In the next issue, Father willing, we will trace how the Greek Kirke became Circe in the Anglo-Saxon, which became Chirche in Church Latin who finally manifested in full glory as Church, daughter of the Sun, a woman who had the power to turn men into animals. For those who want more sooner, order the tape, The Origin of the Word “church.” (To be continued)

It seems that Gary Amirault’s *Father*, John 8:44, wasn’t especially willing. His advertised tape notwithstanding, Gary Amirault has failed to produce a further article any time in the last 10 years on how the Greek Kirke became Circe in the Anglo-Saxon according to a Google search of the articles on his site.

Dr Gerardus D. Bouw, however, in his book *The Book of Bible Problems* p 230 has insights into the etymology of the word “church” that neither Jacob Prasch nor Gary Amirault appear to be aware of. Dr Bouw states that the word “church” itself is derived from the pre-4th century Old German word *kirika* of Gothic origin that means “house of God” and has always had that meaning i.e. never an island sorceress. Gary Amirault has claimed to be able to trace how the Greek Kirke became Circe in the Anglo-Saxon, which became Chirche in Church Latin who finally manifested in full glory as Church, daughter of the Sun, a woman who had the power to turn men into animals but as indicated, he has not done so in the last 10 years on his site.

Jacob Prasch and Gary Amirault have also failed to explain how the word “**church**” that supposedly refers to **the mythological daughter of the Sun God who had power to turn men into animals** mysteriously changes into a word that refers in scripture to:

- A common noun, both singular and plural. It has escaped Jacob Prasch’s notice and Gary Amirault’s in their clumsy attempt to equate “**church**” and *Circe* that *Circe* is a *proper* noun, being a proper name, as even *The Concise Oxford Dictionary* would have informed Jacob Prasch and Gary Amirault. That simple grammatical fact in itself severs any supposed connection between the words “**church**” and *Circe*. Note how Jacob Prasch and Gary Amirault improperly slip from the common noun “**church**” to the proper noun **Kirke...the mythological daughter of the Sun God** without any explanation of how such an ungrammatical transformation is made possible. Some words in English have been derived from proper nouns for wider application as adjectives e.g. Dickensian, Keynesian, Machiavellian, Pyrrhic but the derived word is little changed in either form or meaning from the ideas prompted by the proper noun on which it is based. That is not the case with the words “**church**” and *Circe*.
- *Saved* individuals including both “**men and women**” Acts 2:47, 8:3 “**them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours**” 1 Corinthians 1:2
- “**the church in the wilderness**” Acts 7:38 i.e. “**the children of Israel**” 638 times in scripture i.e. Jews not Gentiles but specifically “**the LORD’S people**” Numbers 11:29 not the subjects of Saucy Circe the *island sorceress*
- Individual “**churches**” plural, 37 times in the New Testament. Saucy Circe the *island sorceress* must be able to subdivide, like the sorcerer’s broom that his apprentice had trouble with as summarised in [disney.wikia.com/wiki/The Sorcerer%27s Apprentice](http://disney.wikia.com/wiki/The_Sorcerer%27s_Apprentice) *The Sorcerer’s Apprentice*.
- A hierarchy of individuals of whom “**them...who are least esteemed in the church**” pass “**judgments of things pertaining to this life**” 1 Corinthians 6:4
- “**...the body of Christ, and members in particular**” 1 Corinthians 12:27 “**which are written in heaven**” Hebrews 12:23 with Colossians 1:24
- A third group now distinct from Jews and Gentiles, 1 Corinthians 10:32 that has manifested a hierarchy of offices “**first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues**” 1 Corinthians 12:28
- “**the church of the living God, the pillar and ground of the truth**” 1 Timothy 3:15 not that of Saucy Circe the *island sorceress*. Remarks on Revelation 17, 18 that Gary Amirault recommends should be read follow immediately below.

Gary Amirault’s allusion to Revelation 17, 18 is blatantly intended to degenerate “**the church of the living God, the pillar and ground of the truth**” 1 Timothy 3:15 that Gary Amirault clearly hates into “**the great whore**” Revelation 17:1, 19:2 as the Lord Himself has warned that “**If the world hate you, ye know that it hated me before it hated you**” John 15:18.

Gary Amirault’s attempt at denigration of “**the church of the living God, the pillar and ground of the truth**” 1 Timothy 3:15 into “**the great whore**” Revelation 17:1, 19:2 via Saucy Circe the *island sorceress* should therefore not come as a surprise. Alexander Hislop in *The Two Babylons* pp 87-88 in fact reveals that Saucy Circe the *island sorceress* is but another manifestation of “**the Popish Virgin...Queen of Heaven** [Jeremiah 7:18, 44:17, 18, 19, 25]... “**the mother of harlots and abominations of the earth**” [Revelation 17:5].”

“**The great whore**” Revelation 17:1, 19:2 does have “**churches**” Acts 19:37 that worship “**the queen of heaven**” Jeremiah 7:18, 44:17, 18, 19, 25 but these are *not* part of “**the church of the living God, the pillar and ground of the truth**” 1 Timothy 3:15. See the *Ruckman Reference Bible* p 1468.

The following scriptures will suffice to show that the difference between *“the church of the living God, the pillar and ground of the truth”* 1 Timothy 3:15 and Saucy Circe the *island sorceress* i.e. *“The great whore”* Revelation 17:1, 19:2 could not be greater.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication” Revelation 17:1-2.

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ” 2 Corinthians 11:2.

Jacob Prasch and Gary Amirault have also failed to notice that Saucy Circe the *island sorceress* gets a very bad press in scripture whereas *“the church of the living God, the pillar and ground of the truth”* 1 Timothy 3:15 is highly esteemed. Regardless of anything etymological that universalist Gary Amirault can come up with together with any amount of input from Greek mythology *“the scripture of truth”* Daniel 10:21 reveals that *“the church of the living God, the pillar and ground of the truth”* 1 Timothy 3:15 and Saucy Circe the *island sorceress* are not only not connected but diametrically opposed.

“But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood” Isaiah 57:3-4.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” Ephesians 5:25-27.

Scripturally the words *“church”* and *circe* bear no relation to each other *and even if they did that association would simply be a spiritual application of Mark 16:9 “Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.”*

In sum, Gary Amirault and Jacob Prasch are a pair of *“broken cisterns, that can hold no water”* Jeremiah 2:13.

* The word “Lucifer” in the KJV has NO manuscript support whatsoever in [Isaiah 14:12](#). The term is Latin, not Hebrew. Again this was borrowed from the corrupt Latin Vulgate.

Jacob Prasch and Gary Amirault are here displaying yet more wilful ignorance, 1 Corinthians 14:38. *“Lucifer”* is a translation, as are words like *“heaven,” “hell,” “Lord,” “God,” “devil(s),” “church”* etc. just as books that contains those words are commonly called Bible translations.

It is the underlying Hebrew word for *“Lucifer”* that has manuscript authority. *“Lucifer”* has Biblical authority as Will Kinney has shown and which Jacob Prasch and Gary Amirault have missed.

See Will Kinney’s article brandplucked.webs.com/luciferormorningstar.htm *Lucifer or Morning Star?*.

*...many Bible critics say Lucifer is a mistranslation of the Hebrew and that the KJB has been responsible for this misconception and confusion. It should be pointed out that the KJB is not the first or the only Bible version to so understand and translate this passage in Isaiah 14:12. All English Bibles before the KJB of 1611 also have the word Lucifer in them. This includes Wycliffe 1395, Coverdale’s 1535, the Great Bible 1540, Matthew’s Bible (John Rogers) 1549, Bishop’s Bible 1568, and the Geneva Bible 1599 – “How art thou fallen from heauen, **O Lucifer**, sonne of the morning?”*

“Lucifer” is also the correct translation as both Dr Ruckman and Gail Riplinger have shown. See [KJO Review Full Text pp 272-274 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php](#) and these extracts.

Dr Mrs Riplinger...[presents] her findings, summarised elsewhere [[www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book p 247, New Age Bible Versions pp 42-43](http://www.timefortruth.co.uk/why-av-only/O%20Biblios%20-%20The%20Book%20p%20247,%20New%20Age%20Bible%20Versions%20pp%2042-43)].

“Twentieth century versions have removed the name Lucifer, thereby eliminating the ONLY reference to him in the entire bible...The Hebrew is “helel, ben shachar,” which is accurately translated, “Lucifer, son of the morning.” The NIV...give(s) an English translation AS IF the Hebrew said, “shachar kokab, ben shachar” or “morning star, son of the morning (or dawn)”. Yet the word for star (kokab) appears nowhere in the text. Also ‘morning’ appears only once, as the KJV shows, not twice as new versions indicate...

“The ultimate blasphemy occurs when the “morning star” takes “Lucifer’s” place in Isaiah 14. Jesus Christ is the “morning star” and is identified as such in Revelation 22:16, 2:28 and 2 Peter 1:19 [using the term “day star”]. With this slight of hand switch, Satan not only slyly slips out of the picture but lives up to his name “the accuser” (Revelation 12:10) by attempting to make Jesus Christ the subject of the diatribe in Isaiah 14.”

Dr Mrs Riplinger notes that, *“the word kokab is translated as ‘star’ dozens of other times by NIV translators...New version editors know boger kokabis ‘morning star’ since it is used in Job 38:7. If God had intended to communicate ‘morning star’, he could have repeated it here. The word he chose, helel, appears nowhere else in the Old Testament, just as “Lucifer” appears nowhere else”...*

Dr Ruckman observes [[The Book of Matthew by Dr Peter S. Ruckman p 32](#)] *“Study Isaiah 14:12 in relation to the word “Lucifer” from the Latin, “LUX FERRO”: “light bearers,” or “shining ones”...*

Both Jacob Prasch and Gary Amirault are lying in commenting that **“Lucifer” was borrowed from the corrupt Latin Vulgate.**

As an additional note on Isaiah 14:12, Dr Gerardus Bouw has a detailed discussion of the term **“Lucifer”** in his book, *The Book of Bible Problems*, p 210ff and reveals that the word is found in the Old Latin Bible of 150 AD. It did not originate with Jerome, as White mistakenly believes [[along with Jacob Prasch and Gary Amirault](#)].

Dr Bouw adds that Jerome followed the Old Latin Bible 200 years later in Isaiah 14:12 because by then **“Lucifer”** was the accepted name in Latin for the underlying Hebrew word *heylel* which means *shining one*. **“Lucifer”** is of course a proper noun so that its use in English would be proper where a particular individual is being addressed.

It would appear that Jacob Prasch and Gary Amirault have done all they can to assist **“the accuser of the brethren”** Revelation 12:10 in his millennia-old strategy of sowing doubt over **“the scripture of truth”** Daniel 10:21 according to his first recorded words **“Yea, hath God said...?”** Genesis 3:1.

*** Many books have pointed out the thousands of errors contained in the King James Bible. How anyone can call it “inerrant” is really beyond comprehension, yet many Christians do. This speaks of the sad condition Christians are in regarding proper ways to study. Most denominational teachings are designed to continue to perpetuate error, NOT truth. One must get out of denominational influence if they are going to be led by the Spirit of God into all Truth. ([John 16:13](#))**

The only item of substance in the above paragraph apart from Jacob Prasch’s lame appeal to John 16:13 is Jacob Prasch’s insistence upon **the thousands of errors contained in the King James Bible.** Jacob Prasch, however, has failed to show even *one* error in the 1611 Holy Bible. Note the following extract from earlier in this work.

James 4:12 is the first of 25 verses that Jacob Prasch has selected in order to ‘prove’ that the 1611 Holy Bible has ‘errors.’ Excluding verses not listed that contain the words **“unicorn(s)”** or **“dragon(s),”** the others are in turn 1 John 3:1, Revelation 14:1, Matthew 20:22, Colossians 1:14, John 14:14, 6:47, Revelation 5:14, Ephesians 3:14, Acts 9:6, Revelation 22:19; Deuteronomy 33:17, Psalm 22:21, Isaiah 34:7 and other verses that have the word **“unicorn(s)”** 9 verses and references in all, Isaiah 13:21, 34:14; Deuteronomy 32:33, Job 30:29, Psalm 44:19 and other verses that have the

word **“dragon(s)”** 34 verses and 35 references in all, Isaiah 11:8, 14:29, 59:5, Jeremiah 8:17; Genesis 49:17 margin, given incorrectly by Jacob Prasch as Genesis 49:11, Isaiah 14:12.

The total number of verses in the 1611 Holy Bible that Jacob Prasch has accused of being in error is therefore **62** verses. This work has shown that Jacob Prasch has been wrong **62** times in a row and that the 1611 Holy Bible has been right in all **62** of those verses.

Concerning Jacob Prasch’s insistence that **Many books have pointed out the thousands of errors contained in the King James Bible** that is a common ploy trotted out by the Genesis 3:1 **“Yea, hath God said...?”** scaremongers. The following works reveal the contrary. No format changes have been made.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* and these extracts from **Introduction** p 2 and pp 127-128.

Disjointed Robert A. Joyner’s Criticisms of One Book Stands Alone

My Comments on “One Book Stands Alone” by Dr Douglas Stauffer

By Dr Robert A. Joyner

www.kjvonly.org/robert/joyner_book_review.htm...

He says I have “an entire chapter” where I list (sic) errors in the King James Bible. Actually, I have two chapters where I do this. Dr. Stauffer (sic) picked one of the thirty-four difficulties I listed about the KJV. Why just one? I will challenge anyone to prove any of these wrong, or not factual.

Challenge readily accepted. Answers will follow in a subsequent work.

Robert A. Joyner’s thirty-four supposed errors in the 1611 Holy Bible are found on these sites, in Parts 1 and 2:

www.kjvonly.org/robert/joyner_kjv%20of%20the%20bible%20infallible_1.html

www.kjvonly.org/robert/joyner_kjv%20of%20the%20bible%20infallible_2.html

Robert A. Joyner charges the following 1611 Holy Bible verses with error and insists that the NASV, NIV correct these supposed errors. The verses are listed in the order in which Robert A. Joyner has listed them.

Part 1:

Hebrews 9:26, Romans 8:16, 26, Acts 5:9, 12:4, James 5:11, Philippians 4:6, 3:20, 2 Thessalonians 2:7, Leviticus 14:10, Genesis 42:1, 2, 3, 5, Matthew 12:1, Revelation 22:14, 1 Timothy 6:10, Acts 5:30, 10:39, James 3:2, Acts 9:7, 19:2, Song of Solomon 2:12, 1 Corinthians 13:3, 1 Peter 3:1, 2, Genesis 8:1; **27** verses in all

Note that Robert A. Joyner has subtly, Genesis 3:1, misrepresented Dr Stauffer in his statement above. Dr Stauffer states that Robert A. Joyner writes an entire chapter listing twenty errors in the 1611 Holy Bible. That would correspond to Robert A. Joyner’s Part 1 above, in which he actually lists 20 supposed errors in the 1611 Holy Bible encompassing the 27 verses listed above.

Dr Stauffer is clearly not referring to *both* of Robert A. Joyner’s chapters of supposed errors in the 1611 Holy Bible but only to *the first* of them. Robert A. Joyner has deviously by-passed that obvious fact in order to malign Dr Stauffer.

Like Rick Norris, Robert A. Joyner should take careful note of the wisdom of King Solomon.

“These six things doth the LORD hate: yea, seven are an abomination unto him:...A false witness that speaketh lies, and he that soweth discord among brethren” Proverbs 6:16, 19.

Part 2:

1 Kings 4:26, 2 Chronicles 22:2, 1 John 3:9, Exodus 25:31, 32, 33, 34, 35, Matthew 5:15, Revelation 1:20, 13, Hebrews 4:12, 2 Timothy 4:1, Psalm 119:147, 1 Thessalonians 4:15, Matthew 19:9, 5:32, Judges 12:14, 1 Timothy 5:4, 1 Corinthians 4:4, Philippians 4:5, Jeremiah 24:2, Jude 25, Acts 4:25, 16:7, Philippians 1:14, Colossians 2:9, Jude 4, Titus 2:13, 2 Peter 1:1, Philippians 2:6, Romans 9:5, 1 Corinthians 13:1, 2, 3, 4, 8, 13; **38** verses in all, **65** verses in total in Parts 1 and 2.

Parts 1 and 2 of Robert A. Joyner's thirty-four supposed errors in the 1611 Holy Bible follow with this writer's particular responses...

As the above study has shown concerning *all* of Robert A. Joyner's preceding remarks and *all* of his supposed 34 difficulties with the 1611 Holy Bible in which he attacked no fewer than **65** verses of scripture in Parts 1 and 2 of his article listed under *Disjointed Robert A. Joyner's Criticisms of One Book Stands Alone*:...

Robert A. Joyner has failed to identify *any* perfect Bible by which he can pass judgement on the 1611 Holy Bible in order to declare it to be *imperfect*. He lied...

Robert A. Joyner has failed to identify even *one* place in the 1611 Holy Bible where it is *not* accurate. He lied...

Robert A. Joyner has failed to identify even *one* verse of scripture or part of a verse where anyone will get *any* help from *any* modern version. He lied...

Robert A. Joyner has attempted to 'prove' the superiority of the NIV or NASV over the 1611 Holy Bible in no fewer than **65** verses of scripture. He lied...

Robert A. Joyner has shown himself to be "**wise in his own conceit**" no fewer than **65** times, in the **65** verses of "**the scripture of truth**" Daniel 10:21 that he attacked.

His attacks were futile of course and he was wrong **65** times in a row.

In conclusion to this work it may be said unequivocally that the apostle Paul judged Robert A. Joyner with "**righteous judgment**" John 7:24 long ago.

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

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* pp 3-128 for detailed remarks on each of the **65** verses listed above.

See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 161, 164 and these extracts. No format changes have been made.

10.15 “Summary”

Our critic states *“This has by no means been an exhaustive treatment of the subject. Not only could I have given many more examples to illustrate my points...”*

The “examples” which our critic did give to “illustrate” his “points” consisted mainly of the 70*²⁰¹² verses in the AV1611 which he attacked. *²⁰¹²Earlier editions of “O Biblios” included Matthew 12:18, 28:20 but our critic did not actually attack these verses. The following section has been revised from earlier editions of “O Biblios” but its aim is still to show how our critic’s departures from the AV1611, mostly via the NIV, are distinctly in the direction of Rome and Watchtower.

Table 2
Verses of Scripture Attacked by ‘Our Critic’

Genesis 4:8, Joshua 11:13, 1 Samuel 10:24, 1 Kings 16:33, 2 Kings 11:12, Psalm 145:13, Isaiah 53:11, Daniel 3:25	8 verses
Matthew 2:4, 5:15, 6:2, 24:36, 26:15, 27:44, 28:19	7 verses
Mark 6:20, 9:18	2 verses
Luke 10:21, 16:9, 23:15	3 verses
John 1:11, 3:10, 4:24, 27, 5:35, 18:1, 19:3	7 verses
Acts 2:6, 47, 3:13, 26, 4:25, 27, 30, 5:30, 9:6, 16:7, 17:23, 19:2	12 verses
Romans 3:25, 4:3, 22, 5:11, 6:2, 6, 23, 8:24, 28, 12:19	10 verses
1 Corinthians 1:18, 4:4	2 verses
Galatians 2:20, 3:6, 24, 6:11	4 verses
Philippians 2:6, 7	2 verses
1 Thessalonians 4:1, 1 Timothy 3:11, 6:10, 2 Timothy 2:8	4 verses
Hebrews 2:17, 10:30, 1 Peter 2:3, 5:2, 1 John 3:1, Jude 25	6 verses
Revelation 1:13, 7:14, 14:10	3 verses

This total does not count the 26 verses containing the word “**charity**” or the 10 verses where “hades” has been translated “**hell**” in the AV1611.

The facts concerning each of the verses listed above have been discussed, with specific references. In each case, the AV1611 has been shown to be RIGHT and our critic to be WRONG. Many of the alterations which he recommends have been introduced into the English texts by UNSAVED HERETICS who disagreed even amongst themselves. See Section 10.3 on the destructive critics i.e. Griesbach et al..

The **1978, 1984, 2011 NIVs** and the **JB, NJB** agree **against the AV1611** in **56** verses or **80%**.

The **1978, 1984, 2011 NIVs** and the **NWT** agree **against the AV1611** in **51** verses or **73%**.

The **1978, 1984, 2011 NIVs** and the **JB, NJB, NWT** agree **against the AV1611** in **47** verses or **67%**.

Of the **70** changes that our critic insists upon for the AV1611 in this chapter therefore, incorporating the 2011 NIV and the NJB, the pope would still support **80%**, Watchtower still over **70%** and both Rome and Watchtower almost **70%**.

Our critic is still showing high levels of agreement with heretics against the 1611 Holy Bible.

See also www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors, *NOT a Misspelling!* p 57.

Conclusion

Between them, by means of the Seventh Day Adventist heretical cult, Twist and Curl have charged 126 verses of scripture with error of some kind:

Genesis 1:2, 10:9, Leviticus 16:8, 10, 26, Deuteronomy 24:1, 2 Kings 2:23, Psalm 81:4, Isaiah 65:17, Ezekiel 20:25, Daniel 8:14, Malachi 4:6, Matthew 5:48, 23:13, 14, 24:22, 24, 27:35, 49, 28:1, Mark 16:9, Luke 2:14, 3:23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 9:50, 10:22, 14:26, 23:43, John 1:17, 28, 31, 33, 8:9, 10, 28, 13:2, Acts 9:5, 6, 19, 10:6, 21, 12:4, 20:28, 21:8, Romans 1:7, 13:9, 16:20, 25, 26, 27, 1 Corinthians 1:18, 7:19, 15:29, 2 Corinthians 6:2, Philippians 3:3, Colossians 1:6, 14, 2:13, 17, 1 Thessalonians 5:21, 2 Thessalonians 2:10, 1 Timothy 3:11, 4:8, 6:10, 2 Timothy 2:19, Hebrews 2:7, 4:8, 9, 8:8, 9:28, 11:13, 12:20, 13:9, 1 Peter 2:2, 2 Peter 2:5, 1 John 2:23, 5:7, 8, Revelation 1:8, 11, 20, 2:17, 21, 5:4, 14, 6:12, 8:7, 13, 11:1, 18, 12:6, 12, 13:5, 14:1, 4, 5, 15:2, 3, 16:7, 14, 17:8, 18:17, 20, 19:12, 17, 20:5, 10, 21:3, 24, 22:2, 19, 21.

Twist and Curl have been shown to be wrong each time, along with their heretical cult mentors.

See also this extract from earlier in this work.

Further concerning deliberate corruptions to verses of scripture that were conspiratorial in nature as Dean Burgon and others concluded, see above, and are manifest in modern versions, Gail Riplinger has listed many examples in her book *Which Bible is God's Word?* These include in order of citation the **17** verses that the NIVs omit along with the Catholic NJB with the exception of Mark 7:16, John 5:4 and Watchtower's NWTs; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7.

Gail Riplinger then cites many more verses that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil's emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. These verses are given in order of citation without duplication but with notes for any two-fold alteration e.g. Hebrews 1:3 and include with respect to:

Modern version subversion of "the gospel of Christ" Romans 1:16 – **18** verses

Romans 1:16, 1 Corinthians 9:18, Colossians 1:14 – see below, Luke 22:20, Romans 3:25, 1 John 3:5, Hebrews 1:3 – also changed to support Rome, 1 Peter 4:1, 1 Corinthians 5:7, Colossians 2:11, Isaiah 53:10, Mark 9:42, John 6:47 – see below, Mark 10:24, Matthew 7:14, John 3:36, Hebrews 4:6, Acts 26:23

Modern version promotion of gods of the New Age and self-esteem i.e. pride – **18** verses

Acts 5:42, 1 Corinthians 16:22, Isaiah 14:12, Philippians 4:13, 1 Timothy 3:16, Revelation 21:4, Galatians 4:7, Ephesians 3:14, 9, 2 Corinthians 1:14, Mark 10:21, 2 Timothy 3:17, 1 Peter 1:22, 2 Peter 1:21, Ephesians 4:6, Revelation 22:21, 1 John 4:14, Revelation 9:20

Modern version denigration of "the Godhead" Acts 17:29, Romans 1:20, Colossians 2:9 *and promotion of the New Age 'Coming One'* – **11** verses

Acts 3:13, 26, 4:27, 30 – the NASVs, NIVs, NKJV are in line lockstep with the Qur'an, Matthew 20:20, Revelation 1:6, Genesis 22:8, John 4:24, Luke 7:19, 20, John 14:16

Modern version endorsement of New Age idolatry and progressive works salvation – **11** verses

Acts 17:22 – also wrongly defined by Strong, Psalm 79:1, Acts 8:9, Matthew 24:3, Revelation 19:8, 1 Corinthians 1:18, 2 Corinthians 2:15, Romans 3:3, Galatians 5:22 – also wrongly defined by Strong, 1 Corinthians 11:1, Ecclesiastes 5:20

Modern version support for Catholicism – **11** verses

Revelation 14:8, 17:10, 19:2, Matthew 1:25, Revelation 2:15, Luke 11:38, 21:5, Romans 15:16, Luke 1:23, Matthew 12:4, John 6:33

Modern version support for sodomite 'relationships' – **5** verses

1 Corinthians 6:9, Deuteronomy 23:17, 1 Kings 15:12, 22:46, 2 Kings 23:7

Modern version support for Helena Blavatsky and the occultists' prayer to Lucifer by corruption of the Lord's Prayer given to His disciples – **2** verses

Luke 11:2, Matthew 6:13

*Modern version adoption of wrong word meanings by means of Strong's Concordance heretical definitions and further alterations and/or omissions subverting scriptural testimony to the Lord Jesus Christ as "**God...manifest in the flesh**" 1 Timothy 3:16 – **43** verses*

Hebrews 4:8, Acts 7:45, 19:20, 1 John 4:3, Colossians 1:2, Galatians 5:6, 1 Timothy 2:7, 1 John 5:13, Revelation 14:14, 1:13, Acts 22:16, 19:10, 2 John 3, 2 Timothy 4:1, 2 Corinthians 4:10, Luke 2:33, Acts 20:28, Philippians 2:6, Romans 1:20, Acts 17:23, 14:15, Romans 11:6, Revelation 21:24, Galatians 5:20, Titus 3:10, Deuteronomy 32:22, Matthew 11:23, 16:18, Luke 10:15, 16:23, Acts 2:27, 31, Revelation 1:18, 6:8, 20:13, 14 – air-conditioning hell, Revelation 9:1, Luke 1:70, Acts 3:21, 15:18, Titus 1:2, Hebrews 13:18, 1 Thessalonians 4:12

*Modern version promotion of a comfortless Christianity and exaltation of man via an unholy spirit and the New Age 'Coming One' via his unholy Name, *N* capitalised – **19** verses*

Luke 4:18, Romans 15:19, 8:15, Acts 8:18, John 7:39, Acts 6:3, 1 Corinthians 2:13, Matthew 12:31, Psalm 8:5, 1 Corinthians 4:4, Job 42:6, 1 Thessalonians 2:4, Leviticus 24:11, 16, John 17:11, Daniel 9:19, Revelation 14:1 – see below, Galatians 6:17, 1 John 2:17

*Modern version weakening of the weapon of prayer by omission of "**fasting**" – **5** verses*

1 Corinthians 7:5, Acts 10:30, Mark 9:29, 2 Corinthians 6:5, 11:27

In sum, in addition to **17** entire verses that the NIV cuts out, the above lists consist of **143** verses of scripture that at least some modern versions e.g. NASVs and/or NIVs and/or NKJV subvert with respect to major doctrine and/or distort in favour of the devil's emerging pro-sodomite one-world government and religion under the Catholic Church, Revelation 13. That kind of repeated subversion of at least **160** verses has to be conspiratorial, as Gail Riplinger has herself pointed out in her book *Which Bible is God's Word?* p 118.

"And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers" Jeremiah 11:9-10.

"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. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them" Ezekiel 22:25-26.

See also for numerous examples of and/or guidance on where the 1611 Holy Bible is right and the modern versions are wrong:

Appendix 1 The 1611 Holy Bible versus Lying Jacob Prasch

Appendix 2 The 1611 Holy Bible versus Modern Corruptions from Corrupt OT Readings

Appendix 3 The AV1611 versus Jesuits, the Greek Mafia and the Incompetence of James White

Overlap of examples notwithstanding *Appendices 1, 2, 3* list **361** verses of scripture that show that modern departures from the 1611 Holy Bible *are totally in error* and that Jacob Prasch's case against the 1611 Holy Bible is that of "*a foolish man, which built his house upon the sand*" Matthew 7:26.

Appendix 4 - NIV Infidelity in Translation

Appendix 5 God's Standard

Appendix 6 Note on James White

See also brandplucked.webs.com/kjbarticles.htm *KJB Articles* by Will Kinney.

Among a wide range of particular Biblical topics, Bro. Kinney's articles explicitly address the following **225** scriptures in detail that are cut out, altered or disputed by the modern versions:

225 *Scriptures for which Bro. Will Kinney has shown the AV1611 is RIGHT and the critics WRONG*

See brandplucked.webs.com/kjbarticles.htm:

Genesis 1:6, 7, 8, 28, 3:15, 4:21, 22:1, 8, 24:47, 25:16, 36:24, 49:6, 50:20

Exodus 12:40, 20:13

Numbers 11:29

Deuteronomy 16:21

Judges 14:15, 16:13

1 Samuel 5:9, 6:19, 13:1, 21, 14:41

2 Samuel 12:31, 13:21, 34, 14:30, 15:7, 21:8, 19, 23:8

1 Kings 7:26, 20:38, 22:38

2 Kings 20:11

1 Chronicles 11:11, 20:3

2 Chronicles 4:5

Psalms 8:5, 74:8, 77:2, 78:36, 121:1, 138:2

Proverbs 14:9

Isaiah 7:14, 19:10, 38:8, 45:7

Jeremiah 8:8, 27:1

Lamentations 1:7, 3:22

Ezekiel 14:9, 24:17, 23, 29:7, 45:1, 48:9

Daniel 3:25, 9:26

Hosea 3:1, 13:14

Amos 4:4

Micah 5:2

Matthew 1:23, 25, 28, 5:22, 6:7, 13, 12:40, 14:8, 9, 21:7, 23:14, 24, 24:3, 32, 26:15, 27:44, 28:20

Mark 9:44, 46, 10:24, 13:28, 16:9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20

Luke 1:35, 36, 2:1, 2, 3, 14, 22, 3:36, 7:20, 8:43, 45, 9:54, 55, 56, 10:1, 17, 11:2, 4, 11, 14:10, 17:9, 36, 18:12, 23:17

John 1:18, 3:13, 34, 5:3, 4, 44, 8:6, 14:2, 19:14, 39

Acts 3:19, 5:30, 7:20, 8:37, 9:5, 6, 7, 10:11, 12:4, 25, 13:20, 33, 14:12, 15:18, 17:22, 19:2, 9, 20, 35, 37, 20:28, 22:9, 24:6, 7, 8, 28:13

Romans 3:25, 5:11, 6:17, 7:6, 15, 9:5

1 Corinthians 4:4, 11:24, 14:4, 16:2

2 Corinthians 2:17, 6:12, 11:3

Galatians 2:21, 3:24, 6:11

Ephesians 1:13, 3:9
 Philippians 2:6, 7, 3:20
 1 Timothy 1:4, 2:9, 3:16, 5:4, 6:10, 20
 2 Timothy 2:15, 3:16
 Titus 2:13, 3:10
 Hebrews 2:11, 17, 3:16, 4:3, 8, 6:6, 9:26, 10:33
 James 2:3, 4:5
 1 Peter 2:2, 9, 3:1
 2 Peter 1:1, 3:10, 12
 1 John 3:16, 5:7, 19
 Jude 4
 Revelation 1:8, 9, 11, 5:9, 10, 6:8, 15:3, 16:5, 17:4, 6, 8, 18:20, 19:8, 22:14, 19.

Dr Ruckman has listed and discussed over **500** verses of scripture in his book *The "Errors" in the King James Bible* where the 1611 Holy Bible is right and the modern versions are wrong.

Sister Riplinger has listed and discussed over **2000** verses of scripture in her book *New Age Bible Versions* where the 1611 Holy Bible is right and the modern versions are wrong.

To be sure, some overlap exists with respect to the above citations but they serve to show that Jacob Prasch's insistence that **Many books have pointed out the thousands of errors contained in the King James Bible** is mere smoke and mirrors.

Jacob Prasch and with him Gary Amirault should be careful that they aren't on the receiving end of God's answer to David's prayer.

"As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God" Psalm 68:2.

Of all the books on the subject, I would recommend most "The English Bible From KJV to NIV" by Jack P. Lewis, published by Baker Book House, 1991. This book points out many errors in other leading translations of the Greek and Hebrew Scriptures making it very plain that there is no such thing as an "inerrant" translation of the Hebrew and Greek Scriptures.

This entry was posted in [Ruckmanism](#) on [December 7, 2004](#) by [MorielCarol](#).

Note the following extract from the Introduction to this work in response to the above paragraph.

Jacob Prasch of course has no **Greek and Hebrew Scriptures** that he can unequivocally specify as **"all scripture"** that **"is given by inspiration of God"** 2 Timothy 3:16.

Jack P. Lewis is another fabricator like Jacob Prasch. This may be shown by allusion to Lewis' duplicitous approach to variations in successive AV1611 editions. See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 179-180 and the following extract. It should be noted first that Jacob Prasch does not explicitly cite *any* 'errors' in the 1611 Holy Bible that Jack P. Lewis supposedly proved.

Our critic was careful to say that William Kilburne only “CLAIMED” to find “20,000 errors in six different editions (of the AV1611)”, not that he actually found them. However, he then follows this “claim” by asking “*The question inevitably arises - which of all these various revisions is the real KJV?*”^{*2012}

^{*2012}See remarks above with respect to *The purification of the Lord’s word – Psalm 12:6-7*. It appears that our critic never understood this process. He certainly never coherently remarked upon it.

William Grady [*Final Authority* William P. Grady pp 168-170] replies as follows:

“When all else fails, detractors of the King James Bible will invariably ask their despised opponents, “WHICH Authorised Version do you believe, the 1611, 1613, 1767 [1769] or perhaps the 1850?” And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as “Have you quit beating your wife lately?”), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis, Keylock quotes him as stating:

““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” [is] never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

Jack P. Lewis is a Nicolataine priest and so is Jacob Prasch of both of whom the Lord condemns as among “**them that hold the doctrine of the Nicolaitans, which thing I hate**” Revelation 2:15.

In sum, Jacob Prasch is therefore yet another professed Christian anarchist and violator of the priesthood of all believers, 1 Peter 2:5, 9.

As a US citizen www.moriel.org/About/About/about_jacob.html Jacob Prasch is also another Biblical Benedict Arnold whose attack on the 1611 Holy Bible consists mainly of repeated lying. King Solomon’s warning against “**false witnesses**” applies. The response to Jacob Prasch’s attack on the 1611 Holy Bible then follows.

“A false witness shall not be unpunished, and he that speaketh lies shall not escape” Proverbs 19:5.

Conclusion

Jacob Prasch's anti-Biblical article shows that he is moved solely by him of whom the Lord Jesus Christ said "*he is a liar, and the father of it*" John 8:44. Note these numbered extracts from this work with statements on Jacob Prasch in **bold**. Some explanatory notes in braces [] are included.

1. **Jacob Prasch has falsified many of the notes in his article by copying them directly from a universalist heretic named Gary Amirault.** See this extract from the *Introduction* to this work.

It should be noted that from note 12 onwards Jacob Prasch has plagiarised the remainder of his article verbatim from an article entitled *Bible Study Tips* by a universalist heretic named Gary Amirault www.tentmaker.org/lists/BibleStudyTips.html.

Gary Amirault has blatantly summed up his heresy of universal salvation as follows, his emphases, www.tentmaker.org/universalism.htm.

Christian Universalism

Ultimate Reconciliation in Christ

The Victorious Gospel of Jesus Christ

What is Christian Universalism? Christian universalism is a belief in the simple Bible truth that Jesus Christ is the "Lamb who takes away the sin of the world." He is the promised Messiah of whom the prophets of the Old Covenant foresaw; Jesus is the Savior of the world, He is the "Second Adam," through Whom all mankind will be restored to God's original image

Jacob Prasch has therefore directly allied himself with both that heresy and its heretical promoter "*And their word will eat as doth a canker...*" 2 Timothy 2:17.

2. **Jacob Prasch has started out with two lies in a row.** **KJV Only Advocates** are King James Bible *believers* whose *authority* is the 1611 Holy Bible. Jacob Prasch, as indicated in the *Introduction* and as this work will show has *no* authority other than his opinion. King James Bible believers do *not* make **Allegations** in the modern sense of the words but "*Provide things honest in the sight of all men*" Romans 12:17 and "*speak forth the words of truth and soberness*" Acts 26:25.
3. **Jacob Prasch has lied again.** King James Bible believers do not merely argue. They provide evidence to *show* that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions.
4. **Jacob Prasch has lied again, twice.** His **most important manuscripts underlying these translations** are the *least* important of all extant manuscripts, the *least* relevant to church and Biblical history, by far the *fewest* in number as *The 1% Manuscripts, New Age Bible Versions* by Gail Riplinger, Chapter 39 and the *most* corrupt. Prasch has lied by failing to reveal those facts to the reader. The facts of history overwhelmingly support the charges of corruption against these manuscripts. It is Jacob Prasch who is prejudiced against "*honest report*" Acts 6:3.
5. **Jacob Prasch has lied again.** See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 33-34 and the following extract, with respect to the Deity of the Lord Jesus Christ "*declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead*" Romans 1:4, Who is "*God...manifest in the flesh*" 1 Timothy 3:16. Dean Burgon showed that Jacob Prasch's **most important manuscripts** not only deprecate but indeed deny the Deity of the Lord Jesus Christ according to Romans 1:4, 1 Timothy 3:16.

6. **Jacob Prasch has lied about** many more examples of simple scribal error in the texts of the NT and about **The Byzantine scribes**. Note the remarks above with respect to the addition “*and we are*” to 1 John 3:1 that is found with variation in the 1385, 1395 Wycliffe Bibles and the 1582 Jesuit Rheims New Testament *but not in the Bibles of the 16th century English Protestant Bibles*. Their editors *knew* the addition was spurious and discarded it *and no doubt so did Bible-believing Byzantine scribes*.
7. [Gail Riplinger states in *New Age Bible Versions* p 496] “[N]oted scholars have concluded “*the critical apparatus misleads the user and presents a distorted view of the evidence*” [E. C. Colwell, as cited in *The Identity of the New Testament Text*, Wilbur Pickering, p 223]. Eberhard Nestle’s son, Erwin, said “*My father knew quite well that a certain onesidedness adhered to his text.*” *This new version critical apparatus cites only 7% of the cursives, 02% of the lectionaries, 24% of the church fathers and 33% of the versions.*”

That is, **Jacob Prasch lied when he said** the Nestle-Aland 27th edition and the United Bible Societies 4th edition, which underlie modern English translations and are used most often in college and seminary-level Greek classes, are based not upon just a few texts, but upon all Greek manuscripts.

8. **Jacob Prasch has lied about how the King James translators did their work**. *The Translators to the Reader* states www.jesus-is-lord.com/pref1611.htm under-linings in source:

...Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of Dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark...

9. **Jacob Prasch has lied about Colossians 1:14**. He has also lied about his indecipherable **best Greek text** as he terms it in his article. See the following citation from the response to Jacob Prasch’s comment **King James Version only advocates argue that all modern translations of the New Testament are based on Greek manuscripts that contain intentional doctrinal corruptions**. The citations that follow are from genuine researchers, unlike Jacob Prasch.

This writer thinks that Jacob Prasch would have done better to “**Prove all things**” 1 Thessalonians 5:21 concerning James White’s supposed scholarship. Even the Mormons did better than Prasch in that respect. The extract from *KJO Review Full Text* pp 6-7 on Tom Whitney’s evaluation of White’s no-intentional-doctrinal-manuscript-corruption mantra follows. Tom Whitney’s evaluation also answers Prasch’s no-intentional-doctrinal-manuscript-corruption mindset. The extract includes Dean Burgon’s evaluation of deliberate manuscript corruption, together with Burgon’s reminder of God’s providence that preserved “**The words of the LORD...pure words**” Psalm 12:6 and Gail Riplinger’s summary statement on manuscript corruption by a *real* textual scholar. [See earlier in this work for those extracts.]

See also av1611.com/kjbp/articles/whitney-kjoc.html.

10. **Jacob Prasch has also lied about manuscript sources in his comment [on John 6:47] that the phrase “in me” is not found in the most ancient manuscripts of the Gospel of John**.

See this extract from *KJO Review Full Text* pp 356-363, 370 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. It will be apparent that Jacob Prasch has simply aped James White again, this time with respect to **Mark 9:23** and **Romans 1:16** and **10:4** and that Jacob Prasch is as clueless about those scriptures as James White is. [See earlier in this work for that extract.]

11. Jacob Prasch has lied about the findings of the American Bible Society.

See this extract from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 177-178...

Dr Ruckman's book on the variations in the editions of the AV1611 [*Differences in the King James Version Editions* Dr Peter S. Ruckman] gives a far more detailed analysis than our critic's comments. I reproduce the RESULTS of that analysis, first where Dr Ruckman is citing the conclusions of the Committee on Versions to the Board of Managers of the American Bible Society in 1852.

"The results of the God-honoured, God-blessed revisions of the original 1611 text are as follows:

"That the edition of 1611, although prepared with very great care, was not free from typographical errors; and that, while most of these were corrected in the edition of 1613, others in much greater numbers were then introduced, which have since been removed.

"That the revision of Dr Blayney made by collating the then current editions of Oxford and Cambridge with those of 1611 and 1701 had for its main object to restore the text of the English Bible to its original purity: and that this was successfully accomplished."

12. See also *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm:

Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put WASHING for BAPTISM, and CONGREGATION instead of CHURCH: as also on the other side we have shunned the obscurity of the Papists, in their AZIMES, TUNIKE, RATIONAL, HOLOCAUSTS, PRAEPUCE, PASCHE, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof, it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

The King James translators have therefore shown that Jacob Prasch has lied about their supposed use of Jerome's Vulgate. John Bois' notes show that the King James translators never included Jerome's Vulgate amongst their sources of reference and *The Translators to the Reader* shows that instead they denounced Jerome's Vulgate as having undergone so much "**chopping and changing**" not only "*in the more ancient times only, but also of late*" that it was not fit for purpose.

All numbered points that follow apply to Jacob Prasch's plagiarism of universalist heretic Gary Amirault's article *Bible Study Tips*. See Appendix 8 – *Jacob Prasch the Plagiarising Pirate – or Parrot*.

13. Jacob Prasch has lied about the command of the King James translators of Hebrew in his comment **Their knowledge of Hebrew was NOT very good.** It was a lot better than Jacob Prasch's unless he is prepared to accuse the following authors of lying. He has not done so to this writer's knowledge in the last 10 years since 2004 when he first posted his article attacking the 1611 Holy Bible.

4.2 Scholars of 1611

[*Which Bible?* 5th Edition David Otis Fuller, D.D. pp 13-24], [*An Understandable History Of The Bible* Samuel C. Gipp Th.D., Samuel C. Gipp, 1987 pp 183-195, samgipp.com/chapter-9-the-authorized-version/ 3rd Edition 2004, Chapter 9, pp 292-317]. [See earlier in this work for full extract.]

14. **Jacob Prasch has also lied about the King James translators in his comment** They were filled with superstitions and some of them crept into their translation, which he has failed to substantiate. Jacob Prasch's bald dismissal of the words "*unicorn(s)*," "*satyr(s)*," "*dragon(s)*," "*cockatrice*" cannot be taken as substance. The truth about the King James translators as will be shown is that "*they were all filled with the Holy Ghost, and they spake the word of God with boldness*" Acts 4:31. [See earlier in this work for full study on the words "*unicorn(s)*," "*satyr(s)*," "*dragon(s)*," "*cockatrice*."]...

In reality it is Jacob Prasch who is filled with superstitions in that having "*joined himself to Baalpeor*" Number 24:3 in the person of universalist heretic Gary Amirault, Jacob Prasch has become as one of those whom Paul rebuked in Athens. "*Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious*" Acts 17:22.

15. **Jacob Prasch has lied about the modern versions, NASVs, NIVs etc. in his comment that** Modern translations, such as the NIV and NASB, are not "corrupt" but instead trustworthy and useful translations of the Word of God.

That is because Jacob Prasch has lied about the thousands of errors contained in the King James Bible. Jacob Prasch has failed to show even *one* error in the 1611 Holy Bible. Note the following extract from earlier in this work.

James 4:12 is the first of 25 verses that Jacob Prasch has selected in order to 'prove' that the 1611 Holy Bible has 'errors.' Excluding verses not listed that contain the words "*unicorn(s)*" or "*dragon(s)*," the others are in turn 1 John 3:1, Revelation 14:1, Matthew 20:22, Colossians 1:14, John 14:14, 6:47, Revelation 5:14, Ephesians 3:14, Acts 9:6, Revelation 22:19; Deuteronomy 33:17, Psalm 22:21, Isaiah 34:7 and other verses that have the word "*unicorn(s)*" 9 verses and references in all, Isaiah 13:21, 34:14; Deuteronomy 32:33, Job 30:29, Psalm 44:19 and other verses that have the word "*dragon(s)*" 34 verses and 35 references in all, Isaiah 11:8, 14:29, 59:5, Jeremiah 8:17; Genesis 49:17 margin, given incorrectly by Jacob Prasch as Genesis 49:11, Isaiah 14:12.

The total number of verses in the 1611 Holy Bible that Jacob Prasch has accused of being in error is therefore **62** verses. This work has shown that:

- Jacob Prasch has been *wrong* **62** times in a row
- The modern versions, NASVs, NIVs etc. have been *wrong* **62** times in a row
- The 1611 Holy Bible has been *right* in all **62** of those verses.

This work has shown further with examples in the hundreds that the modern versions, NASVs, NIVs etc. are wrong in *all* their departures from the 1611 Holy Bible *without exception*. See the many *detailed* citations above from the works of Dean Burgon, Will Kinney, Martin A. Shue, Dr Hills, Sister Riplinger, Dr Ruckman and this writer.

16. **Jacob Prasch has lied twice in the concluding statement of his article** Of all the books on the subject, I would recommend most "The English Bible From KJV to NIV" by Jack P. Lewis, published by Baker Book House, 1991. This book points out many errors in other leading translations of the Greek and Hebrew Scriptures making it very plain that there is no such thing as an "inerrant" translation of the Hebrew and Greek Scriptures.

See again this statement from the *Introduction* to this work.

Jack P. Lewis is another fabricator like Jacob Prasch. This may be shown by allusion to Lewis' duplicitous approach to variations in successive AV1611 editions. See '*O Biblios*' – *The Book* pp 179-180 www.timefortruth.co.uk/why-av-only/ and the following extract. It should be noted first that Jacob Prasch does not explicitly cite *any* 'errors' in the 1611 Holy Bible that Jack P. Lewis supposedly proved...

William Grady [*Final Authority William P. Grady pp 168-170*] replies as follows:

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““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” [is] never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

Jack P. Lewis is a Nicolataine priest and so is Jacob Prasch both of whom the Lord condemns as among ***“them that hold the doctrine of the Nicolaitans, which thing I hate”*** Revelation 2:15...

Jacob Prasch has therefore lied about Lewis’ book, which is a fabrication and about **no such thing as an “inerrant” translation of the Hebrew and Greek Scriptures.** The *inerrant* 1611 Holy Bible has shafted Jacob Prasch *no less than 62 times.* See point **15** above.

In sum, Jacob Prasch has lied *at least 20 times* in his article against the 1611 Holy Bible ***“the word of righteousness”*** Hebrews 5:13.

Jacob Prasch’s repeated lying against ***“the scripture of truth”*** Daniel 10:21 ***“the book of the LORD”*** Isaiah 34:16 the 1611 Holy Bible will very likely see him on the receiving end of God’s eventual answer in the affirmative to David’s prayer.

“Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous” Psalm 31:18.

Appendix 1 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</i> by cutting out witness to Jesus' resurrection, Romans 1:4
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</i> by insinuating that Jesus' birth was that of a mere mortal male child, Leviticus 12
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</i> via attacking Jesus' virgin birth, Matthew 1:23
Luke 2:43	<i><u>Joseph</u> and his mother</i>	<i>his parents</i>	Aleph, B	<i>Deity of Christ/Godhead</i> via attacking Jesus' virgin birth
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</i> by denial of Jesus' mission
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</i> and <i>Salvation by grace through faith</i> by denial of " <i>a Savior... Christ the Lord</i> " Luke 2:11 with Isaiah 43:11

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>the Father which sent me</u> " John 12:49
John 8:38	<u>my</u> Father	<u>the</u> Father's No NKJV f.n.	P66, 75, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</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>my</u> Father	<u>the</u> Father No NKJV f.n.	P45, Aleph, B	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God was his Father</u> " John 5:18
John 14:28	<u>my</u> Father	<u>the</u> Father No NKJV f.n.	Aleph, A, B	<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 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</u> was his <u>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</u> which sent me " 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</u> was his <u>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, Others	<i>Deity of Christ/Godhead</i> by denying Jesus' testimony that " <u>God</u> was his <u>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, Others	<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 <u>God's judgment seat</u> NASVs, NKJV f.n. <u>the judgment seat of God</u>	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 by omitting how “<u>the precious blood of Christ</u>” 1 Peter 1:18-19 was shed for redemption</i>
1 Corinthians 15:47	<i>the Lord</i>	OMIT	Aleph, B, Others	<i>Deity of Christ/Godhead 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</i>
2 Corinthians 4:14	<i><u>by Jesus</u></i>	<i>with Jesus also in the NKJV text</i>	P46, Aleph, B, Others	<i>Deity of Christ/Godhead by denying that Jesus has the same life-giving power as God the Father has, John 1:3, 4, 5:21</i>
Galatians 3:17	<i>in Christ</i>	OMIT	P46, Aleph, A, B	<i>Deity of Christ/Godhead by denying the pre-incarnate existence of the Lord Jesus Christ, John 1:1-3, Ephesians 1:4</i>
Ephesians 3:9	<i>by Jesus Christ</i>	OMIT	P46, Aleph, A, B, Others	<i>Deity of Christ/Godhead by denying that Jesus is the God Who is the Creator, John 1:1-3</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
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 $\overline{\text{OC}}$ <i>Theos, God</i> , abbreviated. Over time the horizontal strokes faded, leaving OC. OC means <i>Who</i> , which makes no sense i.e. $\overline{\text{OC}}$ <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 “ <i><u>the Lamb for ever and ever</u></i> ” 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 <u>“For the Father judgeth no man, but hath committed all judgment unto the Son”</u>

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.ns. 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 Riplinger.
 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.

Appendix 2 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 **Appendix 3** 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, 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.

Psalm 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 rie 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.

Appendix 3 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 p 65, states [*The King James Version Defended 3rd Edition, Chapter 3* standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf]:

“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:

^{*2012}The 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 MISTRANS-LATED 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 **“Je-**

sus” 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. See *Appendix 2*.

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 antagonism 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 [standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](#) Chapter 3 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 Riplinger 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 "ηκονσατε" ("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 "ηκονσατε". 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	blessthem 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> ” [<i>The Revision Revised</i>] 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*.

[**Tables 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
<p>1. Scripture is like any text of human origin.</p> <p>.....</p> <p>2. Approach Scripture like any other text.</p> <p>.....</p> <p>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.</p> <p>.....</p> <p>4. The older the manuscript, the better its text.</p>	<p>1. Scripture is the unique Word of God.</p> <p>.....</p> <p>2. Scripture requires its own special approach.</p> <p>.....</p> <p>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...).</p> <p>.....</p> <p>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.</p>

 Continued

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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

[\[standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf\]](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 5, *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...kjb.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.

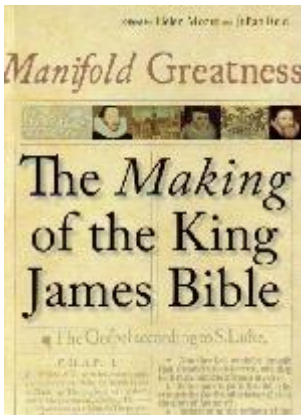
1. The AV1611 translators, being much more scholarly than the modern translators and endowed with much greater spiritual wisdom, Luke 21:15, were able to discern between the authentic reading and the false one...
2. The spurious reading in Acts 8:39 no doubt lacks number, respectability, continuity and 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 to *Appendix 3* from *The Riplinger Report Issue #11*: "The Greek says..." December 2011

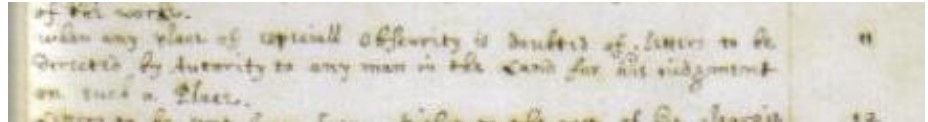


The 400th anniversary of the KJB also brought many old documents to light. One in particular is very enlightening. The handwritten rules for the translation of the KJB (1604-1611) were published in a book entitled, *Manifold Greatness: The Making of the King James Bible*. It is published by the Bodleian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

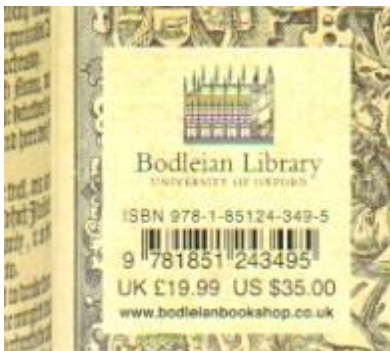
Readers were in for a surprise. I had said in *In Awe of Thy Word* that Rule 11 called for the input of any man. I had read that in one of the VERY old documents I have. That rule recognizes the priesthood of all believers and in effect denounces any separate 'superior' class of 'scholars' or 'linguists.'

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 introduction 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.

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.

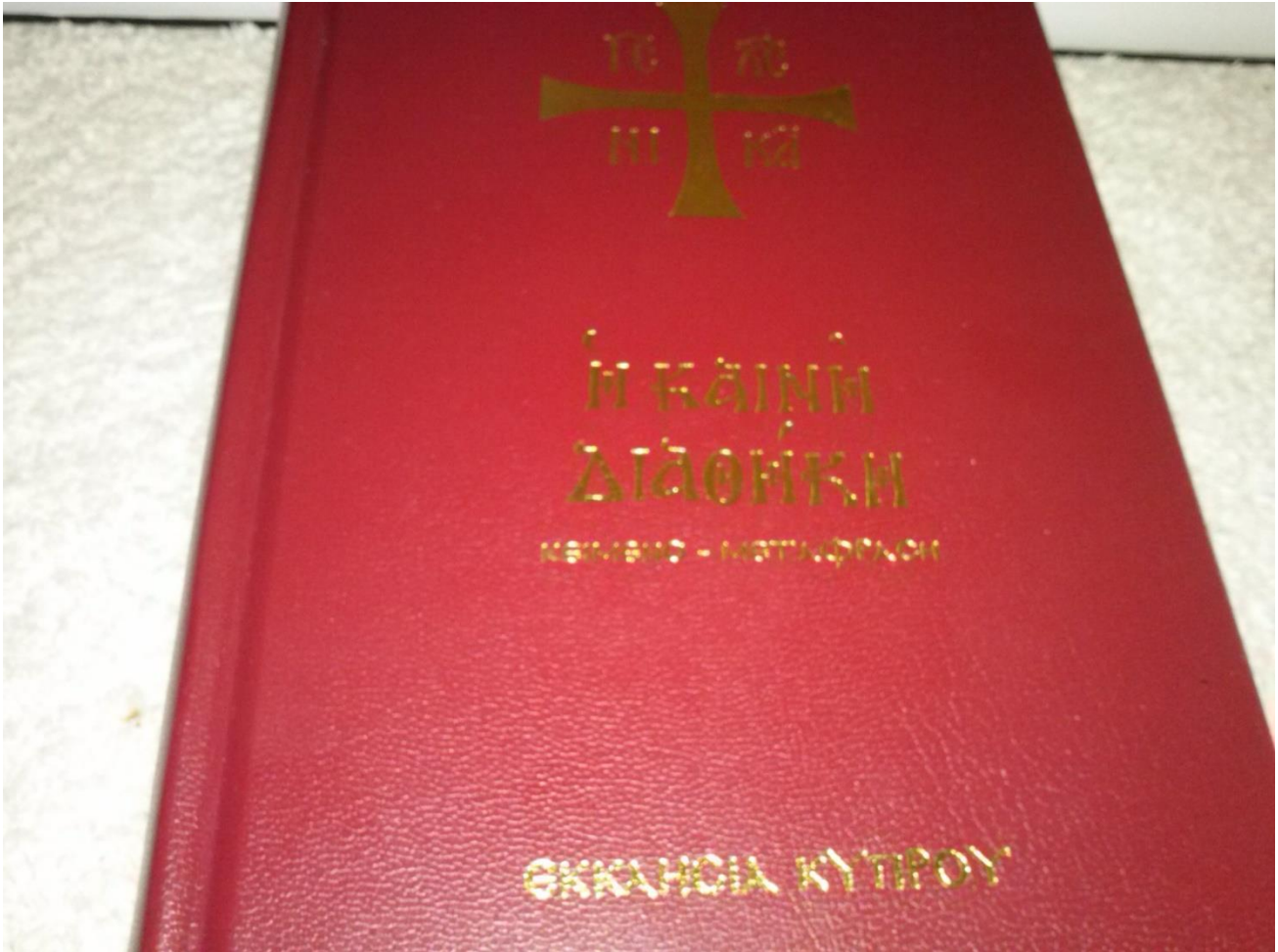
IN SUMMARY, we can conclude that our Holy Bible is just *that*. It is holy and it is open to "any man" who will seek the face of the Lord. The Bible is not subject to the pseudo-scholars of today or the 1800s, who would pretend to give us its 'sense' and instead give us man-made 'nonsense.' The so-called "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. See opening remarks for *Appendix 3*.

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 -----

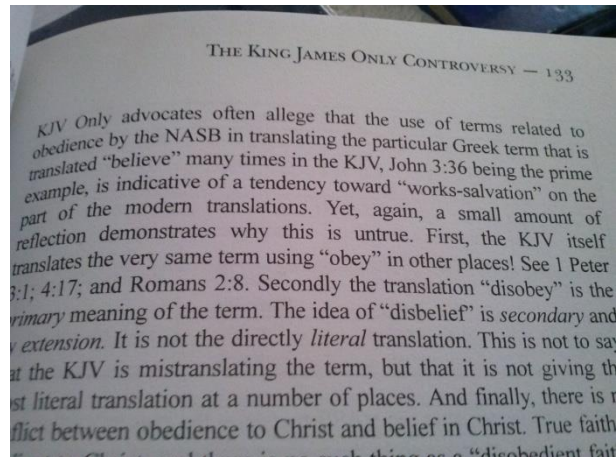
From: Mario Symeou...
 Date: 03/21/2014 10:19 AM (GMT-05:00)
 To: Gail Riplinger...
 Subject: John 3:36

Hi Gail

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

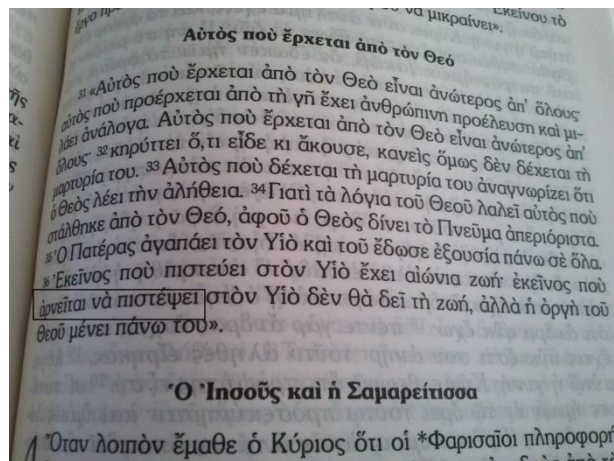
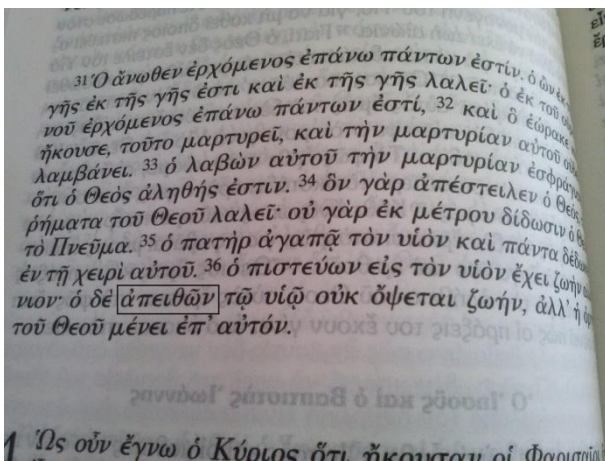
The same is to be said of the other passages that are cited. In each instance the modern translations are seen to be at least as accurate and acceptable, if not more so, than the KJV. But these are not the only passages cited in the attempt to substantiate this charge. Note the following chart:

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

Appendix 4 - NIV Infidelity in Translation
TBS Trinitarian Bible Society *Quarterly Record* October-December 1987 No. 501

Examples of Inaccurate Translation

As has been mentioned already, the NIV is not often guilty of gross inaccuracies, but on the other hand there are countless passages where it falls short in significant matters of detail. A few examples can be given here.

Matthew 2.15 “And so was fulfilled what the Lord had said” (AV “that it might be fulfilled which was spoken of the Lord”). The expression “that it might be fulfilled” is used several times in Matthew, on each occasion indicating the *deliberate* fulfilment of Old Testament prophecy. In each case the implication is that God Himself deliberately brought the event to pass, in performance of the promises which He had made through the mouth of His prophets. These events were therefore not some chance fulfilment of a merely human prediction or forecast. Here and also in Matthew 2.23 and 13.35, the NIV omits Matthew’s clear reference to the divine *purpose* which caused the prophecies to be fulfilled. This has resulted from incorrect translation procedure, and is not affected by the use of different Greek manuscripts. (See the TBS *Quarterly Record* for July, 1985, pages 14-15, for a more detailed examination of this point).

Luke 1.10 “all the assembled worshippers” (AV “the whole multitude of the people”). Here the NIV introduces two ideas which are not in the original Greek. There is no word here in the Greek meaning either “assembled” or “worshippers”. It can be deduced from the context that the people had indeed assembled together, and that their purpose was to worship, but this is not the primary meaning of the Greek. The NIV fails to distinguish translation from explanation. It is the task of the preacher or commentator to explain the implications of the text, but the task of the translator is to give the actual meaning of the original words.

Luke 1.42 “blessed is the child you will bear” (AV “blessed is the fruit of thy womb”). The colourful Greek-Hebrew metaphor referring to Christ as the “fruit of Mary’s womb” is totally removed by the mundane phrase of the NIV. This idiom “fruit of the womb” is intelligible to the ordinary reader, and is not in need of further simplification or explanation by the translator. The same idiom occurs in the Old Testament at Genesis 30.2; Deuteronomy 7.13; Psalm 127.3; and Isaiah 13.18, of which only the passage in Deuteronomy is correctly rendered by the NIV.

John 18.1 “an olive grove” (AV “a garden”). The phrase “olive grove” is hardly more than a guess at the meaning. The Greek word means simply a garden, and does not necessarily refer to olive trees at all. Inconsistently, the NIV does not venture to insert “olive grove” in John 19.41 when referring to the garden tomb in which Christ was buried, nor in Luke 13.19 when referring to the garden in which a man

planted his grain of mustard seed, although the same Greek word is used in both places.

1 Corinthians 4.9 “God has put us apostles on display at the end of the procession, like men condemned to die in the arena” (AV “God hath set forth us the apostles last, as it were appointed to death”). The words “procession” and “arena” do not occur here in Paul’s Greek, and it is not certain that Paul is even indirectly referring to these ideas. By exercising their imagination in this way, the NIV translators here overstep the boundary between translating and explaining.

Galatians 5.25 “keep in step with the Spirit” (AV “walk in the Spirit”). The NIV here does not provide a true English equivalent of the Greek expression, which implies that in all our conduct and testimony our steps must be taken by the help and guidance of the Spirit. “Keep in step” is not an appropriate idiom in this context.

The above examples could be considerably multiplied. (For a more extensive examination of passages, see the TBS *Quarterly Record* for October, 1980, pages 12-16). Taken individually, such distortions of the meaning might not appear to be very significant, but the cumulative effect of thousands of alterations of this kind undermines the trustworthiness of the whole translation. The average reader, and especially the evangelical reader, wishes to be sure that the translation in front of him precisely represents the wording of the original language. The reader needs to be able to distinguish between the inspired words of the Biblical writers and the explanations, additions and omissions produced from the imagination of the translators, through their zeal to achieve “more than a word-for-word translation”. The reader who relies on the New International Version as his sole means of access to the Word of God has no grounds for confidence, at any given passage, that he is hearing the words of God rather than the words of man.

See also the TBS Publication:

New International Version, What today's Christian needs to know about the NIV G. W. Anderson, D. F. Anderson

www.tbsbibles.org/articles/new-international-version-what-todays-christian-needs-to-know-about-the-niv-1 pp 24-31 for **16** further examples on inaccurate translation in the NIV.

These include in order of citation 1 John 3:7b, Titus 1:2, Philippians 2:7, James 3:1, 1 Corinthians 7:1b, Galatians 6:1, 1 Thessalonians 4:12, 14, John 20:27b, Galatians 5:16, Romans 7:18, 1 Corinthians 5:5, John 14:1, 16:31, Luke 1:42, Hebrews 11:11.

The 1987 TBS article's **6** examples, Matthew 2:15, Luke 1:10, 42, John 18:1, 1 Corinthians 4:9, Galatians 5:25 give a total of **22** New Testament examples where the NIV translators have shown infidelity in translation.

As G. W. and D. F. Anderson rightly state, *New International Version, etc.* p 31:

“Translators...are not free to build or create their own Greek text based upon their interpretation of a passage; they are only to translate the text before them.”

In sum, to all NIV and other modern version supporters:

“But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee” Psalm 50:16-17.

Appendix 5 God's Standard

“My words shall not pass away” Matthew 24:35, Mark 13:31, Luke 21:33

Critics often first attack the AV1611 by accusing it of being archaic because words have ‘changed their meaning’ and need to be updated by the modern versions. That is a lie. Biblical words have not ‘changed their meaning.’ The Lord Jesus Christ said that cannot happen, Matthew 24:35, Mark 13:31, Luke 21:33. Biblical words have a range of meanings as Benjamin Wilkinson has shown. See:



kjv.benabraham.com/html/chapter-5.html

Our Authorized Bible Vindicated Chapter 5 The King James Bible Born Amid the Great Struggles Over the Jesuit Version

The English language in 1611 was in the very best condition to receive into its bosom the Old and New Testaments. Each word was broad, simple, and generic. That is to say, words were capable of containing in themselves not only their central thoughts, but also all the different shades of meaning which were attached to that central thought. Since then, words have lost that living, pliable breadth. For examples see:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 63-64, 87, 89. *Not a misspelling.

- **“conversation”** means “conduct” Philippians 1:27, “behaviour” I Peter 3:1, “citizenship” Philippians 3:20 NASVs, NIVs, NKJV *but also that which is heard i.e. speech as well as seen, as with “Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)”* 2 Peter 2:7-8.
- **“prevent”** means “comes before” Psalms 88:13, “precede” I Thessalonians 4:15 NASVs, NIVs, NKJV *but also beset by trouble on all sides like David. “The sorrows of hell compassed me about; the snares of death prevented me”* 2 Samuel 22:6.
- **“quicken”** Romans 8:11 means “give life to” NASVs, NIVs, NKJV *but also to be risen from the dead with Christ to die no more, as Paul explains “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him”* Romans 6:9 *and therefore “he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you”* Romans 8:11 *i.e. to die no more.*

The above examples are not exhaustive. See above site for many more, with more detail.

Modern Degenerative Versions

Enough examples have nevertheless been given to show that words used in modern versions typically do not have the same breadth of meaning as the equivalent AV1611 words and that modern version editors may have to resort to two or more words in order to replace a single generic AV1611 term.

What has happened therefore is that the range of meanings of Biblical words has been arbitrarily restricted to yield, at best, only the limited, often single-meaning words of modern versions as exemplified above. Note that modern version alternatives to the equivalent 1611 Holy Bible terms are often not merely restricted in meaning but in fact *wrong* in their particular contexts. Note the following examples:

- “adequate” NASVs, “complete” NKJV, OMITTED NIVs versus “**perfect**” 2 Timothy 3:17 AV1611
- “called” NASVs, NIVs versus “**sanctified**” Jude 1 AV1611
- “excellence” NASVs, “excellent” NIVs versus “**virtue**” Philippians 4:8 AV1611

See *New Age Versions* by Gail Riplinger Chapter 9 *Men Shall Be Unholy* p 161.

The aim of restricting Biblical word meanings, which may lead to error, see above, is to discredit the 1611 Holy Bible by making it seem ‘archaic,’ when it is not, as the Lord Jesus Christ promised it never would be, Matthew 24:35, Mark 13:31, Luke 21:33. See opening remarks. It is the modern versions that are instead *degenerative* with respect to the range of meanings of their words. The restrictive operation has been carried out by men but it is satanic in its origin, in its objective and in its oversight, ever since Genesis 3:1 “**Yea, hath God said...?**” See *New Age Versions, The Language of the King James Bible, In Awe of Thy Word and Hazardous Materials* by Gail Riplinger for detailed proof “**Lest Satan should get an advantage of us: for we are not ignorant of his devices**” 2 Corinthians 2:11.

An information scientist would probably say that the modern alternatives to the AV1611 generic terms have suffered a loss of information in transmission. They have, and as Paul declares “**that which decayeth and waxeth old is ready to vanish away**” Hebrews 8:13.

God’s Standard - “the book of the LORD” Isaiah 34:16

By contrast, “the book of the LORD” Isaiah 34:16 has gone “**from strength to strength**” Psalm 84:7 in its transmission from the old languages to the English language of the pre-1611 Bibles to the 1st Edition 1611 Holy Bible to the sevenfold perfected 1611 Holy Bible. That Book became *God’s standard* in time for the world-wide missionary and revival movements of the 18th-19th centuries and running up to the Lord’s Return, which is imminent. “**Behold, the Lord cometh with ten thousands of his saints**” Jude 14. It therefore appears that God has carried out this stage-wise *supernatural* process for the perfection of “the book of the LORD” Isaiah 34:16 to show that *His* transmission of “**The words of the LORD**” Psalm 12:6 is *not* degenerative but *regenerative*. Observe the association between “**The words of the LORD**” Psalm 12:6 and “**the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**” 1 Corinthians 2:13. These words are indeed regenerative as the following scriptures show.

“**...Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word**” Ephesians 5:26.

“**Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost**” Titus 3:5.

In sum “**This is the LORD’S doing; it is marvellous in our eyes**” Psalm 118:23. See:

www.timefortruth.co.uk/why-av-only/The_purification_of_the_Lord’s_word_Psalm_12:6-7

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven Stage Purification - Oil Refinery*

www.timefortruth.co.uk/why-av-only/version-comparison.php *The Book of the LORD*

www.timefortruth.co.uk/why-av-only/AV1611_Advanced_Revelations e.g. “**pictures**” Numbers 33:52, “**synagogues**” Psalm 74:8, “**tablets**” Isaiah 3:20, “**churches**” Acts 19:37

“**Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders...and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me**” Isaiah 49:22, 23. Finally:

“**And the Lord direct your hearts into the love of God, and into the patient waiting for Christ**” 2 Thessalonians 3:5.

Appendix 6 Note on James White

The following note was sent some years ago to a former pastor of a church this writer attends about James White's book. The note was sent on May 21st 2007. No reply was ever received. Some updates in braces [] have been inserted.

Dear ****,

Since you kindly lent me the book of the above title [The KJO Controversy], I thought I should bring you up to date on my study of it over the past year.

Having read it, I decided for my own edification to carry out my own review of the book, also bringing together the work of various other authors who have answered some the issues that James White raised.

My review is a little over half-finished [it is now complete, see link above], having reached the end of Chapter 6. I anticipate that, Lord willing and if the Lord doesn't come back in the meantime (I hope He will), I should have the review completed by early next year.

You were also kind enough to read my book on the subject, '*O Biblios*,' wherein my stance on the matter of the Bible is expressed.

My researches into James White's thesis have, if anything, served to strengthen that stance.

It should also be said that James White hasn't changed his stance either, as you can see from his web site, aomin.org/kjvo.html. I haven't read his answers to his critics in detail but they appear to be mainly a repetition of the contents of his book. They may merit a closer study in the future but for now, I can only deal with one controversy at a time.

Although my review is not complete, I have nevertheless been able to identify six main postulates that, even if not expressed as such, James White puts forward in his book. I have attached a summary of them, together with my summary answers, for your interest. Let me know if you have any problem opening the attachment. [See ***The King James Only Controversy by James White – Overview***. That item follows this note.]

In addition, I have been able to form some conclusions about James White and his work, which I have listed below. Eventual completion of my review of his book will not change them - though it might add to them. I believe that they, together with the attached material, should be kept in mind by anyone who reads White's book and who may be swayed by the opinions of some of his more prominent supporters in this country, e.g.

homepage.ntlworld.com/malcolmbowden/KJVonly.htm Malcolm Bowden of the *Creation Science Movement*. [See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden*.]

moriel.org/MorielArchive/index.php/discernment/ruckmanism/is-your-modern-translation-corrupt-2 Jacob Prasch of *Moriel Ministries*

My conclusions are as follows.

1. James White is a hireling. Although he recommends the purchase of “*multiple translations*,” p 7 of his book, he has a vested financial interest in persuading bible readers to buy the NASV, New American Standard Version, because he is (or was in the 1990s) a consultant to the NASV committee and “*has a financial relationship with the Lockman Foundation.*” See www.exorthodoxforchrist.com/riplinger.htm. [The site appears to be no longer available. However, see en.wikipedia.org/wiki/James_White_%28theologian%29. The information is correct.] It is therefore easy to see why James White does not want bible readers to be ‘KJV-Only.’
2. James White is not missionary minded. Whatever he may profess to the contrary, James White is not mindful of the mission field. Certainly his book displays little or no such concern for distributing the scriptures world-wide. He betrays his lack of concern in his statement above with respect the purchase of “*multiple translations.*” Dr Mrs Gail Riplinger, whom White attacks repeatedly in his book, exposes White’s inward-looking attitude for what it is in her book, *Which Bible is God’s Word?*, p 92-3 [2nd Edition 2007 p 116].

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

Dr Mrs Riplinger’s latest work, *In Awe of Thy Word*, which runs into almost 1,000 pages, demonstrates how particularly well-suited the AV1611 is for transmission into foreign languages and how it has long been esteemed by missionaries for that reason. All modern versions fall short of the AV1611 in this respect.

James White revels somewhat on his web site, www.bible.org/page.php?page_id=664, in Dr Mrs Riplinger’s designation of him as “*a rude, crude heretic.*” But she didn’t start out that way in her view of him, www.av1611.org/kjv/ripwhit5.html.

So if James White eventually acquired that designation from a gracious Christian lady like Sister Riplinger, you can rest assured, he earned it.

3. James White is his own final authority. Nowhere in his book does James White specify what is the word of God, consisting of the words of God, and the final authority in all matters of faith and practice, between two covers and where the members of the Body of Christ can find it. It is abundantly clear from his book that he doesn’t believe the AV1611 to be such. However, he betrays his own self-made approach to final authority in such statements as these, my underlining.

P 95. “*The NIV’s rendering of the term “flesh” in Paul’s epistles as “sinful nature”...is a bit too interpretive for my tastes.*”

P 160-1. “*Scripture [a selection of modern versions and excluding the AV1611] records Jesus’ call to take up the cross in three places, and this is sufficient.*”*

*One wonders if White has informed the Godhead of his conclusion in this respect and advised Them of the necessary amendments to the word that “*is settled in heaven*” Psalm 119:89.

Hopefully not, because, as it happens, White is wrong. Only Mark 10:21 as it stands unequivocally* in the AV1611 has the expression “*take up the cross.*” The other three

verses, Matthew 16:24, Mark 8:34, Luke 9:23 all refer to "his cross" not "the cross." As you will appreciate, there is a distinct difference.

*Although on this occasion, the NKJV appears to have overlooked the usual footnote that would eliminate the expression, in accordance with the Nestle Aland-United Bible Societies text underlying the NASV, NIV etc.

4. James White is economical with the truth. James White repeatedly accuses 'KJV-Onlyists' of being "*inconsistent*" pp 60, 71, 72, 88, 209, 230, 231, 233, 248, 249 and of adopting "*double standards*" pp 107, 162, 170, 173, 232, 236, 244. At the very least, this is a case of 'pots and kettles.'

For example, James White insists, p 38, that the AV1611 has added to the word of God by means of the phrase "*and the Lord Jesus Christ*" at the end of Colossians 1:2, even though the phrase has overwhelming attestation from a vast and varied body of sources, including Codex Aleph or Sinaiticus. See Moorman, *Early Manuscripts and the Authorized Version, A Closer Look!*, p 131. The phrase is in fact, one of the 'least disputable' of all the so-called 'disputed passages.'

Yet White also describes Codex Aleph as "*a great treasure*," p 33 - in spite of supposedly adding to the word of God in Colossians 1:2. What he neglects to tell the reader is the manner in which Aleph definitely does add to the word of God, by means of the New Testament apocryphal books, *The Shepherd of Hermas* and *The Epistle of Barnabas*.

Gail Riplinger reveals in her book *New Age Versions*, p 557ff, that these two books urge the reader to "*take the name of the beast, give up to the beast and form a one-world government*," along with other Satanic exhortations.

James White neglected to mention any of this in his book but such is his "*great treasure*." He is clearly being "*inconsistent*" and applying a "*double standard*."

(And it is therefore easy to see why White and his allies despise Gail Riplinger and her work in equal measure.)

5. James White leans heavily towards Rome and Watchtower. In spite of what James White would undoubtedly profess to the contrary, the departures from the AV1611 that White favours and which occur mostly in the NASV, NIV, also occur to a considerable extent in Catholic and Jehovah's Witnesses' bibles.

White levels criticisms at 237 passages of scripture as they stand in the AV1611, 250 verses in total, of which 24 verses are from the Old Testament. Of that selection, the NIV stands with the AV1611 in only 9 of the 237 passages, or in 4% of the total. However, it lines up *against* the AV1611 *with* the JR, DR, JB and NWT* in 28% of the passages, with the JB and NWT in 69% of the passages and with one or more of the JR, DR, JB, NWT in 89% of the passages that White mentions.

*DR - Douay-Rheims, Challoner's 1749 Revision, JR - Jesuit Rheims 1582 New Testament, from the web and probably a reproduction of the DR - it doesn't differ, JB - Jerusalem Bible, NWT - New World Translation

James White won't see himself as a Vatican-Watchtower slave but he is. Note also that in these last days of "*perilous times*" 2 Timothy 3:1, the modern so-called 'evangelical' versions are drifting further from the 1611 Authorised Holy Bible than even the known apostate versions. The time of faith being "*made shipwreck*" cannot be long delayed, 1 Timothy 1:20 - though I admit that is a personal view.

In sum, I do not regard either James White or his work as trustworthy, a summary view that I believe will be reinforced as the review progresses [It was]. For now, for what it's worth, I

am quite happy for you to display this note and the accompanying attachment on the church notice board and/or circulate them however you may choose to and I will be quite happy to respond to any questions that may arise therefrom. [That never happened.]

I apologise for the length of this note but I hope that some useful clarification has been provided with respect to the issues that James White's book raises. Thank you again for the loan of it.

Yours in the Lord Jesus Christ, 2 Chronicles 14:11, [***“And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.”***]

Alan

The King James Only Controversy by James White - Overview

The ‘Whitewash’ Conspiracy – re: The King James Only Controversy by James White

Summary

This book by James White, of Alpha and Omega Ministries, Phoenix, Arizona, attempts to show that believing the Authorised 1611 King James Bible to be the pure words of God and the final authority in all matters of faith and practice, is wrong, because:

- There is no ‘conspiracy’ behind the modern versions against the AV1611
- The Greek texts underlying the modern translations have not been corrupted
- Modern scholarship that compiled these texts is entirely trustworthy
- The AV1611 is the result of human effort and contains errors
- The modern translations often yield superior readings to the AV1611
- The modern translations do not attack the Deity of the Lord Jesus Christ.

This review will show that White is wrong in all six of the above respects and that his book is an exercise in dissimulation from start to finish. Summary answers to White’s essential postulates are as follows:

No Conspiracy?

John Burgon, Dean of Chichester and exhaustive researcher into the Text of the New Testament, pinpointed the satanic conspiracy against the holy scriptures as follows:

“Vanquished by THE WORD Incarnate, Satan next directed his subtle malice against the WORD written. Hence...the extraordinary fate which befell certain early transcripts of the Gospel...Corrupting influences...were actively at work throughout the first hundred and fifty years after the death of St John the Divine.”

Uncorrupted Greek Texts?

Of the early Greek manuscripts that underlie the departures of the modern versions from the Authorised Version, Burgon, who collated them, said this:

“The five Old Uncials’ (Aleph A B C D) falsify the Lord’s Prayer as given by St. Luke in no less than forty-five words. But so little do they agree among themselves, that they throw themselves into six different combinations in their departures from the Traditional Text...and their grand point of union is no less than an omission of an article. Such is their eccentric tendency, that in respect of thirty-two out of the whole forty-five words they bear in turn solitary evidence.”

Modern Scholarship Trustworthy?

The departures of the modern versions from the Authorised Version were orchestrated mainly by Cambridge academics Westcott and Hort. Of their ‘scholarship,’ Burgon stated:

“My contention is, - NOT that the Theory of Drs Westcott and Hort rests on an INSECURE foundation, but, that it rests on NO FOUNDATION AT ALL.”

A Modern Scholar Speaks

Of White’s remaining postulates, this is the verdict of Dr Frank Logsdon, principal scholar behind the NASV, New American Standard Version, match mate to the NIV:

“I must under God renounce every attachment to the New American Standard...you can say the Authorized Version is absolutely correct. How correct? 100% correct!”

Amen!

Appendix 7 “printer’s errors” (sic) and KJV Revisions

From *KJO Review Full Text* pp 180-184, 788-789 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. No format changes have been made except for the insertion and/or updating of reference.

White concludes this chapter resorting to another well-known attack [*The King James Only Controversy* pp 78ff] on the AV1611, that of differences between editions, including inadvertent differences arising from typographical errors.

‘Our critic’ also resorted to this kind of attack [www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 156, printed 1st Edition pp 35-36, 225ff]. It appears to be a favourite tactic amongst the modern counterparts of Jannes and Jambres, who today “*also resist the truth: men of corrupt minds, reprobate concerning the faith*” 2 Timothy 3:7b.

See the *Appendix, Table A14* for the differences cited by White, compared to readings from a contemporary AV1611 and both the *Oxford Reprint of the [First] 1611 Edition* and the *First Edition* Photographic Reproduction of the Original 1611 King James New Testament*.

*Two printings of the 1611 Authorised Holy Bible were carried out in 1611 [*The Men Behind the KJV by Gustavus S. Paine, p 135*]. Printing was a laborious process in the 17th century and misprints easily occurred although the King’s printers commendably achieved a text with, on average, only one error every ten pages [*ibid.*]. Unfortunately, when errors located in one edition were corrected in a later edition, more errors could be introduced in that edition and the printed text of the 1611 Authorised Holy Bible was not finalised until the publication of Dr Blayney’s 1769 Oxford Edition – see comments above on the “*settled condition*” of the AV1611 Text - as acknowledged by Dr Scrivener**. Nevertheless, as Dr Grady reveals [www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* pp 25-26, 176ff, printed 1st Edition p 204], “*over 72 percent of the textual variations were already cleared up by 1638,*” thanks in large part to the diligent efforts of two of the original translators of 1611 [*Final Authority by Dr William P. Grady pp 168ff*], “*such living legends as Dr John Bois and Dr Samuel Ward.*” James White’s attempts to subvert bible belief by means of the differences between various editions of the AV1611 should therefore be interpreted in the light of these comments.

**A few misprints occurred in individual editions after 1769. See *Appendix Table A14*.

White describes the typographical errors as “*slightly amusing*” and “*intriguing,*” including the omission of “*not*” from the Seventh Commandment in Exodus 20:14, in one edition, which therefore became known as “*The Wicked Bible.*”

The King’s printers, Barker and Lucas, who printed the original 1611 Edition, printed this edition at Blackfriars in 1631 [*Brewer’s Dictionary of Phrase and Fable pp 106ff*]. They were fined £300 for their oversight and their business was effectively ruined. Worse recriminations followed for printers of King Charles I’s reign, who produced an edition that came to be known as *The Fool Bible*, because it substituted “*a*” for “*no*” in Psalm 14:1 and read “*The fool hath said in his heart there is a God.*” Brewer [*ibid. p 107*] states, “*The printers were fined £3,000 and all copies were suppressed.*”

Although misprints in later editions were not punished with like severity, one wonders nevertheless what will eventually happen to White and others, who wilfully remove entire verses from the scriptures, diminish or weaken scores of others and “*feign themselves just men*” in so doing, Luke 20:20.

The 12 [13 with Matthew 13:43, 2014 insert] misprints that White cites are found in random editions published between the First Edition of 1611 and the contemporary Cambridge Cameo Edition. Apart from the misprints and some differences in spelling, the earliest and latest AV1611s read the same in all 12 [13 with Matthew 13:43, 2014 insert] passages. No significant textual changes are involved and White is gnat-straining.

Of the 8 revised readings to which White draws attention, only 3 give rise to an appreciable change of meaning; 1611 versus contemporary Cambridge Cameo; Psalm 69:32 with “*seeke good*” versus “*seek God*,” Jeremiah 49:1 “*inherit God*” versus “*inherit Gad*,” 1 Corinthians 4:9* “*approued*” versus “*appointed*.”

*An oversight occurred in this author’s previous work [printed 1st Edition pp 235-236], where 1 Corinthians 4:4 appears to have been consulted, instead of verse 9. Apologies are extended to the reader for any confusion.

[The corrected text follows from www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 186.

1 Corinthians 4:9

There are the usual minor changes in punctuation and spelling*²⁰¹². Otherwise, the readings are identical, with NO change of meaning. Our critic fails to mention the NIV’s additions to the word of God in this verse. See Chapter 10, Section 10.10.

*²⁰¹²1 Corinthians 4:4 appears to have been erroneously consulted in the earlier editions of “*O Biblios*,” instead of 1 Corinthians 4:9, which is the subject of the comparison. 1 Corinthians 4:4 is the same in both the 1611 and 2001/2012 AV1611 Editions but in 1 Corinthians 4:9, the 1611 AV1611 has “*approu(v)ed*” versus the 2001/2012 AV1611 reading “*appointed*.” Inspection of Acts 2:22-23 with respect to “**Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...Him, being delivered by the determinate counsel and foreknowledge of God**” indicates that the 1611 reading could stand in 1 Corinthians 4:9, because Paul exhorted his readers in the same letter “*Be ye followers of me, even as I also am of Christ*” 1 Corinthians 11:1 but the later reading has the stronger association with the suffering saints “*appointed to death*” Psalm 44:11, 79:11, 102:20, readings which could be prophetic. That may be one reason why the later reading stands to this day. The change was first made in 1616 and confirmed in 1629, Scrivener, Appendix C.]

Dr David F. Reagan, pastor of Trinity Baptist Temple, Knoxville, Tennessee, has produced what other bible-believing authors [*The Answer Book* by Dr Samuel C. Gipp pp 14ff samgipp.com/werent-there-several-revisions-of-the-kjv-bible-since-1611/ Question 5 *In Awe of Thy Word* by G.A. Riplinger pp 600ff, *Final Authority* by Dr William P. Grady p 170 www.gradypublications.com/books.htm] have acknowledged as a definitive pamphlet on the different editions of the AV1611 entitled *The Myth of Revision*.

Dr Reagan notes that, “*Dr F. H. A. Scrivener...lists the variations between the 1611 edition of the KJV and later printings.*” Scrivener included in this list the date of the change to the printed 1611 Text. The reading in Psalm 69:32, for example, was changed in 1617. Reagan believes that this change was made for typographical reasons and this is the most likely explanation for the other two changes listed above, given the similarity of the words in question. (Inspection of Acts 2:22, 23 indicates that the 1611 reading could stand in 1 Corinthians 4:9, because Paul exhorted his readers in the same letter “*Be ye followers of me, even as I also am of Christ*” 1 Corinthians 11:1 but the later reading has the stronger association with the suffering saints “*appointed to death*” Psalm 44:11, 79:11, 102:20. That may be one reason why the later reading stands to this day.)

Another notable change, although not affecting meaning, was that of “*the Sonne*” to “*the Son of God*” realised in the Cambridge Edition of 1638 [*A Pictorial History of Our English Bible* by David Beale pp 46-47], overseen by Drs Bois and Ward. 3 of the other 4 examples that White lists, i.e. Deuteronomy 28:1, Joshua 13:29, Matthew 16:16, reflect similar changes that make the reading more explicit but do not alter its meaning. The 4th example, Mark 10:18, has “*no man good*,” in the 1611 Edition versus “*none good*” in a contemporary edition. Inspection of these differences suggests that they all stem from early typesetting oversights but none of them affect meaning.

The change in Mark 10:18 demonstrates “*the wisdom of...a greater than Solomon is here*” Luke 11:31 because although the 1611 reading is correct [www.timefortruth.co.uk/why-av-only/ ‘*O Bibli-*

os' – *The Book* p 184, printed 1st Edition p 234], the later reading excludes all possibility of Catholic competition from **“the queen of heaven”** Jeremiah 7:18, 44:17, 18, 19, 25, also known [*Babylon Religion* by David W. Daniels pp 102, 192, www.chick.com/catalog/books/0187.asp] as **“Diana of the Ephesians”** Acts 19:27, 28, 34, 35 and as [*The Book of Acts* by Dr Peter S. Ruckman pp 572-576, *The Book of Revelation* by Dr Peter S. Ruckman pp 379ff, 464ff] **“BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”** Revelation 17:1-5.

White lists a further 3 examples of differences between modern editions of the AV1611; Ruth 3:15, Jeremiah 34:16 and Matthew 4:2. Matthew 4:2 displays only differences in spelling and reads the same in both the 1611 Edition and the contemporary Cambridge Edition.

Of Ruth 3:15, Dr Ruckman states [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 26, printed 1st Edition p 35, *Differences in the King James Version Editions* by Dr Peter S. Ruckman p 14], his emphasis, *““She went into the city” has been corrected from “He went into the city” (Ruth 3:15) [as found in the 1611 AV1611], which constituted no error for both of them went into the city, which is perfectly apparent to anyone who can read two-syllable words. (The silly faculty members...who emphasize this discrepancy simply fail to read the context of the passage.)”*

White has failed to read the context as well. *“The dispute”* to which he refers [*The King James Only Controversy* p 80] *“about how this passage should read”* that evidently *“continues to this day”* is a non-problem for a bible believer.

Dr Ruckman has some explanatory comments about Jeremiah 34:16 [*Bible Believers Bulletin, December 1995*]. See below. They are sufficient for a bible believer - though not for James White. He insists that because the different readings are still found in different editions of the AV1611, *“The person who does not make the KJV the absolute authority...has an easy answer; look at the Hebrew text and find out...[and] the Hebrew is plural here...the correct translation is the plural “you,” i.e. “ye,” which is, in fact, the reading found in the AV 1611.”*

But only because *“the Hebrew is plural here.”* According to White *“if we make the KJV the starting point (and this is exactly what radical KJV Onlyism does) there is simply no way of determining the correct text of Jeremiah 34:16.”* He declares [*The King James Only Controversy* p 81] the reading **“he”** to be the error of *“a later English stylist [that] ...somehow got past the final editing process and into print”* but expresses his dismay on discovering that the NKJV also says **“he”** in Jeremiah 34:16. However, after consultation with Dr James Price of the NKJV committee, White [*The King James Only Controversy* p 89] assures his readers that *“Future editions of the NKJV will change the pronoun back to “you.””*

Dr Ruckman responds as follows, his emphasis.

“White is worried about the fact that the Cambridge and Oxford editions of the AV don’t match word for word...[White] even consulted Dr James Price (on the NKJV committee...) to get back to the “original text” ...They both agreed the text should say “ye” instead of “he”” ...

“Both apostates (Price and White) insisted that the plural “ye” should be maintained because “he,” being singular, was false. Whereupon they change the “ye” ...to “you.” But “you” in [modern] English, is not plural necessarily...[Greek and Hebrew] both have a plural form of “you” [but] Modern English does not preserve this distinction...

“BOTH variants in the AV (Jer. 34:16) were correct grammatically, if one deals with the English text or the Hebrew text. They (“ye” in the Cambridge) were being addressed as a group (plural, Jer. 34:13; as in Deut. 29), but the address was aimed at individual men (“he” in the Oxford edition), within the group. Either word would have been absolutely correct according to that great critic of critics, the word of God (Heb. 4:12-13)...

“No “editor” let anything slip by. White and Price think they are careful “editors.” The translators chose two different ways of saying the same thing, and both of them accorded with the context of the verse, and both of them told the TRUTH. But because they weren’t identical (Cambridge “ye,” Ox-

ford “he”) the old self-righteous, practical atheists – no Alexandrian has any higher authority than his opinions or the opinions of his friends – claimed “error.””

And once again, White’s claim is shown to be false.

“He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong”
Job 5:13.

White refers to Dr Scrivener’s collation of changes in the various editions of the AV1611 but he fails to mention the dates of the changes. Perhaps this is because, like the above examples, they were among the 72% of all textual variants that were finalised under the ministry of Drs Bois and Ward by 1638. Such an early date for the resolution of almost three-quarters of all such variants – and [*Final Authority by Dr William P. Grady p 170*] “Scrivener alludes to less than two hundred as noteworthy of mention” – effectively cripples White’s insistence [*The King James Only Controversy p 79*] that “these changes...represent a sticky problem for the radical proponent of KJV Onlyism...when the KJV is made the absolute standard...once a person has invested the English translation with inspiration itself.”

Dr Grady [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* pp 179-180, 176ff, printed 1st Edition p 227-228] also refutes White’s half-truth [*The King James Only Controversy p 78*] that “Editions with changes in the text came out as soon as 1612, [others] in 1613...1616, 1629, and 1638” and his allusion to William Kilburne’s claim in 1659 that “20,000 errors had crept into six different editions [of the AV1611] in the 1650s.” Dr Grady states.

“When all else fails, detractors of the King James Bible will invariably ask their despised opponents, “WHICH Authorised Version do you believe, the 1611, 1613, 1767 or perhaps the 1850?” And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as “Have you quit beating your wife lately?”), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis [also cited by White], Keylock quotes him as stating:

““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” are never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest [like James White] would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, *The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives*, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr. Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

The “*sticky problem*” exists only in the convoluted thought processes of James White and his fellow travellers. Clearly God worked with faithful, bible-believing editors such as Drs Bois and Ward to refine his Book just as He had summoned the scholarly King’s men to translate it in the first place. God was the Principal Editor as well as the Principal Author of the 1611 Authorised Holy Bible and, as indicated earlier, the Book’s own testimony of itself, which White denies, is that it is ***“all scripture...given by inspiration of God”*** 2 Timothy 3:16a.

Table A14

AV1611 Readings; White [*The King James Only Controversy* pp 78ff], 1611 Edition*,
Cambridge Cameo Edition

*1st Edition Oxford Reprint and 1st Edition Photographic Reproduction of the Original 1611
King James New Testament

Verses Grouped as Cited by White, Source Edition from *Brewer's Dictionary*
[*Brewer's Dictionary of Phrase and Fable* pp 106ff]

Verse	White's Citation	1611 1 st Edition	Cambridge Cameo
"printer's errors" (sic)			
Genesis 24:61	<i>her camels</i> 1823	<i>her damsels</i>	<i>her damsels</i>
Exodus 20:14	<i>shalt commit</i> King's printer, 1631	<i>shalt not commit</i>	<i>shalt not commit</i>
1 Kings 8:19	<i>lions</i> 1804	<i>loynes</i>	<i>loins</i>
Psalms 119:161	<i>printers</i> 1702	<i>Princes</i>	<i>Princes</i>
Ezekiel 47:10	<i>fishes</i> 1806	<i>fishers</i>	<i>fishers</i>
Matthew 13:43 2014 insert	<i>ears to ear</i> 1810	<i>eares to heare</i>	<i>ears to hear</i>
Matthew 26:36	<i>cometh Judas</i> 1611, 2 nd Edition	<i>cometh Iesus</i>	<i>cometh Jesus</i>
Luke 14:26	<i>his own wife</i> 1810	<i>his owne life</i>	<i>his own life</i>
Luke 20, chapter heading only	<i>Vinegar</i> Oxford, 1717	<i>Vineyard</i>	<i>vineyard</i>
Luke 22:34	<i>Philip</i> Oxford, 1792	<i>Peter</i>	<i>Peter</i>
John 5:14	<i>sin on more</i> Ireland, 1716	<i>sinne no more</i>	<i>sin no more</i>
1 Corinthians 6:9	<i>shall inherit</i> Cambridge, 1653	<i>shall not inherite</i>	<i>shall not inherit</i>
Revelation 21:1	<i>more sea</i> 1641	<i>no more sea</i>	<i>no more sea</i>

Verse	White's Citation	1611 1 st Edition	Cambridge Cameo
<i>KJV Revisions</i>			
Deuteronomy 26:1	<i>the Lord</i>	<i>the Lord</i>	<i>the Lord thy God</i>
Joshua 13:29	<i>Manasseh</i>	<i>Manasseh</i>	<i>the children of Manasseh</i>
Psalm 69:32	<i>seek good</i>	<i>seeke good</i>	<i>seek God</i>
Jeremiah 49:1	<i>inherit God</i>	<i>inherit God</i>	<i>inherit Gad</i>
Matthew 16:16	<i>Thou art Christ</i>	<i>Thou art Christ</i>	<i>Thou art the Christ</i>
Mark 10:18	<i>no man good,</i>	<i>no man good,</i>	<i>none good</i>
1 Corinthians 4:9	<i>approved unto</i>	<i>approued to</i>	<i>appointed to</i>
1 John 5:12	<i>the Son</i>	<i>the Sonne,</i>	<i>the Son of God</i>
<i>Modern Differences</i>			
Ruth 3:15	<i>he</i> 1611, 1 st Edition	<i>he</i>	<i>she</i>
Jeremiah 34:16	<i>he had set</i> (Oxford)	<i>ye had set</i>	<i>ye had set</i>
Matthew 4:2	<i>an hungred</i> <i>an hungered</i> <i>ahungred</i>	<i>an hungred</i>	<i>an hungred</i>

James White attempted to 'prove' that differences between the various editions of the AV1611 were significant. Table A14 shows that they are not.

Concerning the **over 24,000 variations between the editions** that Jacob Prasch trots out in his on-going attempt to **“by good words and fair speeches deceive the hearts of the simple”** Romans 16:18, see this extract from www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book pp 180-187.

Our critic also seeks to acquaint me with **“the facts”** about the findings of the American Bible Society, which I mentioned very briefly in Chapter 5, Section 5.7. He states **“It examined six editions of the KJV then circulating and found 24,000 variants in the text and punctuation.”** These editions have been listed above [2014 insertion. These included the 1611 Edition and the text of Dr Blayney’s 1769 Edition. The society’s report archive.org/details/reportonhistoryr00amer lists its royal octavo edition as its standard for comparison with the 1st 1611 Edition and the leading current editions of London, Oxford, Cambridge, Edinburgh]. The nature of the variations has been discussed in some detail.

Our critic continues **“It claimed that “of the great number” there was not one which affected any doctrine or precept in the Bible. When the Society attempted a revision in 1860 it had to be abandoned because of protests from its supporters.”**

The ESSENTIAL facts, some of which our critic has omitted, are summarised by McClure [*Translators Revived* Alexander McClure pp 223-224], Dr Ruckman [*Differences in the King James Version Editions* Dr Peter S. Ruckman pp 3, 18-19] and William Grady [*Final Authority* William P. Grady p 171]. Our critic’s material adds NOTHING which is essential.

Dr Ruckman states *“the variations were just under 24,000 (this includes chapter heading changes and marginal notes) and not one of them was a rejection of the Received Greek Text of the New Testament or the Received Hebrew Text of the Old Testament. Not one of them was an intentional departure from the original words as written by the AV translators.”*

McClure states *“the number of variations in the text and punctuation of these six copies was found to fall but little short of twenty-four thousand. A vast amount! Quite enough to frighten us, till we read the Committee’s assurance, that “of all this great number, THERE IS NOT ONE WHICH MARS THE INTEGRITY OF THE TEXT, or affects any doctrine or precept of the Bible.””*

One should observe carefully the words which our critic omitted: **“THERE IS NOT ONE WHICH MARS THE INTEGRITY OF THE TEXT.”** The omission is rather like that which one finds repeatedly in the NIV and other modern *“revisions.”*

Dr Ruckman and Dr Grady cite the conclusions of the Society: *“The English Bible as left by the translators has come down to us unaltered in respect of its text...With the exception of typographical errors and changes required by the progress of orthography in the English language, the text of our present Bibles remains unchanged, and without variation from the original copy as left by the translators...The present copies of the Bible accord throughout with the edition of 1611.”*

McClure, p 224, refers to the standard copy prepared by the American Bible Society for future distribution. Dr Ruckman describes it as *“the Standard Edition, Octavo Reference Bible of 1852.”* If this edition appeared in 1852 as a Standard, it is understandable that there may have been protests when a revision was attempted only eight years later^{*2012}.

^{*2012}Dr Ruckman ‘s statement with respect to *“the Standard Edition, Octavo Reference Bible of 1852”* prompted a lengthy web discussion between KJB supporters and detractors in December 2008. See *standard KJV edition according to two KJV-only authors* bibleversiondiscussionboard.yuku.com/topic/4217#.UB7SzqDAHjJ. It appears from the discussion, which includes many details about the 1852 Oxford Reference Bible, that this particular edition did not achieve widespread support. However, Dr Ruckman also states in *Differences in the King James Version Editions* p 3, 1st Edition, (p 4, 2nd Edition) that Dr Blayney’s 1769 Edition has been the standard AV1611 Edition for over 200 years. See Section 5.7.6. That appears to this author to be indicative of God’s overruling with respect to editions of the AV1611 (Professor Norton’s objections notwithstanding). The main question is, just how significant are the differences between editions of the AV1611. That question is addressed below. The notations from Scrivener are from his book *The*

Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives.

I turn now to the *“plainly intentional changes”* in the AV1611, where our critic insists that *“meaning is involved”* such that *“the present KJV is quite different from that produced in 1611.”*

2 Samuel 16:8

1611 AV1611

2001/2012 AV1611

“thou art taken to thy mischief”

“thou art taken in thy mischief”

The present tense ensures that both readings have much the same sense – “You are brought TO evil (i.e. TO mischief - Exodus 32:12, 14)” or “You are caught IN evil” (i.e. IN mischief).” The situation described in the second reading would be the logical outcome of that described in the first. No real alteration of meaning is involved. Our critic is gnat-straining. [The change was made in 1629, Scrivener, Appendix C.](#)

Jeremiah 19:11

1611 AV1611

2001/2012 AV1611

“as one breaketh a potters vessel that cannot bee made whole againe, and they shall bury them in Tophet, till there be no place else to bury”

“as one breaketh a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury”

Besides the obvious changes in punctuation and spelling, *“one,” “them”* and *“there”* are in italics in the 2001/2012 reading [and the 1611 AV1611 has the word “else.”](#)

The comma after *“vessel”* in the 2001/2012 reading does not introduce any change in meaning because the spoiling of the potter’s vessel is explained in Jeremiah 18:4. The second part of each reading indicates that Tophet, in the valley of Hinnom, 2 Kings 23:10, would be full of burial places until there were no additional places (1611 reading) or no places left (2001/2012 reading). [No change in meaning has occurred. The change was made in 1629 for Cambridge editions and all others by 1638, Scrivener, Appendix A.](#)

Ezekiel 24:7

1611 AV1611

2001/2012 AV1611

“she powred it upon the ground to couer it with dust”

“she poured it not upon the ground, to cover it with dust”

“Not” is in the Masoretic Hebrew text, which would suggest that the omission in the 1611 reading is a typographical error. This is apparent not only in the first part of Ezekiel 24:7, *“she set it upon the top of a rock”* but also in Ezekiel 24:8, which reads *“I have set her blood upon the top of a rock, that it should not be covered.”* [The change was made in 1613, Scrivener, Appendix A.](#)

Ezekiel 46:23

1611 AV1611

2001/2012 AV1611

“there was a new building round about”

“there was a row of building round about”

The context in BOTH editions indicates that each corner of the court was surrounded by buildings. Of course they were NEW (1611 reading), the whole temple was NEW - it hasn’t even been built yet. If the buildings were **“round about”** a corner, they would have to be in a ROW. Both readings are correct^{*2012}. [The change was made in 1638, Scrivener, Appendix A.](#)

^{*2012}An individual posted a verbal message on Youtube in 2011 denying the above explanation, beginning with the statement *“O’Reilly tries to justify...”* The truth is that ‘O’Reilly’ does nothing of the kind. According to Romans 8:33 **“It is God that justifieth”** and in all respects. What these

“men of corrupt minds, and destitute of the truth” 1 Timothy 6:5 cannot get their heads around is that like any human author, the Lord is free to edit and refine His own work and He has done so for the AV1611. A striking example of this is found in Isaiah 53:7 and Acts 8:32.

“...as a sheep before her shearers is dumb, so he openeth not his mouth”

“...like a lamb dumb before his shearer, so opened he not his mouth”

Both readings apply to the same individual, the Lord Jesus Christ in His suffering and both readings are correct. However, they are *different* and the second reading, though also from **“the prophet Esaias”** Acts 8:32 is an ‘update’ of the first, *matching the New Testament scripture with respect to “the Lamb of God, which taketh away the sin of the world”* John 1:29. See also John 1:36, 1 Peter 1:19 and 29 occurrences of the word **“Lamb”** in the Book of Revelation.

See again *The purification of the Lord’s word – Psalm 12:6-7* www.timefortruth.co.uk/why-av-only/. See also the *Ruckman Reference Bible* pp 1238, 1445.

Bible critics like the Youtube critic and our critic have no single book between two covers that they will unequivocally declare to be **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16. They make up their own ‘scripture’ according to their own rules and expect the Author of scripture to conform to them. He won’t.

Leviticus 26:40

1611 AV1611

2001/2012 AV1611

“If they shall confess the iniquity of their fathers”

“If they shall confess their iniquity, and the iniquity of their fathers”

“Their iniquity” is in the Masoretic text and therefore this would appear to be another typographical omission in the 1611 Bible, subsequently corrected. Note that the 1611 reading is not in error as it stands, only incomplete. *The change was made in 1616, Scrivener, Appendix A.*

Psalms 18:47

Apart from changes in spelling and the use of italics for **“It is”** in the 2001/2012 reading, the readings for BOTH editions are IDENTICAL. I wonder if our critic checked this reading.

Matthew 12:23

1611 AV1611

2001/2012 AV1611

“Is this the sonne of David?”

“Is not this the son of David?”

“Meti,” which is **“not”** in an exclamatory sense as “What(?)” is found in Berry’s TR but is untranslated, yielding almost the same reading as the 1611 Bible. The people’s amazement in the context shows that BOTH readings have the same sense, although the 2001/2012 reading is stronger because it includes the exclamatory term. *Each reading conveys the sense of serious speculation on the part of the speakers about whether the Lord Jesus Christ was the long-awaited Messiah, Daniel 9:25, whom the Pharisees and the scribes called “the son of David.”* No real change of meaning has occurred. *The change was made in 1638, Scrivener, Appendix C.*

If the change is *“plainly intentional”*, then like ALL the others, it was for the BETTER and the Lord has HONoured it. The same CANNOT be said for ANY change made in ANY modern translation that departs from the AV1611.

Matthew 13:45

Apart from changes in spelling, e.g. **“marchant”** to **“merchant,”** the readings are IDENTICAL. I wonder if our critic checked THIS reading.

Matthew 16:16

1611 AV1611

“Christ the sonne”

2001/2012 AV1611

“the Christ the Son”

Gail Riplinger’s findings Chapter 10, Section 10.11 apply but here Peter is addressing **“the LORD’S Christ”** Luke 2:26 in BOTH readings. The readings in Mark 8:29 **“the Christ”** and Luke 9:20 **“the Christ of God”** are IDENTICAL in BOTH editions. [The change was made in 1762, Scrivener, Appendix A.](#)

Matthew 26:36

Apart from changes in spelling and the capital D in **“Disciples”** in the 1611 reading, the readings are IDENTICAL. Did our critic check this verse?

Matthew 26:75

“Words” in 1611 has been altered to **“word”** in 2001/2012. Since the **“words”** or **“word”** are actually GIVEN IN THE VERSE, it surely doesn’t seriously affect the meaning. Our critic continues to gnat-strain. [The change was made in 1762, Scrivener, Appendix A.](#)

Mark 2:4

“Preasse” (“press”) in 1611 has been altered to **“the press”** in 2001/2012 (Times, Independent, News of the World, Telegraph etc.). Both readings indicate that a crowd had gathered which was causing a lot of “Press”ure (!) and the meaning is unaltered. [See the Ruckman Reference Bible p 1346 for fitting comments on “the press” Luke 8:19, with respect to the press’s pre-occupation with worldly advertising, glamorising sin, exalting the pope and Mohammed, mis-reporting or non-reporting of prolonged evil*, opposing the Holy Bible, promoting false teachings such as evolution and glorifying “whoremongers and adulterers” Hebrews 13:4. The change was made in 1743, Scrivener, Appendix A.](#)

*e.g. disproportionate violence against the host population of Britain by ethnic minorities, see *This is Our Land*, link to *Ethnicity and The Experience of Crime in England and Wales*, Tony Shell, November 2006 www.darklake-synecotics.co.uk/ithilien-web/genocide.html

Mark 5:6

1611 AV1611

“he came and worshipped him”

2001/2012 AV1611

“he ran and worshipped him”

Beale on p 47 of his *Pictorial History* indicates that this was one of the changes made in 1638. The sense of the reading is not changed, except insofar as the 2001/2012 rendition indicates that the man came QUICKLY. [The change was made in 1638, Scrivener, Appendix A.](#)

Our critic fails to mention that the NIV entirely omitted **“worshipped”** from this verse. So did the DR, Douay-Rheims, JB, NJB and NWT. The same omission by the NIV, DR, JB, NJB, NWT occurs in Matthew 8:2, 9:18, 15:25, 20:20 with “kneeling down,” “adored,” “bowed low” and “did obeisance” respectively being their alternatives. ALL these verses express worship of the Lord during His earthly ministry, before His resurrection. The NIV reinserts **“worshipped”** in Matthew 28:9. In the AV1611, the Lord is worthy to be worshipped BEFORE His resurrection.

Moreover, the NIV retains “worship” in Mark 15:19, where it is a mockery, in Acts 19:27 with the DR, NWT, Romans 1:25 with the DR, JB, NJB, Colossians 2:18 with the JB, NJB, NWT, Revelation 13:4 with the NWT, 14:11, 16:2, 19:10 [first occurrence, 2014 insertion](#), 19:20, 20:4, 22:8 all with the JB, NJB, NWT. Even though **“worship”** is the correct term, the context in the last eleven verses is IDOLATRY.

Mark 10:18

1611 AV1611

2001/2012 AV1611

“there is no man good, but one, that is God” “there is none good but one, that is, God”

Both editions have the same reading “**there is none good but one, that is, God**” in Matthew 19:17 and “**none is good, save one, that is, God**” in Luke 18:19 with differences only in italics or punctuation. In that respect the edition of 1611 endorses the 2001/2012 reading in Mark. While the 2001/2012 reading has a broader sense and is therefore the better reading, the 1611 reading is nevertheless correct, for two reasons:

1. The context is the Lord Jesus Christ challenging the young man to believe that He is “**God manifest in the flesh,**” which He IS, 1 Timothy 3:16.
2. The term “**but one**” could be taken to mean “but ONE is good,” in contrast to any MAN. See how the Lord uses that very sense less than 10 verses further on, in Mark 10:27 “**And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.**”

Once again, there is no significant effect on meaning. [The change was made in 1638, Scrivener, Appendix A.](#)

Luke 1:3

1611 AV1611

2001/2012 AV1611

“understanding of things”

“understanding of all things”

Luke is plainly referring to “**those things which are most surely believed among us**” Luke 1:1 in BOTH editions and “**those things, wherein thou hast been instructed**” Luke 1:4 in BOTH editions. No change of meaning is involved. [The change was made in 1629, Scrivener, Appendix A.](#)

Luke 19:9

1611 AV1611

2001/2012 AV1611

“the sonne of Abraham”

“a son of Abraham”

Both readings are correct, although again the 2001/2012 reading has the broader sense. No Bible believer would ever be confused into thinking that Zacchaeus was “THE” son of Abraham, to the exclusion of all others, including Isaac.

In the very next verse the term “**the Son of man**” appears. Yet it is apparent from reading the Old Testament, especially Ezekiel, that the Lord Jesus Christ is not the ONLY “**Son of man**” in the Bible. This is apparent even in the NIV. [The change was made in 1762, Scrivener, Appendix A.](#)

John 5:18

The 1611 Edition has “**father,**” the 2001/2012 Edition has “**Father.**” Aside from that and minor differences in punctuation and spelling, the readings are identical and no change of meaning is involved. The small “**f**” in the 1611 Edition could easily have been a typographical oversight. The 1611 AV1611 has “**not onely because hee had broken the Sabbath**” in John 5:18 and the 2001/2012 AV1611 has “**because he not only had broken the Sabbath**” but John 5:18 makes clear in *both* editions that the Jews sought to murder the Lord Jesus Christ for both Sabbath breaking and, as both editions read with variations only in spelling, “**making himself equal with God.**” Again, no change of meaning has occurred. The change in wording was made in 1629, Scrivener, Appendix A.

John 15:20

1611 AV1611

2001/2012 AV1611

“The servant is not greater than the Lord” “The servant is not greater than his lord”

Obviously both readings are correct, although the 2001/2012 reading matches that in John 13:16, which is identical in BOTH editions. In John 15:20, the Lord is exhorting the disciples to REMEMBER what He told them in John 13:16. In both editions it is quite plain WHO **“The Lord”** is and WHO **“his lord”** is, in the immediate context. [The change was made in 1762, Scrivener, Appendix A.](#)

Acts 4:27

The readings are identical. BOTH editions have the term **“holy child.”** See Section 10.8. [It is clear in both editions that “Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together...against thy holy child Jesus.”](#)

Acts 6:3

“holy Ghost” in 1611 is changed to **“Holy Ghost”** in the 2001/2012 Edition, the readings being otherwise identical - apart from the usual minor differences in punctuation and spelling which DO NOT affect meaning.

Romans 11:23

“bide” in 1611 is changed to **“abide”** in 2001/2012. NO change of meaning is involved. [The change was made in 1762, Scrivener, Appendix C.](#)

1 Corinthians 4:9

There are the usual minor changes in punctuation and spelling^{*2012}. Otherwise, the readings are identical, with NO change of meaning. Our critic fails to mention the NIV’s additions to the word of God in this verse. See Chapter 10, Section 10.10.

^{*2012}1 Corinthians 4:4 appears to have been erroneously consulted in the earlier editions of *“O Biblios,”* instead of 1 Corinthians 4:9, which is the subject of the comparison. 1 Corinthians 4:4 is the same in both the 1611 and 2001/2012 AV1611 Editions but in 1 Corinthians 4:9, the 1611 AV1611 has **“approu(y)ed”** versus the 2001/2012 AV1611 reading **“appointed.”** Inspection of Acts 2:22-23 with respect to **“Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...Him, being delivered by the determinate counsel and foreknowledge of God”** indicates that the 1611 reading could stand in 1 Corinthians 4:9, because Paul exhorted his readers in the same letter **“Be ye followers of me, even as I also am of Christ”** 1 Corinthians 11:1 but the later reading has the stronger association with the suffering saints **“appointed to death”** Psalm 44:11, 79:11, 102:20, readings which could be prophetic. That may be one reason why the later reading stands to this day. The change was first made in 1616 and confirmed in 1629, Scrivener, Appendix C.

1 Corinthians 12:28

1611 AV1611

2001/2012 AV1611

“helpes in gouernmets”**“helps, governments”**

A literal rendering of Berry’s TR appears to support the 2001/2012 reading, so the change could be typographical.

However, BOTH editions show that **“governments”** was a separate gift, i.e. Romans 12:8 **“he that ruleth, with diligence”** and that **“helpers”** did help those with responsibility for church **“governments,”** such as Paul. See Romans 16:2, 3, 6, 2 Corinthians 11:28, 1 Timothy 3:5. Therefore, both readings would be correct.

The 2001/2012 reading simply indicates that “**helps**” had **or has** a wider ministry than helping only in church government and reinforces Romans 12:8 with respect to “**helps**” as **having application in exhortation, giving and showing mercy**. Most significantly, the variation does NOT involve error, in EITHER edition. **The change was made in 1629, Scrivener, Appendix A.**

2 Corinthians 12:2

There are minor changes in spelling and punctuation and use of parentheses in the 2001/2012 reading. Otherwise, the readings are identical.

1 Timothy 1:4

1611 AV1611

2001/2012 AV1611

“**edifying**”

“**godly edifying**”

“Theou” or “**godly**” is found in Berry’s TR. This would indicate that the change is typographical. The sense of the verse is NOT changed. **The change was made in 1638, Scrivener, Appendix A.**

1 Timothy 4:16

The 1611 Edition has “**thy selfe**,” the 2001/2012 Edition has “**thyself**.” Apart from minor differences in spelling and punctuation, the readings otherwise are identical.

1 Peter 1:22

“**see that ye**” is in italics in the 2001/2012 Edition. Apart from the usual minor differences in spelling and punctuation, which do NOT alter meaning, the readings are identical.

The last verse cited by our critic in this section is **John 5:12**. Originally it had been **1 John 5:12** but he has tippexed out the “**1**” in his document.

This shows that our critic did not check the verse in various editions of the AV1611 because 1 John 5:12 IS the correct citation. John 5:12 is identical in BOTH editions, even with respect to punctuation. I seriously doubt whether our critic checked ANY of the verses in this section.

The 2001/2012 Edition adds “**of God**” to the second reading of “**the Son**.” Obviously, this does NOT alter the meaning of the verse in ANY way. “Theou” or “**of God**” is found in Berry’s TR and so the addition is clearly typographical^{*2012}. This was another change made in 1638, [*A Pictorial History of Our English Bible* David Beale p 46].

^{*2012}Scrivener, Appendix A, states that variation between editions with or without “**of God**” in 1 John 5:12 continued sporadically after 1638 but that the reading “**of God**” had been stabilised in the AV1611 by the year 1701. In sum, for the differences between editions that our critic lists:

2001/2012 readings established by 1611 with no change in wording: Psalm 18:47, Matthew 13:45, 26:36, Acts 4:27, 6:3, 2 Corinthians 12:2, 1 Timothy 4:16, 1 Peter 1:22; **8 readings**

2001/2012 readings established by 1629: Leviticus 26:40 (1616), 2 Samuel 16:8, Ezekiel 24:7 (1613), Luke 1:3, John 5:18, 1 Corinthians 4:9, 12:28; **7 readings**

2001/2012 readings established by 1638: Jeremiah 19:11, Ezekiel 46:23, Matthew 12:23, Mark 5:6, 10:18, 1 Timothy 1:4; **6 readings**

2001/2012 readings established by 1762: Matthew 16:16, 26:75, Mark 2:4 (1743), Luke 19:9, John 15:20, Romans 11:23, 1 John 5:12; **7 readings**

Of the **28 readings** in total listed:

8 or **29%** were established by **1611**

15 or **54%** were established by **1629**

21 or **75%** were established by **1638**

28 or **100%** were established by **1762**

The AV1611 Text has not changed in almost 250 years.

Our critic concludes this section as follows, [his comments being retained in bold for emphasis](#).

“In general these changes were plainly intentional,” which does NOT mean that they were incorrect, unwarranted or not prompted by the AUTHOR, the SPIRIT OF GOD, who like ANY human author, has the right to edit HIS OWN WORK. [See remarks to that effect under Ezekiel 46:23](#).

He adds ***“So the present KJV is quite different from that produced in 1611.”***

As this work has shown repeatedly, the TRUTH OF THE MATTER is ***“quite different”*** from our critic’s opinion [\[and that of Jacob Prasch\]](#).

Appendix 8 – Jacob Prasch the Plagiarising Pirate – or Parrot

<p style="text-align: center;"><i>Bible Study Tips</i> Gary Amirault www.tentmaker.org/lists/BibleStudyTips.html</p>	<p style="text-align: center;"><i>Is Your Modern Translation Corrupt?</i> Jacob Prasch mori-el.org/MorielArchive/index.php/discernment/ruckmanism/is-your-modern-translation-corrupt-2</p>
<ul style="list-style-type: none"> • The King James Bible has been reprinted many times. There have been hundreds of spelling mistakes in the KJV, some very embarrassing. Seems the Holy Spirit was incapable of "inspiring" the printers while He supposedly "inspired" the translators. In the 1611 editions of the KJV, some had "Then cometh Judas" in Matt. 26:36, which should have read "Then cometh Jesus." The two editions of the first edition of the 1611 KJV differed from each other in several respects. In later printings, one became known as the "Wicked Bible" because it omitted the word "not" from the seventh commandment. Another was nicknamed the "Unrighteous Bible" because the "unrighteous would inherit the Kingdom. There was the "Vinegar" KJV because it contained the "Parable of the Vinegar." There was also the "Ears to Ear Bible" as well as others. • In the late nineteenth century, the American Bible Society examined six editions of the King James Bible and discovered over 24,000 variations between the editions. Surely English translations of the Bible are NOT inerrant. • The phrase "Him that liveth for ever and ever," (Rev. 5:14), "our Lord Jesus Christ," (Eph. 3:14) "and he trembled and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him..." (Acts 9:6) occurs in not a single Greek manuscript. The phrase "book of life" in Rev. 22:19 also occurs in no known Greek manuscript on which the New Testament writings are based. So where did the King James translators get these and other scriptures which are NOT in the Greek manuscripts? From the corrupt Roman Catholic Latin Vulgate! • The King James Bible contains references to mythological characters which do not actually exist. Their knowledge of Hebrew was NOT very good. They were filled with superstitions and some of them crept into their translation. Therefore we find "unicorns" (Deut. 33:17; Ps. 22:21; Isa. 34:7; etc.), the satyr (Isa. 13:21; 34:14), the dragon (Deut. 32:33; Job 30:29; Ps. 44:19; etc.), and the cockatrice (Isa. 11:8; 	<p>* The King James Bible has been reprinted many times. There have been hundreds of spelling mistakes in the KJV, some very embarrassing. Seems the Holy Spirit was incapable of "inspiring" the printers while He supposedly "inspired" the translators. In the 1611 editions of the KJV, some had "Then cometh Judas" in Matt. 26:36, which should have read "Then cometh Jesus." The two editions of the first edition of the 1611 KJV differed from each other in several respects. In later printings, one became known as the "Wicked Bible" because it omitted the word "not" from the seventh commandment. Another was nicknamed the "Unrighteous Bible" because the "unrighteous would inherit the Kingdom. There was the "Vinegar" KJV because it contained the "Parable of the Vinegar." There was also the "Ears to Ear Bible" as well as others.</p> <p>* In the late nineteenth century, the American Bible Society examined six editions of the King James Bible and discovered over 24,000 variations between the editions. Surely English translations of the Bible are NOT inerrant.</p> <p>* The phrase "Him that liveth for ever and ever," (Rev. 5:14), "our Lord Jesus Christ," (Eph. 3:14) "and he trembled and astonished, said, Lord, what wilt thou have me to do? And the Lord said to himâ" data-bbox="501 173 922 923"> </p>

14:29; 59:5; Jer. 8:17). Jack P. Lewis in his excellent book "The English Bible, from KJV to NIV" writes speaking of the KJV translators, "They probably thought the creatures existed. They did encounter trouble in Deuteronomy 33:17 where the unicorns has horns (plural), but the translators solved the problem by reading "unicorns." The arrowsnake (Gen. 49:11, margin) is also a creature unknown to zoology....Even when translators are not consciously selecting words that reflect their religious bias, the words they select DO influence the reader's thinking."

- King James made the translators agree to 15 rules which they had to abide by in translating. One was "The old Ecclesiastical Words to be kept, viz, the Word "Church" not to be translated "Congregation" &c." Some Christians felt that we shouldn't be using a term like "church" which clearly had pagan and mythological attachments to it. In the seventeenth century pagan as well as Jewish temples were also called "churches." The real origin of the word "church" comes from the Greek word "Kirke" (Circe in Anglo-Saxon), NOT ekklesia or kirkon as some theologians suggest. Kirke was the mythological daughter of the Sun God who had power to turn men into animals. (For much more information on this amazing discovery, write to Tentmaker Publications.)
- The word "Lucifer" in the KJV has NO manuscript support whatsoever in Isaiah 14:12. The term is Latin, not Hebrew. Again this was borrowed from the corrupt Latin Vulgate.
- Many books have pointed out the thousands of errors contained in the King James Bible. How anyone can call it "inerrant" is really beyond comprehension, yet many Christians do. This speaks of the sad condition Christians are in regarding proper ways to study. Most denominational teachings are designed to continue to perpetuate error, NOT truth. One must get out of denominational influence if they are going to be led by the Spirit of God into all Truth. (John 16:13) Of all the books on the subject, I would recommend most "The English Bible From KJV to NIV" by Jack P. Lewis, published by Baker Book House, 1991. This book points out many errors in other leading translations of the Greek and Hebrew Scriptures making it very plain that there is no such thing as an "inerrant" translation of the Hebrew and Greek Scriptures. While Bible Translations are very useful tools,

of the KJV translators, "They probably thought the creatures existed. They did encounter trouble in [Deuteronomy 33:17](#) where the unicorns has horns (plural), but the translators solved the problem by reading "unicorns." The arrowsnake ([Gen. 49:11](#), margin) is also a creature unknown to zoology. Even when translators are not consciously selecting words that reflect their religious bias, the words they select DO influence the reader's thinking."

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if one trusts their translation too much without understanding that it is NOT without errors, one may really get burned badly from their Bible. I was greatly deceived by the King James Bible AND by those who promoted it as the "Authorized" Inerrant Word of God. This was and is simply a gross misleading lie.

Appendix 8 – Jacob Prasch the Plagiarising Pirate – or Parrot, Overview

Inspection of the above comparison shows that Jacob Prasch has plagiarised a lengthy extract from Gary Amirault’s *Bible Study Tips* and passed it off as part of the notes of his own article *Is Your Modern Translation Corrupt?*.

Jacob Prasch should take note of the Lord’s warning in Numbers 32:23.

“...behold, ye have sinned against the LORD: and be sure your sin will find you out.”

Gary Amirault and Jacob Prasch are two of a Bible-rejecting kind.

Although Jacob Prasch did not use the last three sentences from the extract of Gary Amirault’s that he plagiarised, they have nevertheless been reproduced to show that the Lord has censured both Gary Amirault and Jacob Prasch in Isaiah 42:24-25:

“Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.”