Laodicean Lenny the Come Reason Bible Anarchist Subversive

Introduction

A certain Lenny Esposito has a website with a linked article attacking the 1611 Holy Bible in answer to an enquiry as follows. The link is www.comereason.org/theo_issues/theo025.asp.

Dear Lenny,

I am sending this to ask someone to do a serious comparison of the NIV and the KJV. It is very clear that the NIV is changing the Words of GOD and just blatantly leaving out verses entirely. Then they at time put a footnote in to say some versions have verse 38 and the NIV will just skip from 37 to 39. If you are truly concerned in GOD's Word as I know you are, you will be certain to talk about this and research it, only then will you discover that the NIV is really a bad, bad version. It is so bad in fact it can be called the New International perVersion. I will be more than happy to forward a book that is excellent and does a comparison. One look into this and you will never use the NIV again. The NIV has changed the Word of GOD just as people have preached about the world changing the Word and work of God.

Thanks for listening,

Chris

Lenny has not seriously addressed Chris's letter as will be shown. He has ignored the example given, which appears to be Acts 8:37, not Acts 8:38, and has not even bothered to ask which book that the writer has offered to send him.

Lenny is a typical originals-onlyist Bible anarchist subversive with no authority other than his own opinion, of whom Solomon says ***"Seest thou a man wise in his own conceit? there is more hope of a fool than of him"*** Proverbs 26:12.

This item is a response to Lenny's attempt according to the above link to subvert belief in the 1611 Holy Bible as ***"all scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16. The relevant extracts from Lenny's anti-AV1611 article are given in black Times New Roman text shaded in yellow with other citations in green or *green italic* retained in their source text format, though on occasion with their original format colour e.g. Gail Riplinger's tabulations in ***Appendix 2 – The 1611 Holy Bible versus Versions for the New Age***.

It should be noted that Lenny ends his article with God bless you as you continue to seek His Word.

That is, by profession, Lenny doesn't have ***"The words of the LORD"*** Psalm 12:6 perfect and entire as a single document between two covers and he doesn't want anyone else to have them either. Lenny and his crowd of fellow Bible anarchist subversives are not part of the solution to these "***perilous times"*** 2 Timothy 3:1 of the closing days of the Church Age or even, as might be anticipated from this writer, *part* of the problem. They *are* the problem. Paul's words are exact. Lenny merits no more than the first admonition.

"A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself" Titus 3:10-11.

Lenny's Biblical anarchy and subversion will be addressed as follows under the following headings.

The Bible Anarchist Subversive Statement of Faith

The Bible Anarchist Subversive 'Originals Onlyism'

The Bible Anarchist Subversive Ancient Greek Manuscript Scam

The Bible Anarchist Subversive NIV Catholic Corruption - in Flux

'Nearest the Originals,' 'Problem Verses,' 'New Evidence,' 'Grey Areas,' 'Over 99% Bible'

'Nearest the originals' Falsehood

'Problem Verses' Falsehood

'New Evidence' Falsehood

'Grey Areas' Falsehood

'Over 99% Bible' Falsehood

The Bible Anarchist Subversive 'No Exact Translation' Hoax

Conclusion – The UNreason Bible Anarchist Subversive

Appendix 1 – The King James Only Controversy by James White – Overview

Appendix 2 – The 1611 Holy Bible versus Versions for the New Age
www.avpublications.com/avnew/content/NABV/nabv_comparison2.html

The Bible Anarchist Subversive Statement of Faith

Note the following extract from:

The beliefs of "Come Let Us Reason Together..." are listed below:

1. We believe in the plenary inspiration of the Bible from God. We believe it to be the inerrant and authoritative Word of God.

The Bible Anarchist Subversive Statement of Faith simply refers to 'the Bible' with nothing further stipulated about which Bible or where it may be found as a single book between two covers. That is typical 'originals-onlyism' that becomes evident later in Lenny's article, where he indicates that his 'Bible' consists of the lost 'originals' that he doesn't have and neither does anyone else.

Lenny doesn't have the Bible from God that he can identify. Biblically he is like the hapless individual in ***"The parched...wilderness"*** that Jeremiah describes.

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited" Jeremiah 17:6.

The Bible Anarchist Subversive 'Originals Onlyism'

Because no one has the original documents written by the authors of the Bible, scholars must rely on copies or copies of copies (called manuscripts) and translations and their copies

That statement shows unequivocally that Lenny is an originals-onlyist who doesn't believe God has preserved His words according to 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***."

The Bible Anarchist Subversive Ancient Greek Manuscript Scam

What makes all of this significant is that England didn't have **any** ancient Greek manuscripts until 1628.

Lenny doesn't say what manuscripts these are. He probably means Codex Alexandrinus, or simply Codex A. Codex A was donated to this country by Cyril Lucar, Patriarch of Alexandria, in 1627. See en.wikipedia.org/wiki/Codex_Alexandrinus#In_Britain. Dr Hills states that Codex A essentially follows the Traditional i.e. King James Text in the Gospels but is corrupt in the rest of the New Testament. See Chapter 7 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf.

(b) The Evidence of Codex A

Another witness to the early existence of the Traditional Text is Codex A (Codex Alexandrinus). This venerable manuscript which dates from the 5th century...was given to the King of England in 1627 by Cyril Lucar, patriarch of Constantinople, and for many years was regarded as the oldest extant New Testament manuscript. In Acts and the Epistles Codex A agrees most closely with the Alexandrian text of the B and Aleph type, but in the Gospels it agrees generally with the Traditional Text. Thus in the Gospels Codex A testifies to the antiquity of the Traditional Text.

The absence of Codex A was not a problem for the King James translators however, because they had a breadth of material that reflected the Traditional Text with texts such as the Waldensen Bibles that are known to reflect a text from as far back as the 2nd century. They also knew of the corruptions found in the modern versions because they had the Latin Vulgate of Jerome and the 1582 Jesuit Rheims New Testament, which are the forerunners of the NIVs. They also knew of the contents of the 4th century manuscripts Codices א Aleph Sinaiticus and B Vaticanus where these sources departed from the Traditional Text thanks to the corruptions of scripture devised by Origen of Al-

exandria, Egypt and Eusebius of Caesarea. Codices א and B are designated *"the earliest manuscripts"* in the 1984 hard copy NIV pp 1024, 1073.

See www.timefortruth.co.uk/why-av-only/ *The Great Bible Robbery* pp 9-14 and this extract, p 14 that summarises how the NIV New Testaments are basically Catholic texts derived from the 1582 Jesuit Rheims New Testament.

Conclusions from Table 1

1. **Table 1** lists 141 New Testament readings where the 1984 and 2011 NIVs agree with the 1582 Jesuit Rheims New Testament and the NJB [New Jerusalem Bible] *against* the AV1611.

Wilkinson's work is very helpful in these respects.

See kjv.benabraham.com/html/our_authorized_bible_vindicated.html.

See these extracts from kjv.benabraham.com/html/chapter-2.html with respect to the corrupt sources underlying the NIVs via Jerome's Latin Vulgate, the 1582 Jesuit Rheims New Testament derived from it and the Waldensen Bibles that the King James translators possessed.

The Vaticanus Manuscript (Codex B) and the Sinaiticus Manuscript (Codex Aleph א) belong to the Eusebio-Origen type, and many authorities believe that they were actually two of the fifty copies prepared for Constantine by Eusebius. Dr. Robertson singles out these two manuscripts as possibly two of the fifty Constantine Bibles. He says:

"Constantine himself ordered fifty Greek Bibles from Eusebius, Bishop of Caesarea, for the churches in Constantinople. It is quite possible that Aleph (א) and B are two of these fifty" [A.T. Robertson, Introduction of Textual Criticism of the N.T.]...

It is evident that the so-called Christian Emperor gave to the Papacy his [endorsement] of the Eusebio-Origen Bible. It was from this type of manuscript that Jerome translated the Latin Vulgate which became the authorized Catholic Bible for all time.

The Latin Vulgate, the Sinaiticus, the Vaticanus, the Hexapla, Jerome, Eusebius, and Origen, are terms for ideas that are inseparable in the minds of those who know. The type of Bible selected by Constantine has held the dominating influence at all times in the history of the Catholic Church. This Bible was different from the Bible of the Waldenses, and, as a result of this difference, the Waldenses were the object of hatred and cruel persecution, as we shall now show. In studying this history, we shall see how it was possible for the pure manuscripts, not only to live, but actually to gain the ascendance in the face of powerful opposition...

The Reformers held that the Waldensian Church was formed about 120 A.D., from which date on, they passed down from father to son the teachings they received from the apostles [Allix]. The Latin Bible, the Italic, was translated from the Greek not later than 157 A.D. [Scrivener]. We are indebted to Beza, the renowned associate of Calvin, for the statement that the Italic Church dates from 120 A.D....

Waldensian influence, both from the Waldensian Bibles and from Waldensian relationships, entered into the King James translation of 1611. Referring to the King James translators, one author [Dr Benjamin Warfield] speaks thus of a Waldensian Bible they used:

"It is known that among modern [i.e. contemporary] versions they consulted was an Italian, and though no name is mentioned, there cannot be room for doubt that it was the elegant translation made with great ability from the original Scriptures by Giovanni Diodati, which had only recently (1607) appeared at Geneva"...

It is therefore evident that the translators of 1611 had before them four Bibles which had come under Waldensian influence: the Diodati in Italian, the Olivetan in French, the Lutheran in German, and the Genevan in English. We have every reason to believe that they had access to at least six Waldensian Bibles written in the old Waldensian vernacular.

See these extracts from:

kjv.benabraham.com/html/chapter-3.html and kjv.benabraham.com/html/chapter-4.html.

with respect to the pre-1611 scholarship that proved that the 1582 Jesuit Rheims New Testament i.e. the prototype NIV was but an offspring of Jerome's corrupt Latin Vulgate.

The Reformation did not make great progress until after the Received Text had been restored to the world. The Reformers were not satisfied with the Latin Vulgate.

The papal leaders did not comprehend the vast departure from the truth they had created when they had rejected the lead of the pure teachings of the Scriptures. The spurious books [the Apocrypha] of the Vulgate opened the door for the mysterious and the dark doctrines which had confused the thinking of the ancients. The corrupt readings of the genuine books decreased the confidence of people in inspiration and increased the power of the priests [the spawning ground for today's 'originals-onlyists' and academic AV1611 critics]. All were left in a labyrinth of darkness from which there was no escape. Cartwright, the famous Puritan scholar, described the Vulgate as follows:

"As to the Version adapted by the Rhemists (Cartwright's word for the Jesuits), Mr. Cartwright observed that all the soap and nitre they could collect would be insufficient to cleanse the Vulgate from the filth of blood in which it was originally conceived and had since collected in passing so long through the hands of unlearned monks, from which the Greek copies had altogether escaped" [Brooke's *Memoir of the Life of Cartwright*].

More than this, the Vulgate was the chief weapon relied upon to combat and destroy the Bible of the Waldenses. I quote from the preface of the New Testament translated by the Jesuits from the Vulgate into English, 1582 A.D.:

"It is almost three hundred years since James Archbishop of Genoa, is said to have translated the Bible into Italian. More than two hundred years ago, in the days of Charles V the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called Waldenses"...

See these extracts from kjv.benabraham.com/html/chapter-4.html.

The principal object of the Rhemish translators was not only to circulate their doctrines through the country, but also to depreciate as much as possible the English translations [Brooke].

The appearance of the Jesuit New Testament of 1582 produced consternation in England. It was understood at once to be a menace against the new English unity. It was to serve as a wedge between Protestants and Catholics. It was the product of unusual ability and years of learning. Immediately, the scholarship of England was astir. Queen Elizabeth sent forth the call for a David to meet this Goliath. Finding no one in her kingdom satisfactory to her, she sent to Geneva, where Calvin was building up his great work, and besought Beza, the co-worker of Calvin, to undertake the task of answering the objectionable matter contained in this Jesuit Version. In this department of learning, Beza was easily recognized as chief. To the astonishment of the Queen, Beza modestly replied that her majesty had within her own realm, a scholar more able to undertake the task than he. He referred to Thomas Cartwright, the great Puritan divine. Beza said, "The sun does not shine on a greater scholar than Cartwright."

Cartwright was a Puritan, and Elizabeth disliked the Puritans as much as she did the Catholics. She wanted an Episcopalian or a Presbyterian to undertake the answer. Cartwright was ignored. But time was passing and English Protestantism wanted Cartwright. The universities of Cambridge and Oxford, Episcopalian though they were, sent to Cartwright a request signed by their outstanding scholars [Brooke]. Cartwright decided to undertake it. He reached out one arm and grasped all the power of the Latin manuscripts and testimony. He reached out his other arm and in it he embraced all the vast stores of Greek and Hebrew literature. With inescapable logic, he [marshalled] the facts of his vast learning and [levelled] blow after blow against this latest and most dangerous product of Catholic theology...

See these extracts from kjv.benabraham.com/html/chapter-5.html with respect to the 1611 Holy Bible, its comprehensive sources and its unparalleled scholarly compilation of which Lenny appears to be largely ignorant.

Origin of the King James Version

After the life and death struggles with Spain, and the hard fought battle to save the English people from the Jesuit Bible of 1582, victorious Protestantism took stock of its situation and organized for the new era which had evidently dawned. A thousand ministers, it is said, sent in a petition, called the Millenary Petition, to King James who had now succeeded Elizabeth as sovereign. One author describes the petition as follows:

"...Among other of their demands, Dr. Reynolds, who was the chief speaker in their behalf, requested that there might be a new translation of the Bible, without note or comment" [McClure].

The strictest [i.e. most Biblical] element of Protestantism, the Puritan, we conclude, was at the bottom of this request for a new and accurate translation, and the Puritan element on the committee appointed was strong [McClure].

The language of the Jesuit Bible had stung the sensibilities and the scholarship of Protestants. In the preface of that book it had criticized and belittled the Bible of the Protestants. The Puritans felt that the corrupted version of the Rheimists was spreading poison among the people, even as formerly by withholding the Bible, Rome had starved the people [Brooke]...

The [Unrivalled] Scholarship of the Reformers

...In view of the vast stores of material which were available to verify the certainty of the Bible at the time of the Reformation, and the prodigious [labours] of the Reformers in this material for a century, it is very erroneous to think that they had not been sufficiently overhauled by 1611.

It was said of one of the translators of the King James that "such was his skill in all languages, especially the Oriental, that had he been present at the confusion of tongues at Babel, he might have served as Interpreter-General" [McClure]. It is an exaggerated idea, much exploited by those who are attacking the Received Text [like Lenny], that we of the present have greater resources of information, as well as more valuable, than had the translators of 1611. The Reformers themselves considered their sources of information perfect. Doctor Fulke says:

"But as for the Hebrew and Greek that now is, (it) may easily be proved to be the same that always hath been; neither is there any diversity in sentence, howsoever some copies, either through negligence of the writer, or by any other occasion, do vary from that which is commonly and most generally received in some letters, syllables, or words" [Fulke].

We cannot censure the Reformers for considering their sources of information sufficient and authentic enough to settle in their minds the infallible inspiration of the Holy Scriptures, since we have a scholar of repute to-day rating their material as high as the material of the present. Doctor Jacobus thus indicates the relative value of information available to Jerome, to the translators of the King James, and to the Revisers of 1900:

"On the whole, the differences in the matter of the sources available in 390, 1590, and 1890 are not very serious" [Jacobus].

Alexandrinus, Vaticanus, and Sinaiticus

So much has been said about the Alexandrinus, Vaticanus, and Sinaitic Manuscripts being made available since 1611, that a candid examination ought to be given to see if it is all really as we have repeatedly been told.

The Alexandrinus Manuscript arrived in London in 1627, we are informed, just sixteen years too late for use by the translators of the King James. We would humbly inquire if a manuscript must dwell in the home town of scholars in order for them to have the use of its information? [Lenny forgot to ask]...Who donated the Alexandrinus Manuscript to the British Government? It was Cyril Lucar, the head of the Greek Catholic Church...

Cyril Lucar (1568-1638) born in the east, early embraced the principles of the Reformation, and for it, was pursued all his life by the Jesuits. He spent some time at Geneva with Beza and Calvin. When holding an important position in Lithuania, he opposed the union of the Greek Church there and in Poland with Rome. In 1602 he was elected Patriarch of Alexandria, Egypt, where the Alexandrinus MS had been kept for years. It seems almost certain that this great biblical scholar would have been acquainted with it. Thus he was in touch with this manuscript before the King James translators began work...He was thoroughly awake to the issues of textual criticism. These had been discussed repeatedly and to the smallest details at Geneva, where Cyril Lucar had passed some time...

The King James translators would therefore have had access to the contents of Codex Alexandrinus via contacts in Geneva, even Cyril Lucar himself. As Wilkinson points out, they did not need the actual codex itself. Lenny has wrongly assumed otherwise. Wilkinson continues.

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? [Lenny forgot to ask, again.] The Forum informs us that 250 different versions of the Bible were tried in England between 1611 and now [1930], 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*]. 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 Test*].

"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*].

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...

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.

Lenny clearly knows nothing about these issues. It would be useful at this point to insert some detail concerning the contents of Codices Aleph and B. Codices Aleph and B are still the mainstay of modern departures that Lenny supports, away from the 1611 Holy Bible, as Gail Riplinger notes in *New Age Versions* Chapter 39 *The 1% Manuscripts: Aleph & B* p 545.

The New International Version, New American Bible, New American Standard, New English Bible, and New Revised Standard are not so new...but are merely an encore of the 'New' Age esotericism of Plato, Saccus, Clement and Origen, set on the stage of the Egyptian papyri and Eusebius' Aleph and B manuscripts.

See *New Age Versions*, *The Men & The Manuscripts* pp 391-612 for extensive documentation in support of the above statement, in particular Chapter 35 *The Earliest Manuscripts* on the corrupt nature of *the Egyptian papyri*, *which nevertheless repeatedly support the AV1611 Text, sometimes in excess of 50%*, pp 482-485, *against the modern versions derived from Aleph and B* and Chapter 39, pp 546-554, *The Corruption of Aleph & B*, *Aleph & B: The New Version Manuscripts* and *Aleph & B: A Closer Look*.

See www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 8-9 for the contents of Aleph and B, with this extract.

1.6 Codex B and Codex Aleph, the "Sin-Vat"

[*Let's Weigh the Evidence* Barry Burton] pp 60-61, [*Problem Texts* Dr Peter S. Ruckman] p 408

The two most prominent Alexandrian manuscripts are Codex B Vaticanus and Codex ℵ, Aleph, Sinaiticus. A summary of their history and contents reveals their corrupt nature.

1.6.1 Codex B Vaticanus

1. It was found in excellent condition in the Vatican library in 1481 and never influenced the Protestant Reformation.
2. It omits Genesis 1:1-46:28, parts of 1 Samuel, 1 Kings, Nehemiah, Psalm 105:26-137:6, Matthew 16:2, 3, John 7:53-8:11, the Pauline Pastoral Epistles, Hebrews 9:14-13:25, Revelation.
3. It leaves blank columns for Mark 16:9-20, [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition David Otis Fuller, D.D.] p 67, thus providing additional testimony for the existence of this passage.
4. It includes the Apocrypha as part of Old Testament Text. Protestant Bibles do NOT [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 7, *The King James Version Defended* 3rd Edition Edward F. Hills Th.D.] p 98.

1.6.2 Codex ℵ, Aleph, Sinaiticus

1. It was found in a trash pile in St. Catherine's Monastery near Mt. Sinai in 1844 by Count Tischendorf, who finally obtained the entire manuscript in 1859.
2. It omits Genesis 23:19-24:46, Numbers 5:27-7:20, 1 Chronicles 9:27-19:17, Exodus, Joshua, 1 and 2 Samuel, 1 and 2 Kings, Judges, Hosea, Amos, Micah, Ezekiel, Daniel, Mark 16:9-20, John 7:53-8:11.
3. It adds *Shepherd of Hermes* and *Epistle of Barnabas* to the New Testament Text.

Codices Aleph and B disagree with each other over 3,000 times in the Gospels alone [*Let's Weigh the Evidence* Barry Burton] p 60. Nevertheless, they have been designated as *"The most reliable*

early manuscripts" and *"The earliest and most reliable manuscripts"* by the NIV New Testament, pp 70, 127*[2012]. Note Burgon's verdict.

*[2012]1978 Edition. The 1984 Edition reads *"The earliest manuscripts and some other ancient witness"* and *"The earliest manuscripts and some other ancient witness."* The milder tone of the updated annotations very likely reflects the influence of King James Bible believers on the NIV editors during the intervening decade.

"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." Dean Burgon [*The Revision Revised* Dean John William Burgon] pp 315-316.

Lenny clearly knows nothing of Dean Burgon's research.

Wilkinson continues, kjv.benabraham.com/html/chapter-5.html.

Men of 1611 Had all the Material Necessary

Let us suppose, for the sake of argument, that the translators of 1611 did not have access to the problems of the Alexandrinus, the Sinaiticus, and the Vaticanus by direct contact with these uncials. It mattered little. They had other manuscripts accessible which presented all the same problems. We are indebted for the following information to Dr. F. C. Cook, editor of the "Speaker's Commentary," chaplain to the Queen of England, who was invited to sit on the Revision Committee, but refused:

"That Textus Receptus was taken in the first instance, from late cursive manuscripts; but its readings are maintained only so far as they agree with the best ancient versions, with the earliest and best Greek and Latin Fathers, and with the vast majority of uncial and cursive manuscripts" [F. C. Cook, *Revised Version of the First Three Gospels*].

It is then clear that among the great body of cursive and uncial manuscripts which the Reformers possessed, the majority agreed with the Received Text; there were a few, however, among these documents which belonged to the counterfeit family. These dissenting few presented all the problems which can be found in the Alexandrinus, the Vaticanus, and the Sinaiticus. In other words, the translators of the King James came to a diametrically opposite conclusion from that arrived at by the Revisers of 1881 [and Lenny], although the men of 1611, as well as those of 1881, had before them the same problems and the same evidence. We shall present testimony on this from another authority:

"The popular notion seems to be, that we are indebted for our knowledge of the true texts of Scripture to the existing uncials entirely; and that the essence of the secret dwells exclusively with the four or five oldest of those uncials. By consequence, it is popularly supposed that since we are possessed of such uncial copies, we could afford to dispense with the testimony of the cursives altogether. A more complete misconception of the facts of the case can hardly be imagined. For the plain truth is THAT ALL THE PHENOMENA EXHIBITED BY THE UNCIAL MANUSCRIPTS are reproduced by the cursive copies" [Burgon and Miller, *The Traditional Text*]. (Caps. Mine)...

We feel, therefore, that a mistaken picture of the case has been presented with reference to the material at the disposition of the translators of 1611 and concerning their ability to use that material.

Lenny's picture is a grossly mistaken one with reference to the material at the disposition of the translators of 1611 and concerning their ability to use that material. That will be shown following the next extract from his article.

For now, see www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 17-18 and this extract summarising the materials available to the King James translators.

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.] pp 183-195

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.

4.3 Materials used for the AV1611

[*Famine in the Land*] p 42

The following list shows that the translators of 1611 had more than sufficient material for their vital task.

1. All preceding printed English and foreign language Bibles. These included the Jesuit Rheims Version.
2. The printed Greek texts of Erasmus, Stephanus and Beza.
3. The Complutensian Polyglot with the Masoretic Text of the Hebrew Old Testament. The translators also had the Antwerp Polyglot of 1569-1572, [*A Brief History of English Bible Translations* Dr Laurence M. Vance] p 12.
4. Several important uncial manuscripts and a great mass of cursive manuscripts.
5. The Old Latin.
6. The Italic, Gallic and Celtic versions and the Syrian New Testament and the Gothic Bible of Bishop Ulfilas, according to *The Translators To The Readers* by Dr Miles Smith www.jesus-is-lord.com/pref1611.htm.
7. Jerome's Vulgate.
8. Variant readings from Codices A and B [*Which Bible?*] pp 250-254.
9. Many quotations from the early church 'Fathers,' according to *The Translators To The Readers*, including Eusebius, Augustine, Jerome, Cyril of Jerusalem, Justin Martyr, Basil, Theodotian, Theodorit, Tertullian, Origen etc. One of the King's men, Dr John Overall, *"was celebrated for the appropriateness of his quotations from the Fathers."* See *Translators Revived* p 89.

As Norman Ward [*Famine in the Land*] p 42 states *"The translators of 1611 had substantially the same selection of readings from which to choose as did the revisers of 1881, 1952, 1973 and 1979."*

Lenny is way out of his depth. Being ***"wise in his own conceit"*** Proverbs 26:12, see ***Introduction***, he could learn from ***"a fool."***

"Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding" Proverbs 17:28.

Therefore, the translators were at a definite disadvantage when trying to decide which passages were in the texts originally, and which were added later by someone who was copying or translating another copy or translation. Contrarily, the NIV committee consisted of over a hundred scholars from five countries who had much older versions (so they were more true to the originals) and a much better grasp on ancient Hebrew.

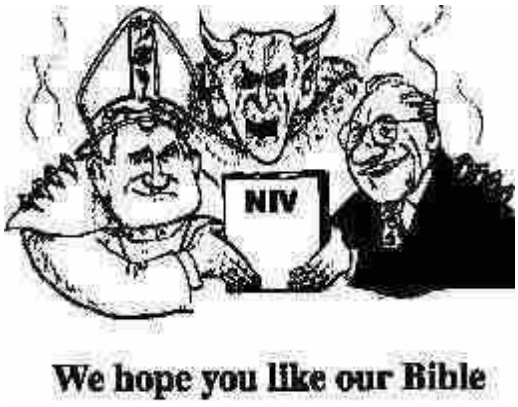
Lies from start to finish. See remarks above, especially with respect to the unrivalled scholarship of the King James translators. *They* were the ones with the excellent grasp on ancient Hebrew, not the NIV committee. Lenny doesn't know what is or is not more true to the originals because he has never seen them. The same was true for the NIV committee. Lenny is also saying that Bible believers corrupted their own texts, which is heinous.

Dr Hills deals with that kind of slander as follows. See Chapter 4 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf:

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?

The NIV is a Vatican abomination, as Will Kinney's articles show, brandplucked.webs.com/kjbarticles.htm. See also www.jesus-is-savior.com/Bible/NIV/why.htm:



Why Would Anyone Use the NIV?

By David J. Stewart

"...our beloved brother Paul also according to the wisdom given unto him hath written unto you...in which are some things hard to be understood, which they that are unlearned and unstable wrest (twist)**, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." — 2nd Peter 3:15-17**

If you are using the *New International Version* (NIV) of the Bible, and continue to do so after reading this article, then you are truly blinded by Satan, or just don't care. As seen in the verses above, Peter admits that some Scriptures are hard to understand. Just as today, there [were] unlearned...people back then who corrupted the Word of God.

Nothing is new today. Just as the Trojans were woefully deceived by the warring Greek armies, who used a gift horse to conquer them — so is the NIV a Trojan Horse filled with deceit and lies waiting to DESTROY YOU!

Notice that in verse 17 above, the Bible calls Bible-corrupters WICKED! The word "stedfastness" in verse 17 means to be doctrinally sound in the Christian faith. The wicked people who put the NIV together were not doctrinally sound. In fact, they readily admit this in the preface to the NIV. Look for yourself. They state that they wanted to publish a new Bible that was *free of any sectarian bias* (i.e., that wouldn't offend any particular religious group).

So they got everybody together, compromised the Word of God, and published a perverted Bible that satisfied each group. Of course, there were no blood-washed, born-again, Christ-[honouring], Hell-fire and damnation, Sin-hating, soulwinning believers invited. Their STATED MAIN PURPOSE was not to preserve THE TRUTH; but rather, to publish a translation that was non-offensive to the participating religious denominations (i.e., WIDELY MARKETABLE). The NIV is as ecumenical as you can get (i.e., they all set aside their doctrinal differences in sinful compromise to further one-world religious unity). Biblically, God commands us to be **divided by truth**, rather than be **united by error** (2nd Corinthians 6:14-17). The Word of God magnifies TRUTH; whereas, the devil's crowd magnifies UNITY.

The Bible Anarchist Subversive NIV Catholic Corruption - in Flux

In addition Terry Watkins' study on the NIV is one that no Bible critic i.e. NIV supporter, can sensibly answer. See www.av1611.org/niv.html and www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Fred Butler* p 7 and note the following extract.

See www.av1611.org/niv.html *New International Perversion* by Terry Watkins, author's emphases. See biblewebapp.com/niv2011-changes/#summary for differences between the 1984 and 2011 NIVs.

The NIV completely "TAKETH AWAY" 17 verses!

Wonderful and precious verses like:
MATTHEW 18:11*: "For the Son of man is come to save that which was lost."*
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."*

The NIV PERversion ***completely "TAKETH AWAY"*** *Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 9:46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:[29], Romans 16:24 and 1 John 5:7!*

After Mark 16:8 the NIV says, "The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20." [1978 Edition. Thanks no doubt to pressure from Bible believers the 1984, 2011 Editions have *The earliest manuscripts and some other ancient witnesses do not have Mark 16:9–20*] ***ZAP - There goes another 12 verses!*** *And by the way, that is absolutely untrue! The book, The Last Twelve Verses of the Gospel of Mark, by Dean Burgon contains over 400 pages of documented evidence for Mark 16:9-20, that has never been refuted, nor ever will!*

After John 7:52, the NIV reads, "The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11." [1978 Edition. The 1984, 2011 Editions note reads as for Mark 16:9-20. See remarks above] ***ZAP - There goes another 12 verses!***

Matt. 12:47, 21:44, Luke 22:43 and 22:44 are all removed in the footnotes!

That's 45 complete verses the NIV removes from the text or in the footnotes!

The NIV "TAKETH AWAY" 64,576 words! [The 2011 NIV has approximately 1600 more words than the 1984 NIV, which makes only a slight difference to the overall total of words that the NIVs remove from the 1611 Holy Bible, *by means of corrupt sources, NOT by forging the shortest, 'quickest' and most piercing path to man's soul*. See *The 1611 Holy Bible versus Bible Critic Rick Norris 2* p 30.]

Don't look for the "mercyseat" in the NIV - ***GONE!***
Don't look for "Jehovah" in the NIV - ***GONE!***
Don't look for the "Godhead" in the NIV - ***GONE!***

The NIV removes wonderful Bible "terms" like remission, regeneration, impute, propitiation, new testament and many others!

Despite God's clear warnings about "taking away" from His words [Deuteronomy 4:2, Proverbs 30:6, Luke 8:12, Revelation 22:18, 19] - *the NIV removes 64,576 words!* Over 8 percent of God's word is "TAKETH AWAY"!

That equals REMOVING the books of Ruth, Esther, Ecclesiastes, Song of Solomon, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, James, I Peter, II Peter, I John, II John, III John, Jude and more - ***COMBINED!!! The equivalence of ripping out OVER 30 BOOKS of the Bible!***

In case you think it's insignificant words like "thee" and "thou"? ***The NIV removes major portions of at least 147 verses! Here's a small (very small) sampling of words removed in the NIV!...***

See Bro. Watkins' site for details.

Note that in all 17 verses that the NIV omits from the New Testament, the NIV editors did *not* adjust the verse-numbering system, which suggests to this writer that the NIV editors are like ***"thine accusers"*** John 8:10 of ***"a woman taken in adultery"*** John 8:3, ***"being convicted by their own conscience"*** John 8:9. Note these additional extracts from Bro. Watkins' study on the NIV that shows Lenny to be a total liar in his comment above and those that follow, especially with respect to supposedly not affecting any major doctrine. Considerable further evidence will be given to that effect.

The NIV robs Jesus Christ of worship!

In Matt. 8:2, 9:18, 15:25, 18:26, 20:20, Mark 5:6, 15:19 "worshipped him" is removed in the NIV! *Why doesn't the NIV want Jesus Christ to be worshipped?* Hint: see Luke 4:7, Matt. 4:9.

The NIV perverts Jesus Christ into Lucifer!

Isaiah 14:14 reveals Satan's grandest desire, ***"I will be like the most High."*** *And with a little subtil perversion - the NIV in Isaiah 14:12 grants Satan's wish!*

ISAIAH 14:12: The KJB reads, *"How art thou fallen from heaven, O **LUCIFER**, son of the morning!..."* The NIV PERversion reads, *"How you have fallen from heaven, O **MORNING STAR**, son of the dawn..."* The NIV change "Lucifer" to **"MORNING STAR"**.

BUT WAIT...I thought the Lord Jesus Christ was the **MORNING STAR**?

Doesn't Revelation 22:16 say, *"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and **MORNING STAR**".*

The NIV **CLEARY AND BLATANTLY** makes LUCIFER - The Lord Jesus Christ! **WHAT BLASPHEMY! WHAT PERVERSION!** And Christians claim the NIV is a "better translation"!

ISAIAH 14:15: The King James Bible condemns Lucifer to hell: *"Yet thou shalt be brought down to **HELL**..."* The NIV does NOT condemn Lucifer to HELL! The NIV reads, *"But you are brought down to the **GRAVE**..." We all go to the **GRAVE**!* ***Why doesn't the NIV want Satan in hell?***

The NIV removes and perverts the place of hell!

The word "hell" occurs 31 times in the Old Testament in the King James Bible. *In the Old Testament of the NIV it occurs - **ZERO!** The word "hell" is NOT in the Old Testament of the NIV!*

And what do they do with "hell"? Take **PSALM 9:17** for example: The King James reads, *"The wicked shall be turned into **HELL**..."* The NIV, reads, *"The wicked return to the **GRAVE**..."* ***We ALL "return to the GRAVE"!*** By removing "hell" the NIV perverts Psalm 9:17 into nonsense!

In the New Testament the NIV zaps out "hell" 9 times. And what "clearer" "easier to understand" word does the NIV "update" hell with? ***Five times they use - HADES!*** (Matt 16:18, Rev 1:18, 6:8, 20:13,14) What "common person" understands **HADES?** *Everybody knows what HELL is! Do you know what HADES is?* Hades is not always a place of torment or terror. The Assyrian Hades is an abode of blessedness with silver skies called "Happy Fields". *In the satanic New Age Movement, Hades is an intermediate state of purification! Webster's New Collegiate Dictionary* defines HADES: *"the underground abode of the dead in Greek **MYTHOLOGY**".* ***The NIV perverts your Bible into MYTHOLOGY!***

The NIV perverts The Lord's Prayer into The Devil's Prayer!

LUKE 11:2-4: The KJB reads, *"...Our Father* ***which art in heaven****, Hallowed be thy name. Thy kingdom come.* ***Thy will be done, as in heaven, so in earth.*** *Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation;* ***but deliver us from evil.****" **The NIV removes everything that refers to a Holy God in heaven – "WHICH ART IN HEAVEN...Thy will be done, AS IN HEAVEN, so in earth...but DELIVER US FROM EVIL."*** Everything that distinguishes God from the Devil is REMOVED! ***"OUR FATHER"*** *of the NIV is* ***"NOT IN HEAVEN"*** *and* ***"DOES NOT DELIVER FROM EVIL!"*** *I wonder who it could be? (hint: see John 8:44)...*

The LIES used to promote the NIV...

LIE 1) *The NIV "just" updates the "archaic" words and makes it "easier to understand". Nothing is "really changed."*
FACT: The NIV [denies] the deity of Jesus Christ; the virgin birth; glorifies Satan; openly lie(s); removes 17 complete verses and 64,576 words!

LIE 2) *The NIV is easier to read and understand.*
FACT: According to a *Flesch-Kincaid* Grade Level research study, The King James Bible is by far the easiest! Out of 26 different categories - the King James graded easier in a whopping 23! In selected analysis, the KJB average grade level was 5.8 - the NIV was 8.4! (*New Age Bible Versions*, Riplinger, pp. 195-209)

LIE 3) *Older and more reliable manuscripts have been discovered since the King James Bible.*
FACT: Dr. Sam Gipp writes, *"The fact is, that the King James translators had* ***ALL OF THE READINGS*** *available to them that modern critics have available to them today."* (*The Answer Book*, Gipp, p.110) ***And furthermore, it is a well documented fact that 90 - 95 per cent of all readings agree with the King James Bible!***

LIE 4) *The NIV is more accurate.*
FACT: The KJB is a literal word for word translation. When the translators had to add words for sentence structure they are in italics. The NIV uses "dynamic equivalence". Rather than a word for word translation, they add, change and subtract to make the verse say what they "thought" it should! The Preface to the NIV even says, *"...they have striven for more than a word-for-word translation..."*

"...ye have PERVERTED the words of the living God..."
Jeremiah 23:36

The New International PER-Version!

The NIV committee repeatedly used the corrupt Vaticanus B and Sinaiticus Aleph i.e. Westcott-Hort *Catholic* texts to depart from the AV1611. The NIV is basically the warmed over Westcott-Hort RV Revised Version following the Jesuit Rheims Text, see above. Dean Burgon tore their 'scholarship' to shreds in *The Revision Revised*. See www.timefortruth.co.uk/why-av-only/ *'O Biblios'- The Book* pp 32-33, 221-222 and these extracts. See *'O Biblios'- The Book* pp 96-97 for more detail on Westcott and Hort's so-called 'recension' theory that Dean Burgon exploded, see below.

7. Burgon carefully set out 7 tests of truth for manuscripts readings [*Which Bible?*] 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.

Hort had rejected the text of the majority of manuscripts by assuming that it represented a standardised text compiled by Lucian of Antioch in the 4th century [*Famine in the Land*] pp 32-35. This was his so-called *"conflation"* or *"recension"* theory in support of which he could cite only a mere 8 verses. Hort's theory is refuted utterly by Burgon, [*The Revision Revised*] pp 262, 271-294, who states that ...*"Their [recension] theory has at last forced them to make an appeal to Scripture and to produce some actual specimens of their meaning. After ransacking the Gospels for 30 years, they have at last fastened upon EIGHT."* Burgon concludes that *"not a shadow of proof is forthcoming that any such recension as Dr Hort imagines ever took place at all"* [*The Revision Revised*] p 273...

Dr Gipp [*An Understandable History Of The Bible*] p 167 concludes after his extensive study on the lives and letters of Westcott and Hort: *"It can be safely said that if Westcott and Hort were not two Jesuit priests acting on secret orders from the Vatican, that two Jesuit priests acting under such orders COULD NOT HAVE DONE A BETTER JOB OF OVERTHROWING THE AUTHORITY OF GOD'S TRUE BIBLE AND ESTABLISHING THE PRO-ROMAN CATHOLIC TEXT OF ALEXANDRIA, EGYPT!"*

Gail Riplinger [*New Age Bible Versions*] p 429 states *"This 'new' (W-H) text had a sinister start. In 1851, THE YEAR Westcott, Hort and Lightfoot began the Ghostly Guild, they set in motion their notion of a 'New' Greek Text. Appendix A chronicles their 30 year involvement in secret esoteric activities WHILE they were creating this 'New' text. In the VERY letter in which Hort hatched the 'New' Ghostly Guild, he christened 'villainous' the Greek Text which had, at his admission, been "the Traditional Text of 1530 years standing""...*

Burgon summarised his findings as follows [*The Revision Revised*] p 397: *"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"...*

The truth is that Burgon's work has NEVER been refuted, neither by Westcott, Hort, Ellicott, Bruce, Kenyon, Warfield, Machen, Robertson, Vine nor E. H. Palmer. See Grady [*Final Authority* William P. Grady] Glossary. Burgon's work has never even been addressed, let alone answered.

The situation up to 1990*2012 has been summarised by Radmacher and Hodges in the Appendix to their book [*The NIV Reconsidered* Earl Radmacher and Zane C. Hodges]. *"Burgon's strictures on Westcott and Hort have never been responded to in any detailed and coherent way by any specialist in this field. The handbooks on textual criticism, from which seminary students study, tend to dismiss Burgon peremptorily."*

*[2012]More definitive evidence against the theories of Westcott and Hort has emerged in the decades following. See the works of Dr Mrs Riplinger.

See again www.timefortruth.co.uk/why-av-only/ *The Great Bible Robbery* pp 9-14 and this brief extract, p 14 that summarises how the 1984 2011 NIV New Testaments are basically Catholic texts derived from the 1582 Jesuit Rheims New Testament.

Conclusions from Table 1

1. **Table 1** lists 141 New Testament readings where the 1984 and 2011 NIVs agree with the 1582 Jesuit Rheims New Testament and the NJB [New Jerusalem Bible] *against* the AV1611.

Further disclosures against the NIV follow.

See also **Table 1** in *What is the Bible – AV1611 Overview* p 55 www.timefortruth.co.uk/why-av-only/ and note this extract summarising the results of the comparison between the pre-1611 Bibles, the AV1611 and the post-1611 versions including the NIV.

Notes

1. **Table 1** lists 252 disputed passages of scripture, including those listed in Chapter 7, from 262 verses, where the modern alternatives are put forward as 'improvements' on the equivalent AV1611 readings.
2. These 252 passages have therefore been used as test passages for comparison with the AV1611 for pre-1611 and post-1611 bibles, from Medieval to modern times. They represent an estimated 10% of major 'disputed' passages [*Evaluating Versions of the New Testament* Everett W. Fowler pp 68-69].
3. **Table 1** lists the results for comparison of these 252 passages with the AV1611 for 13 bibles. Individual readings may be checked via the sources listed below.
4. A clear cell in the table denotes agreement between the specified bible and the AV1611 for the sense of the reading, although the actual wording may differ.
5. A shaded cell in the table denotes departure of the specified bible from the AV1611. The shaded cells marked JB or NJB refer to JB or NJB readings that depart from the AV1611. The shaded cells marked f.n. refer to NKJV readings that match the AV1611 in the NKJV text but follow the NIV in the footnotes.
6. 5 pre-1611 bibles have been used; WY, Wycliffe, TY/C, Tyndale/Coverdale in the Old Testament, BIS, Bishops', GEN, Geneva. The texts of these bibles may be found here, www.studylight.org/. (Insert any search text and click on the verse displayed to show the NAVBAR. Use the NAVBAR to go to any bible chapter and uncheck Include Resources box for an uninterrupted text display.)
7. 8 post-1611 bibles have been used; DR, Douay-Rheims (Challoner's Revision, 1749-1752), RV, Revised Version, JB/N, Jerusalem and New Jerusalem Bibles respectively, also for the results cells, NWT, New World Translation, NASV, New American Standard Version, NIV, 1984 New International Version, NKJ, New King James Version. www.studylight.org/ has been used for the DR, RV, NIV*, NASV, NKJV, www.watchtower.org/e/bible/index.htm for the NWT, a printed edition for the JB, www.catholic.org/bible/ for the NJB. *Checked against 2011 readings via biblewebapp.com/niv2011-changes/.
8. The table shows that divergence of the pre-1611 bibles from the AV1611 Text for the 252 test passages decreases markedly as successive translations appear. The corresponding increasing convergence of the pre-1611 bibles with the AV1611 parallels the advance of the English Reformation from its inception in the 14th century to its maturity in the 16th century, followed by its crowning achievement early in the 17th century - the AV1611 Holy Bible.
9. The table shows further that the post-1611 bibles not only diverge increasingly from the AV1611 Text, in agreement with Rome and Watchtower but the popular 'fundamentalist' translations, NIV, NASV, diverge from the AV1611 even beyond contemporary Papist and JW versions, changing well over 90% of the test passages. Even the supposedly 'conservative' NKJV follows this divergence, with over 80% departures from the AV1611 in total and over 30% without the footnotes, almost as much as the DR. The accelerating departure of the post-1611 bibles from the AV1611 corresponds to the deepening apostasy of the church in these last days. *All* modern bibles are germane to this apostasy.

See also www.timefortruth.co.uk/why-av-only/version-comparison.php *AV1611 versus Changing NIVs*, to show how the NIV is in a constant state of flux with a special emphasis on gender-neutrality, in rebellion against Genesis 1:27 ***"So God created man in his own image, in the image of God created he him; male and female created he them."*** Note the following extract p 16.

Table Summary Notes

1611, 2011+ AV1611 versus Changing NIVs	No. of Verses
Changes of Meaning 1984 to 2011 NIVs, Old Testament	**99**
Changes of Meaning 1984 to 2011 NIVs, New Testament	**90**
Changes of Meaning 1984 to 2011 NIVs, Total	**189**
Changes of Meaning 1984 to 2011 NIVs, *Away From AV1611*, Total	**96/27**
Changes of Meaning 1984 to 2011 NIVs, *Back To AV1611*, Total	**27/8**
Gender-Neutral Changes, 1984 to 2011 NIVs, Total	**77**

About the supposed NIV scholarship, see www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 235:

Dr Peter Trumper [*Should We Trust The New International Version?* FOCUS Christian Ministries Trust] p 10 has some penetrating observations about *"all the main Protestant denominations"* among the NIV translators:

"Reading the Preface of the NIV...We are told that "Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches - helped to safeguard the translation from sectarian bias. That is quite a cross section!...Are we to be palmed off so easily? There are some queer fish swimming about in these denominations, all blithely calling themselves "evangelical." By the way, what about that ominous-sounding phrase, "and other churches"? What other churches? The reader should demand to know."

The TBS...have answered Dr Trumper's questions in their *Quarterly Record*, Oct.-Dec. 1987 No. 501, p 8. *"Advice was also sought from Jewish, Roman Catholic, and atheistic scholars, according to a news release by the publishers."*

The TBS article continues, p 11 *"Attention must also be drawn to the fact that, although the NIV professes to be an evangelical translation, the Greek text on which it is mainly based was not prepared by evangelical scholars but by the editors of the United Bible Societies' Greek New Testament. The UBS editors included several who deny the inerrancy of the Holy Scriptures, working in co-operation with a Roman Catholic Cardinal, Carlo Martini. The soundness of a translation which relies upon such a source must be questioned by every one of the NIV's evangelical readers."*

The above material shows that Lenny has lied about the so-called scholarship of the NIV. The NIV is about as scholarly as Jehudi's penknife.

"And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth" Jeremiah 36:23.

'Nearest the Originals,' 'Problem Verses,' 'New Evidence,' 'Grey Areas,' 'Over 99% Bible'

The verse to which you allude falls into a problem category. It does't (sic) appear in copies that are closer to the time when the originals were written, and much like the telephone game, the farther you get from the originator, the more stuff gets in your message that doesn't belong. Other such verses are Matthew 17:21, Matt. 18:11; Luke 24:40; John 7:53-8:11; parts of 1 John 5:8; etc. These verses are not being blatantly left out, nor is the Bible being changed. Because we have better information now, the newer translations are just trying to correct some mistakes in the older translations. **Remember, only the original copy is considered the Inspired Word of God**. This does not mean that we have to worry, though. With all the new evidence, it is estimated that we know over 99% of our Bible is true to the original text, and those that are in grey areas do not affect any major Biblical doctrine.

Emphases are this writer's. The words emboldened by this writer again show that Lenny is an apostate originals-onlyist, see ***Introduction***, who in open defiance of Psalm 12:6-7, see above, and in what must be perilously close to ***"the blasphemy against the Holy Ghost"*** Matthew 12:31 doesn't believe that God can preserve ***"all scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16. See again www.av1611.org/niv.html Terry Watkins' study on the NIV and extracts above with respect to what *is* being blatantly left out *resulting in* the Bible being changed with respect to the 1611 Holy Bible.

Naturally Lenny doesn't say who 'considers' the 'original' to be etc. Of course, he basically means him and his crowd of fellow anarchists, whose 'Bible' is actually two-and-a-half pints of individual human brains, see Dr Ruckman's commentary *The Book of Matthew*, p 30. Note that Lenny has yet again failed to specify *any* extant book that could be described as **the Inspired Word of God**.

Lenny's various falsehoods in his above statement will be addressed in turn.

'Nearest the originals' Falsehood

Lenny doesn't have **the Inspired Word of God**. His statement above as a whole consists of more blatant lying, or wilful ignorance, or both. See www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 95 on the 'nearest to the originals' falsehood.

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.""

'Problem Verses' Falsehood

Concerning the verses that Lenny lists above, note again, as mentioned above, that most new versions that cut out those verses, e.g. NASVs, NIVs, don't change the verse numbering system. This would have been particularly easy for Acts 8:37. See below. However it did not happen and Lenny has failed to mention that anomaly. Lenny and new version editors clearly ***"halt ye between two opinions"*** 1 Kings 18:21.

Concerning the verses that Lenny lists, see J. A. Moorman's study *Early Manuscripts and the Authorized Version* for detailed vindication of well over 300 important Biblical Texts in the AV1611 that are cut out or corrupted by the NIV or the NASV on the basis of Westcott and Hort's fixation with the corrupt manuscripts Aleph Sinaiticus and B Vaticanus. J. A. Moorman addresses Matthew 17:21, 18:11, Luke 24:40, John 7:53-8:11, Acts 8:37, 1 John 5:7-8. See *Early Manuscripts and the Authorized Version* pp 68, 99, 105, 113, 147 and *When the KJV Departs from the "Majority" Text* pp 60-61 on Acts 8:37 and Chapter 6 on 1 John 5:7, which Lenny has failed to point out is the main reading cut out of or disputed by modern versions because it is the most explicit verse on the Godhead.

J. A. Moorman notes that Aleph and B recur among the sources that have been used to cut Matthew 17:21, 18:11, John 7:53-8:11 out of the modern versions. Aleph and B also cut out Acts 8:37, 1 John 5:7 and part of 1 John 5:8 although so do most of the Greek manuscripts. However J. A. Moorman notes in *Early Manuscripts and the Authorized Version* p 147 that cutting out 1 John 5:7 and part of 1 John 5:8 introduces a grammatical error and the remaining parts of 1 John 5:7-8 do not match correctly. More details will follow on these verses.

Lenny's reference to Luke 24:40 shows again that he is a very careless student of witnesses for and against particular scriptures. Luke 24:40 states ***"And when he had thus spoken, he shewed them his hands and his feet."*** J. A. Moorman shows in *Early Manuscripts and the Authorized Version* p 99 that the overwhelming majority of Greek sources contain Luke 24:40 *including Aleph and B* and that the sole main witness for disputing Luke 24:40 is Codex D. Codex D is notable for omitting Luke 24:3, 6, 12, 36, 40, 51, 52. The omissions have been attributed to the influence of Marcion the Heretic, 120-170 A. D., who did not believe that the Lord Jesus Christ arose in a ***"flesh and bones"*** body, Luke 24:39, although Marcion did not omit Luke 24:39. See *The Christian's Handbook of Biblical Scholarship* by Dr Peter S. Ruckman p 315 and *Early Manuscripts and the Authorized Version* p 95 for an overview of the scriptures that Codex D omits that have a bearing on major doctrine.

Dean Burgon states in *The Revision Revised* pp 12-13 *But by far the most depraved text is that exhibited by Codex D*. First citing Scrivener, Burgon continues. *'No known manuscript contains so many bold and extensive interpolations. Its variations from the sacred Text* [what Burgon termed *the commonly Received Text* underlying the 1611 Holy Bible New Testament] *are beyond all other example'...Though a large portion of the Gospels is missing, in what remains (tested by the same standard* [*the commonly Received Text* underlying the 1611 Holy Bible New Testament]*) we find 3704 words omitted: no less than 2213 added, and 2121 substituted. The words transposed amount to 3471: and 1772 have been modified: the deflections from the Received Text thus amounting in all to 13, 281.*

Burgon continues pp 90-91 with respect to Luke 24:40 and Codex D, his emphases.

On the same sorry evidence – (viz. D and 5 copies of the old Latin) – it is proposed henceforth to omit...S. Luke xxiv. 40: - 'And when he had thus spoken, he shewed them his hands and his feet.' The words are found in 18 uncials (beginning with א [Aleph] A B), and in every known cursive: in the Latin, - the Syriac, - the Egyptian – in short, ***in all the ancient Versions****. Besides these, ps. – Justin, - Eusebius, - Athanasius, - Ambrose..., - Epiphanius, - Chrysostom, - Cyril, Theodoret, - Ammonius, - and John Damascene – quote them. What but the veriest trifling is it, to bring forward the fact that D and 5 copies of the old Latin, with Cureton's Syriac...****omit*** *the words in question?*

So sorry and trifling is Lenny's evidence is that even the modern versions don't accept it. The 1984, 2011 NIVs retain Luke 24:40. The 1977 NASV disputed Luke 24:40 *but the current i.e. 1995 NASV includes Luke 24:40 without dispute*.

Lenny is ***"as one that beateth the air"*** 1 Corinthians 9:26.

Concerning the other verses that Lenny has denied, Matthew 17:21, 18:11, John 7:53-8:11, Acts 8:37, 1 John 5:7, in addition to the page references cited above for *Early Manuscripts and the Authorized Version* and *When the KJV Departs from the "Majority" Text* by J. A. Moorman, note the following summary material, keeping in mind Burgon's detailed evaluation of Westcott and Hort's theory that Burgon termed *"this sojourn in cloudland,"* see above, by which Westcott and Hort – and Lenny – arbitrarily rejected the evidence that follows.

See www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 44-45, 53-55, 56, 63-64.

Matthew 17:21

"Howbeit this kind goeth not out but by prayer and fasting" omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Burgon [*The Revision Revised*] pp 91, 206 states that every extant uncial except Aleph and B and every extant cursive except one contain the verse. Of the versions, the Old Latin, Syriac, Coptic, Armenian, Georgian, Ethiopic and Slavonic attest to the verse, with only the Curetonian Syriac and Sahidic omitting it. He cites additional ancient authorities including:

2nd Century: Tertullian

3rd Century: Origen

4th Century: Ambrose, Athanasius, Augustine, Basil, Chrysostom, Hilary, Juvencus

8th Century: Clement of Syria, John Damascene.

Burgon also cites the Syriac version of the Canons of Eusebius and the readings of the entire Eastern Church on the 10th Sunday after Pentecost from the earliest period, in favour of the verse. Berry's Greek text [Stephanus' 1550 Edition of the Received Text] supports the AV1611.

Matthew 18:11

"For the Son of man is come to seek and to save that which was lost" is omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Burgon [*The Revision Revised*] p 92, states that the verse is attested by every known uncial except Aleph, B, L and every known cursive except three. Also bearing witness to the verse are the Old Latin, Peshitta, Curetonian and Philoxenian Syriac, Coptic, Armenian, Ethiopic, Georgian and Slavonic versions. Of the fathers citing the verse, Burgon lists:

2nd Century: Tertullian

3rd Century: Origen

4th Century: Ambrose, Augustine, Chrysostom, pope Damasus, Hilary, Jerome, Theodorus Heracl.

Burgon adds that the verse was read in the Universal Eastern Church on the day following Pentecost, from the beginning. Berry's Greek text also contains the verse...

John 7:53-8:11

The 1978 NIV notes in its text that the earliest and most reliable manuscripts do not have John 7:53-8:11. The 1984 NIV notes in its text that *"The earliest manuscripts and many other ancient witnesses do not have John 7:53—8:11."* The 2011 NIV notes in its text that *"The earliest manuscripts and many other ancient witnesses do not have John 7:53-8:11. A few manuscripts include these verses, wholly or in part, after John 7:36, John 21:25, Luke 21:38 or Luke 24:53."*

The NKJV footnote states that the verses are not regarded as original by the Nestle-United Bible Societies text but are found in over 900 manuscripts.

The NWT places the passage in a footnote as does the online version.

The JB states in a footnote that on the basis of style, the author is not John and that the oldest manuscripts do not contain the passage. The online NJB has no note but the NJB hard copy notes that *"The author of this passage, 7:53-8:11 is not John: it is omitted by the oldest witnesses (MSS, versions, Fathers) and found elsewhere in others; moreover, its style is that of the Synoptics and the author was possibly Luke, see Lk 21:38n. Nevertheless, the passage was accepted in the canon and there are no grounds for regarding it as unhistorical."*

See also adultera.awardspace.com/TEXT/text01.html *Textual Evidence: John 7:53-8:11: Part 1: Orientation*. As in the case of Mark 16:9-20, the NJB is subtly suggesting to the reader that although the passage *"was accepted in the canon and there are no grounds for regarding it as unhistorical,"* maybe it isn't scripture, even if it is authentic history. In other words, yet again, **"Yea, hath God said...?"** Genesis 3:1.

Fuller [*Which Bible?* 5th Edition] pp 123-124, [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition] p 155, cites Burgon as stating that of 73 copies of John's Gospel in the British Museum, 61 contain John 7:53-8:11 as found in the AV1611. Burgon [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition] p 155 indicates that this proportioning would be typical for any collection of manuscript copies of John. He also cites, [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition] p 149, a further 60 copies, from three distinct lines of ancestry, which agree with the AV1611. He alludes to 35 of the BM copies, which contain a marginal note stating that verses 1-11 are not to be read on Whitsunday. Thus he explains how the Lectionary practice of the early church would have accounted for the omission of the verses from some of the 70 cursives from which they are absent. He also states [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition] p 148, that the subject matter itself would have been sufficient for deletion of the words from many copies, including the oldest uncials, Aleph and B. The verses are also absent from A (5th century), L (8th century), T (5th century) and Delta (9th century) but Codex A has two leaves missing, which in Burgon's considered view would have contained the verses, while L and Delta exhibit blank spaces which are witnesses FOR, not against, the validity of the verses. See remarks on B in relation to Mark 16:9-20. This leaves only T in agreement with Aleph and B, both notoriously untrustworthy.

Burgon, ibid. p 156, states that the verses are to be found in the large majority of later copies (i.e. over 900 manuscripts, as the NKJV so obligingly notes).

Hills [*The King James Version Defended* 3rd Edition, Chapter 6 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf] p 159, [*Believing Bible Study* Edward F. Hills, Th.D, 2nd Edition www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf] p 131, states that Papyri 66 and 75 and W omit the verses, in addition to the sources cited by Burgon. D however (6th century), contains them. Burgon [*Counterfeit or Genuine? Mark 16? John 8?* 2nd Edition] pp 145-146, 153-154, also cites in favour of the passage as found in the AV1611:

Codex D and the Old Latin codices b, c, e ff, g, h, j - see notes under John 5:3-4 for dates. Note that the Old Latin TEXT dates from the 2nd century, [*The Christian's Handbook of Manuscript Evidence* Dr Peter S. Ruckman] p 77

Jerome (385 AD), who included it in the Vulgate after surveying older Greek copies, stating it was found "in many copies both Greek and Latin", before 415 AD, [*The Christian's Handbook of Manuscript Evidence* Dr Peter S. Ruckman] p 134

The Ethiopic (5th century), Palestinian Syriac (5th century), Georgian (5th-6th centuries), some copies of the Armenian (4th-5th centuries), Slavonic, Arabic and Persian versions

Ambrose (374 AD), Augustine (396), Chrysologus (433), Faustus (400), Gelasius (492), Pacian (370), Rufinus (400), Sedulius (434), Victorius (457), Vigilius (484) and others

The Lectionary practice of the Eastern Church, from earliest times (i.e. the 2nd century).

Ruckman [*The Christian's Handbook of Manuscript Evidence*] p 134, cites in favour of the passage, the Didache (3rd century document of Apostolic Teachings), Apostolic Constitutions (4th century) and Eusebius (324 AD) citing Papias (150 AD) as recognising the passage. The Montanists (2nd century) were also aware of the passage. Ruckman [*Problem Texts*] p 333 also cites besides D, uncials M, S and Gamma from the 5th, 8th and 9th centuries in favour of the AV1611.

Concerning authorship of the passage (see note under JB), Hills [*Believing Bible Study*, 2nd Edition www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf] p 130, states that *"arguments from style are notoriously weak."* Berry's Greek text supports the AV1611...

See also Will Kinney's article brandplucked.webs.com/kjbarticles.htm *John 7:53-8:11 the woman taken in adultery*.

Acts 8:37

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" is omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Hills
[standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf
The King James Version Defended 3rd Edition, Chapter 8] p 201, [*Believing Bible Study* 2nd Edition www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf] p 197, explains that the verse is absent from most Greek manuscripts because the practice of delaying baptism following profession of faith had become common before the end of the 3rd century. However, the verse is found in uncial E (6th-7th centuries), the Old Latin (2nd century) and the Vulgate (5th century) and is cited by Irenaeus (180 AD) and Cyprian (250 AD). See also Ruckman [*Problem Texts*] p 331, [2016 update: Now *The "Errors" in the King James Bible* pp 333-334], [*The New ASV - Satan's Masterpiece* Dr Peter S. Ruckman] pp 19-20. Ruckman (*The Book of Acts* p 291) also cites Tertullian (2nd century), Pacian (370 AD), Ambrose and Augustine (4th century) as knowing of the verse.

Even though the verse is not in the Majority Text, Berry's Greek text supports the AV1611, indicating the familiarity of the 16th century editors with the ancient evidence in support of the verse*2012.

*2012Dr Mrs Riplinger in *Hazardous Materials* pp 745ff explains how Acts 8:37 was dropped from successive copies of Greek manuscripts by the monkish forbears of those who are now Greek Orthodox priests (as well as by the Catholic forbears) in order to support their false doctrine of baptismal regeneration, especially with respect to infant baptism.

See also Will Kinney's detailed article brandplucked.webs.com/articles.htm *Acts 8:37...Scripture or Not?*

The following material is included from *'O Biblios' – The Book* pp 253-255 to show how ***"the scripture of truth"*** Daniel 10:21 ***"maketh the judges fools"*** Job 12:17 with respect to Bible critics with particular application to Acts 8:37.

14.3 Acts 8:37

Our critic's next attack on the Holy Bible is against Acts 8:37, Section 7.3. He states that ***"Uncial E of the 8th Century is the earliest known Greek MS to include this passage. It is basically a Western addition and is omitted from P45 (early 3rd Century) and the earliest uncials. The grammatical construction of the Ethiopian's confession is quite un-Lukan. There is no reason at all why scribes should have omitted this material if it had stood originally in the text. It possibly began as a marginal gloss."***

Note that our critic gives no evidence for Acts 8:37 being *"a Western addition"* or originating *"as a marginal gloss."* Neither does he explain why, if the reading was false, the NIV etc. retain the verse numbering sequence of the AV1611. He continues ***"Prominent among those early Fathers who quote the verse are those whom you describe as the "Founding Fathers of the Roman Church"...The verse is not in the Alexandrian family or even the Byzantine! It found its way into the received text and hence into the KJV via Erasmus who...took the words from the margin of another manuscript."***

In answer I shall quote first from Dr Hills [*The King James Version Defended* 3rd Edition, standard-bearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 8] p 201 *"As J. A. Alexander (1857) suggested, this verse, though genuine, was omitted by many scribes, "as unfriendly to the practice of delaying baptism, which had become common, if not prevalent, before the end of the 3rd century.""*

Dr Hills has advanced a good reason *"why scribes should have omitted this material,"* if they were not Bible believers. Our critic has overlooked this. Dr Hills continues:

"Hence the verse is absent from the majority of the Greek manuscripts. But it is present in some of them, including E (6th or 7th century). It is cited by Irenaeus (c. 180) and Cyprian (c. 250) and is found in the Old Latin and the Vulgate. In his notes Erasmus says that he took this reading from the margin of 4ap and incorporated it into the Textus Receptus." Dr Ruckman [*The Christian's Handbook of Biblical Scholarship* p 316, 2019 Update: *Biblical Scholarship* p 424], places E in the 8th century but in the 6th to 7th century in an earlier work [*Problem Texts*] p 331.

Our critic therefore adds little or nothing to the information which I summarised in Section 7.3. The difference is that Dr Hills acknowledges the graciousness of *"divine providence"* in supplying ALL of the New Testament from several sources, Section 9.6. By contrast, our critic seems ready to reject such providence if it did not see fit to locate a reading in the text with, in his opinion, *"better credentials"*. See Section 9.3.

As for the lack of the verse in particular *"families"*, although this classification is often used for convenience [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 5 *The King James Version Defended* 3rd Edition] p 120, it is nevertheless a HOAX, Section 9.4.

In reference to the *"un-Lukan"* grammar of the Ethiopian's confession, why wouldn't it be *"un-Lukan"* if indeed it is? The man speaking was an AFRICAN. The man writing the Book of Acts was a JEW! See Romans 3:1-2. Even though our critic is referring specifically to grammar, I am reminded of Dr Hills's statement [*The King James Version Defended* 3rd Edition, standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 6] p 158, *"Arguments from literary style are notoriously weak."* I continue with Dr Ruckman [*The Christian's Handbook of Biblical Scholarship*] pp 236-237, [*Biblical Scholarship* pp 319-320].

"Those who first threw (Acts 8:37) out were P45 and P74, followed by the Cult (Sinaiticus, Vaticanus, "C", the Sahidic, and the Bohairic; and then the Harclean and Peshitta Syriac, after Origen messed with them). It is also missing from cursives 049, 056, 0142, 436, 326, 1241, 1505, 2127, 181, 81, 88 and several others.

"To offset this vast array of African scholarship produced by half-baked apostates, we have the verse, in whole or in part, in the works of Irenaeus (190 A.D.), Tertullian (200 A.D.), Cyprian (255 A.D.), Pacian (370 A.D.), Ambrose, uncial manuscript E, Old Latin manuscripts, Old Syriac manuscripts, plus the Armenian and Georgian translations. It is also found in cursive 629...(from) the dates of the Church Fathers listed above, we find the verse being quoted 100 to 200 YEARS BEFORE SINAITICUS OR VATICANUS WERE WRITTEN.

"So, we quote it 100 years AFTER the REVISED VERSION of Hort fell to pieces with the British Empire. (Why give up a good thing just because a destructive critic doesn't like it?)"

Why indeed? Dr Ruckman [*Problem Texts*] p 331, [*The "Errors" in the King James Bible* pp 333-334]states that Acts 8:37 *"has an unbroken chain of testimony from the Old Latin (second century)...to the present time."* Reviewing the evidence therefore, one finds that Acts 8:37, like 1 John 5:7-8, fulfils at least 5 of Burgon's 7 tests.

Cursive 629 also has 1 John 5:7-8 in its margin, see above, no doubt also by God's gracious provision. Our critic again resorts to misrepresentation in attacking this verse. He states ***"Once again it has to be said that the idea that challenging the authenticity of this verse is to question the importance of personal salvation is utterly ludicrous."***

I put forth no such *"idea"* at all in Section 7.3. What I said was *"Note that Luke 23:42, John 9:35, Acts 8:37 and 9:5, 6 are all passages which deal with INDIVIDUAL SALVATION"*. FIVE verses were cited, not ONE. (I could have added a sixth, Acts 16:31, where **"Christ"** is omitted by the DR, RV, NIV, JB, NJB, NWT, Ne thanks as usual to L, T, Tr, A, Section 11.4). If our critic had read my statement carefully and LOOKED AT THE VERSES, he would have seen that they deal with THE SALVATION OF INDIVIDUAL SOULS, two of whom were saved by the LORD JESUS CHRIST HIMSELF!

I was not referring to the *"subject"* of *"personal salvation"* in the abstract - of which our critic does not cite even ONE of the ***"hundreds of statements"*** in the New Testament that he insists deal with it, according to this section of his document. The critics obviously mutilated verses which gave specific examples of SOUL-WINNING. Whatever their *"motives"* in so doing - and these may have been as sincere as Eve's, Genesis 3:6! - their ACTIONS and the RESULTS of those actions are ABOMINABLE!

Our critic then states ***"Incidentally some of the manuscripts which have Acts 8:37 also have in v. 39*** **"the Spirit of the Lord fell upon the eunuch"** and poses the question ***"Why is this not in the KJV?"***

There are at least three good reasons.

1. The AV1611 translators, being much more scholarly than the modern translators and endowed with much greater spiritual wisdom, Luke 21:15, were able to discern between the authentic reading and the false one. Lacking this discernment, the modern translators rejected BOTH readings.
2. The spurious reading in Acts 8:39 no doubt lacks number, respectability, continuity and variety of witnesses. It may also lack antiquity and the context, as defined by Burgon [*True or False?* 2nd Edition David Otis Fuller, D.D.] pp 264ff, may be suspect. Typically, our critic does not state which manuscripts contain the spurious addition to Acts 8:39.
3. There are two references in the Book of Acts to the Holy Ghost falling upon individuals, Acts 10:44, 11:15. They deal with incidents in Acts 2:3, 4 and 10:44. In each case there were Jews present and the gift of TONGUES was manifested, magnifying God as a SIGN to these Jews, 1 Corinthians 1:22, Acts 2:5-11, 10:45-46, 11:17-18. In Acts 8:39 NEITHER condition applies and therefore internal considerations mitigate against the reading.

The reading therefore fails 5 TO 7 of Burgon's tests and is therefore rightly rejected. Like Lenny's craven lying about Acts 8:37. See *When the KJV Departs from the "Majority" Text* by Dr J. A. Moorman pp 60-61 for detailed listing of the witnesses for Acts 8:37 as it stands in the AV1611.

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...in one" is omitted by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

This passage, known as the 'Johannine Comma,' is lacking from most of the 500-600 extant Greek manuscripts which contain 1 John, although Dr Gill stated in the 18th century that *"out of sixteen ancient copies of Robert Stephens', nine of them had (the passage)"* [*The Providential Preservation of the Greek Text of the New Testament* Rev W. Maclean M.A.] p 25.

Citing Nestle's 26th Edition as the source, Dr J. A. Moorman [*When the KJV Departs from the "Majority" Text*] lists nine Greek manuscripts in his work which contain the Comma, four in the text and five in the margin.

The former include Codex 61 of the 15th-16th century, kept in Dublin and known as the Montfort manuscript, Codex Ravianus and Codex 629 (Wizanburgensis). The latter include Codex 88 [*True or False?* 2nd Edition David Otis Fuller, D.D.], [*Problem Texts*], [Articles and Reprints from *The Quarterly Record* The Trinitarian Bible Society, London, 1 John 5:7], [*1 John 5:7* Dr Peter S. Ruckman]. Dr J. A. Moorman [*When the KJV Departs from the "Majority" Text*] designates Codex 629 as a 14th century manuscript, citing Metzger, although Dr Ruckman locates it in the 8th century [*1 John 5:7*].

The main authorities for the passage are the Old Latin Text of the 2nd century, including manuscript r, written in the 5th-6th century and the *Speculum*, a treatise containing the Old Latin Text, written, according to Moorman, early in the 5th century and several fathers. Fuller [*Which Bible?* 5th Edition] p 213, citing Wilkinson*2012, states that the passage was found in the Old Latin Bibles of the Waldenses, whose text pre-dated Jerome's Vulgate.

*2012The site kjv.benabraham.com/html/our_authorized_bible_vindicated.html *Our Authorized Bible Vindicated* is an online version of the full text of Wilkinson's book.

See also Ray [*God Only Wrote One Bible* Jasper James Ray] p 98, who states that this Italic Bible dates from 157 AD. The Old Latin text carried sufficient weight to influence the later copies of the Vulgate, most of which from 800 AD onward incorporated the passage.

The fathers who cite the passage include Tatian, Tertullian (both 2nd century), Cyprian (250 AD), Priscillian (385 AD), Idacius Clarus (385 AD), several African writers of the 5th century and Cassiodorus (480-570 AD). The combined influence of these authorities, together with grammatical difficulties which arise if the Comma is omitted, was sufficient to ensure its place in most editions of the Textus Receptus - see Berry's text - and hence in the AV1611, where it undoubtedly belongs. For more detailed discussion see Hills [*The King James Version Defended* 3rd Edition Chapter 8 standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf] p 209*2012, [*Believing Bible Study* 2nd Edition www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf] p 210, the TBS *Notes on the Vindication of 1 John 5:7* (available from Bible Baptist Bookstore, Pensacola Florida.), Ruckman [*The Christian's Handbook of Manuscript Evidence*] pp 128-129, [*Problem Texts*] p 334 [*1 John 5:7*]. The TBS have produced a more recent version of their notes, entitled *Why 1 John 5:7, 8 is in the Bible*. The omission of the Comma from the majority of the manuscripts most likely stems from the influence of Origen and some of his supporters, who did not accept the doctrine of the Trinity. See also Will Kinney's detailed article brandplucked.webs.com/articles.htm *1 John 5:7 These three are one.*

*2012Dr Hills in *The King James Version Defended* pp 209ff explains why the words of 1 John 5:7-8 were removed from the Greek manuscripts, through the influence of anti-Trinitarian heretics. See and Dr Mrs Riplinger's work *Hazardous Materials* pp 750ff, together with Chapter 6 of Dr Moorman's book *When The KJV Departs From The "Majority" Text*.

The following material is included from *'O Biblios' – The Book* pp 249-251 to show how ***"the scripture of truth"*** Daniel 10:21 ***"maketh the judges fools"*** Job 12:17 with respect to Bible critics like Lenny with particular application to 1 John 5:7.

14.1 1 John 5:7

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

*[2012]Note again from Section 7.3 that Dr Mrs Riplinger has explained in her book *Hazardous Materials* pp 746-753 why two verses that our critic attacks, 1 John 5:7 in this section and Acts 8:37 in Section 14.3, were cut out of most Greek manuscripts by Greek Orthodox priests and/or their ecclesiastical forbears. Dr Hills likewise addresses 1 John 5:7 and its omission in considerable detail, [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 8, *The King James Version Defended* 3rd Edition] pp 209ff. See also Chapter 6 of Dr Moorman's book *When The KJV Departs From The "Majority" Text*.

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

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

Our critic gives no evidence to prove that ONLY Greek writers are to be taken as authentic witnesses. Christian writers who cited the words in question BEFORE the 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*] pp 7-8. Athanasius cited the words in A.D. 350. Dr J. A. Moorman [*When The KJV Departs From The "Majority" Text*] indicates that Priscillian, who cited the verse in 385 A.D., is the author of *Liber apologeticus*.

The early versions which cite the verse are the Old Syriac (170 A.D.) and the Old Latin (A.D. 200) [*New Age Bible Versions*] p 381, [*1 John 5:7*] p 8, despite our critic's opinion that ***"This verse did not become established in the Old Latin until the fifth century."*** Wilkinson [*Which Bible?* 5th Edition] p 213, citing Nolan, says of the Old Italic Bible, which existed in A.D. 157 [*Which Bible?* 5th Edition] 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 also kjv.benabraham.com/html/chapter-2.html.

Our critic then states ***"It was not in Jerome's Vulgate despite the opinion of John Gill...this text was not in the Vulgate till the beginning of the 9th Century."*** Our critic did not read Section 7.3 very carefully. I quoted from MacLean [*The Providential Preservation of the Greek Text of the New Testament*] p 25, with respect to GREEK copies in the possession of Robert Stephanus. MacLean cites Gill as saying *"As to its (1 John 5:7-8) being wanting in some Greek manuscripts...it need only be said that it is found in many others...out of sixteen ancient copies of Robert Stephens', nine of them had it."*

I made no reference to Gill's opinion of the text of the Vulgate, although Jerome cites the words in 450 A.D. *"in his epistle to Eustochium and wants to know why it was excluded from some texts"* [*The Providential Preservation of the Greek Text of the New Testament*] p 25, [*1 John 5:7*] p 7.

Our critic continues ***"the words are not an integral part of the Byzantine textual tradition."*** This is of no consequence because the AV1611 translators were not obliged to adhere rigidly to *"the Byzantine textual tradition"* where that *"tradition"* was defective. Their text was ECLECTIC. See Section 9.8, [*1 John 5:7*] p 8 and they had with them six Waldensian Bibles, whose Text contained 1 John 5:7-8 and which dated from the 2nd Century [*Which Bible?* 5th Edition] pp 208, 212-213.

See also kjv.benabraham.com/html/chapter-2.html.

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

I originally stated in Section 7.3 that the words are found in only two of the 500-600 extant Greek manuscripts of 1 John and in the margins of two others [*Problem Texts*] p 334. I gave the manuscripts, respectively, as Codex 61, Codex Ravianus, 88 and 629. Dr Hills p 209 [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 8, *The King James Version Defended* 3rd Edition] and Dr Ruckman in a later work [*1 John 5:7*] indicate that the disputed words of 1 John 5:7, 8 are actually in the text of Codex 629.

Concerning Erasmus' inclusion of 1 John 5:7-8 in his 3rd Edition of the TR, Dr Hills p 209 [standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf Chapter 8, *The King James Version Defended* 3rd Edition], explains that it was NOT *"pressure from Rome"* that influenced him but Erasmus' promise *"to restore (1 John 5:7-8) if but one Greek manuscript could be found which contained it...Many critics believe that (Codex 61) was written at Oxford for the special purpose of refuting Erasmus, and this is what Erasmus himself suggested in his notes."*

This is clearly our critic's belief. He also assumes that Manuscript 61 came from the Vulgate. However, Dr Ruckman [*1 John 5:7*] pp 6-7, has a more searching analysis:

"How about that Manuscript 61 at Dublin?

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

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

Our critic adds ***"Luther did not include the verse in his translation of the Bible."*** This is a half truth. Beale [*A Pictorial History of Our English Bible* David Beale] p 65 states *"The passage of the three witnesses (1 John 5:7b-8a) did not appear in Luther's Bible until 1574-1575, when a Frankfort publisher inserted it for the first time...The passage does not appear in a Wittenberg edition until 1596."*

However, since then, 1 John 5:7-8 has remained in Luther's Bible [*God Only Wrote One Bible*] p 34. Moreover, Tyndale DID include 1 John 5:7-8 in his New Testament.

Dr Mrs Riplinger in *Hazardous Materials* p 1107 states, this author's emphases, that *"In fact, following 'Greek' led Luther to error in omitting 1 John 5:7,* ***which had been in all previous German Bibles. It was restored by the German people after Luther****."*

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

Our critic remarks that ***"some defenders of the KJV are prepared to agree now that it did not form part of the original text,"*** which shows that even Bible believers can give way to apostasy. Our critic observes that J. N. Darby omitted the verse from his New Testament, which I knew anyway [*God Only Wrote One Bible*] p 53. I would add that Darby's New Testament, like Wesley's, the RV, RSV etc. has long since joined the ranks of versions now obsolete or nearly obsolete. In any event, Darby's New Testament had little influence outside of the exclusive Brethren.

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

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

Our critic is here springing to the defence of Origen, who *"would correct the word of God (in the originals or otherwise) as quickly as (he) would take a breath of air"* [*The History of the New Testament Church Vol. 1* Dr Peter S. Ruckman] p 82.

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

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

The TBS *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, and the source, or at least earliest channel, of nearly all the speculative errors which plagued the church in after ages...He disbelieved the full inspiration and infallibility of the Scriptures, holding that the inspired men apprehended and stated many things obscurely...He expressly denied the consubstantial unity of the Persons and the proper incarnation of the Godhead - the very propositions most clearly asserted in the doctrinal various readings we have under review.

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

Given our critic's offer to teach me Greek, it is instructive to quote from the TBS *Notes on the Vindication of 1 John 5:7*. See also Riplinger [*New Age Bible Versions*] p 382, Ruckman [*1 John 5:7*] pp 5-6 and the extensive article by G. W. and D. E. Anderson of the TBS *Why 1 John 5:7-8 is in the Bible*.

See www.trinitarianbiblesociety.org/site/articles/a102.pdf.

"The internal evidence against the omission is as follows:

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

When one reviews ALL the evidence, it is noteworthy that 1 John 5:7-8 satisfies at least 5, if not 6 of Burgon's 7 tests of truth, Section 6.2, [*True or False?* 2nd Edition] pp 264ff. Only *"number of witnesses"* and in consequence some *"respectability of witnesses"* is lacking, through omission.

Finally, in view of our critic's high regard for the Westminster Confession, Sections 11.1, 11.3, I quote from the TBS article, No. 522, again, citing:

"These supporters believe the passage rightly belongs in the Scriptures, as does the Society, as did the writers of the Westminster Confession of Faith (3)...

"Note 3. Westminster Confession of Faith, *Chapter II. iii. In the Scripture proofs for the statement of the Trinity, "God the Father, God the Son, and God the Holy Ghost", 1 John 5:7 is quoted."* That is more *"evidence inconvenient,"* which our critic ignored.

See again Will Kinney's detailed article brandplucked.webs.com/articles.htm *1 John 5:7 These three are one.*

Note also Dr Ruckman's summary of the witnesses for 1 John 5:7 from the *Bible Believers' Bulletin* March 1996 *James White's Seven Errors*.

Watch God Almighty preserving His words. In spite of the negative, critical, destructive work of "godly Conservative and Evangelical scholars." AD 170: Old Syriac and Old Latin, AD 180: Tatian and Old Syriac, AD 200:Tertullian and Old Latin, AD 250: Cyprian and Old Latin, AD 350: Priscillian and Athanasius, AD 415: Council of Carthage, AD 450: Jerome's Vulgate, AD 510: Fulgentius, AD 750: Wianburgensis, AD 1150: Miniscule manuscript 88, AD 1200-1500: Four Waldensian Bibles, AD 1519: Greek Manuscript 61, AD 1520-1611: Erasmus TR, AD 1611: King James Authorized Version of the Holy Bible.

God had to work a miracle to get the truth of 1 John 5:7-8 preserved; He preserved it. You have it; but not in an RV, RSV, NRSV, CEV, ASV, NASV, or NIV.

Lenny has clearly lied to his correspondent 6 times in a row with respect to the passages of scripture that he denigrated; Matthew 17:21, 18:11, Luke 24:40, John 7:53-8:11, Acts 8:37, 1 John 5:7-8.

'New Evidence' Falsehood

There isn't any new evidence that supports the NIV against the AV1611.

See again under ***The Bible Anarchist Subversive Ancient Greek Manuscript Scam*** these remarks with respect to *New Age Versions* by Gail Riplinger Chapter 39 *The 1% Manuscripts: Aleph & B* p 545.

The New International Version, New American Bible, New American Standard, New English Bible, and New Revised Standard are not so new...but are merely an encore of the 'New' Age esotericism of Plato, Saccus, Clement and Origen, set on the stage of the Egyptian papyri and Eusebius' Aleph and B manuscripts.

See again under ***The Bible Anarchist Subversive Ancient Greek Manuscript Scam*** *New Age Versions*, *The Men & The Manuscripts* pp 391-612 and the summary that follows with respect to the actual contents of Codices Aleph and B that underlie most modern departures from the 1611 Holy Bible. Lenny appears to know nothing about the actual contents of Codices Aleph and B.

See again *New Age Versions*, *The Men & The Manuscripts* pp 391-612 for extensive documentation in support of Gail Riplinger's statement cited above, in particular Chapter 35 *The Earliest Manuscripts* on the corrupt nature of *the Egyptian papyri*, *which nevertheless repeatedly support the AV1611 Text, sometimes in excess of 50%*, pp 482-485, *against the modern versions derived from Aleph and B* and Chapter 39, pp 546-554, *The Corruption of Aleph & B*, *Aleph & B: The New Version Manuscripts* and *Aleph & B: A Closer Look*.

Lenny of course hasn't specified any new evidence to back up how his over 99% of our Bible is true to the original text and he cannot even identify *which* Bible our Bible actually is. Lenny's supposed new evidence is in fact nothing more than ***"the old leaven"*** 1 Corinthians 5:7 from ***"the pit of corruption"*** Isaiah 38:17.

See www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 104-105 for summary details of the papyri readings and their support for the AV1611 Text but also for Gail Riplinger's cautionary remarks about Lenny's supposed new evidence, with its sinister, indeed satanic implications.

She cautions, however, [*New Age 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*...."*...

Gail Riplinger ends her chapter on a chilling note:

"The errors in these ancient manuscripts are important to note, because liberal scholars hope to re-cast 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, Preface vii, "...the work of translation is never wholly finished." The New Age boasts of their plans for a new bible from the "archaeological archives." The stage is set for the Antichrist to pull back the veil and launch HIS FINAL VERSION of the story."

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Answers to the Wolf-Man Part 1* pp 6-7 for Dean Burgon's evaluation of Codices Aleph and B, the other main component of Lenny's supposed new evidence.

Wolf objects to six manuscripts (said to be *"small"* but the contents of which he does not identify) that supposedly are the basis for the Received Text. If he favours the text that repeatedly departs from the Received Text, he should explain how it can derive its authority from a mere two documents, one of which, as Dean Burgon points out, lay for centuries on a forgotten shelf of the Vatican Library and the other was rescued from a trash pile in St Catherine's Convent at the foot of Mt Sinai by Tischendorf in 1859? The following extract is from *The Revision Revised* p 343.

"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."

Dean Burgon truthfully studied the manuscript evidence. Grievous Wolf has not.

Neither has Lenny.

'Grey Areas' Falsehood

See Will Kinney's article brandplucked.webs.com/kjbarticles.htm *Fake Bibles DO Teach False Doctrine (Links to examples)* concerning Lenny's duplicitous comment With all the new evidence, it is estimated that we know over 99% of our Bible is true to the original text, and those that are in grey areas do not affect any major Biblical doctrine. Lenny did not identify the over 99% Bible to which he alludes, naturally. See below with respect to the *'Over 99% Bible' Falsehood*. Neither did he specify any source material for the original text nor did he indentify any supposed grey areas concerning, supposedly, no effect on any major Biblical doctrine. The verses that Lenny does mention, Matthew 17:21, 18:11, Luke 24:40, John 7:53-8:11, Acts 8:37, 1 John 5:7-8, *do* affect major Biblical doctrine.

Matthew 17:21 addresses *the necessity* for ***"prayer and fasting"*** to cast out the most stubborn unclean spirits.

Matthew 18:11 addresses *the very purpose* for which the Lord Jesus Christ came i.e. ***"to save that which was lost."***

Luke 24:40 addresses *the bodily resurrection of the Lord Jesus Christ*.

John 7:53-8:11 is *further testimony* ***"that ye may know that the Son of man hath power on earth to forgive sins"*** Mark 2:10 with Luke 5:24.

Acts 8:37 is *individual testimony* ***"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"*** Romans 10:9.

1 John 5:7-8 is *the strongest affirmation in scripture* of ***"the name of the Father, and of the Son, and of the Holy Ghost"*** Matthew 28:19.

Among Will Kinney's examples of modern corruptions of major Biblical doctrine in supposed grey areas are:

2 Samuel 14:14

The 1984 NIV, NKJV make a liar out of Isaiah the prophet who states ***"For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many"*** Isaiah 66:16 and of God Himself, Who states ***"I kill, and I make alive"*** Deuteronomy 32:39. The 2011 NIV contradicts the 1984 NIV but still has the wrong reading.

See www.timefortruth.co.uk/why-av-only/version-comparison.php AV1611 *AV1611 vs Changing NIVs* p 2.

The 1611 Holy Bible states in 2 Samuel 14:14 ***"neither doth God respect any person."***

Isaiah 14:12

The NIVs substitute the Lord Jesus Christ ***"the bright and morning star"*** Revelation 22:16 for the devil. The 1611 Holy Bible states in Isaiah 14:12 ***"How art thou fallen from heaven, O Lucifer, son of the morning!"***

Daniel 3:25

The NIVs liken the Lord Jesus Christ to one of ***"the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah"*** 1 Peter 3:19-20 with Genesis 6:2, 4. See Dr Ruckman's commentary *The Books of the General Epistles Volume 1* p 340. The 1611 Holy Bible states in Daniel 3:25 ***"the form of the fourth is like the Son of God."***

Micah 5:2

The NIVs ascribe an origin to the Lord Jesus Christ. The 1611 Holy Bible states of the Lord Jesus Christ in Micah 5:2 ***"whose goings forth have been from of old, from everlasting."***

Philippians 2:16

Paul uses the term ***"boast"*** to commend others and to exalt the Lord's authority, 2 Corinthians 9:2, 10:8, 13, 16 and as irony, 2 Corinthians 11:16 but the NIVs make boasting a personal Christian virtue. The 1611 Holy Bible states in Philippians 2:16 ***"that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."***

Titus 3:10

The Lord Jesus Christ was divisive according to Luke 12:51 ***"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."*** The NIVs say that the Lord Jesus Christ should be avoided. The 1611 Holy Bible states in Titus 3:10 ***"A man that is an heretick after the first and second admonition reject."***

1 John 5:19

The NIVs put world domination under Satan over the Lord Jesus Christ in spite of Matthew 28:18 ***"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."*** The 1611 Holy Bible states in 1 John 5:19 ***"the whole world lieth in wickedness."***

The above 7 examples from Will Kinney's list; 2 Samuel 14:14, Isaiah 14:12, Daniel 3:25, Micah 5:2, Philippians 2:16, Titus 3:10, 1 John 5:19, show further that Lenny's supposed grey areas *do* affect major Biblical doctrine and indeed *corrupt and/or weaken scriptural testimony to* major Biblical doctrine. Lenny has lied in that respect, at least 25 times in a row, with respect to 2 Samuel 14:14, Isaiah 14:12, Daniel 3:25, Micah 5:2, Matthew 17:21, 18:11, Luke 24:40, John 7:53-8:11, Acts 8:37, Philippians 2:16, Titus 3:10, 1 John 5:7-8, 19.

Gail Riplinger in *New Age Versions* also shows in great detail that major doctrine is repeatedly attacked in the NIV and other modern versions. See also Dr Ruckman's book *The Christian's Handbook of Biblical Scholarship* Appendix 7 *Correcting "The" Greek Text and "The" Hebrew Text with The Original English* on this issue and this extract from www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* pp 130-133 with respect to modern version corruption of the major doctrine of *personal salvation*.

10.5 *"Numerous Errors in Texts Which Concern Salvation"*

Our critic's first *"error"* here is the AV1611 reading of **"such as should be saved"** in **Acts 2:47**, where ***"a present participle passive"*** demands that the *"correct"* reading should be "were being saved," as in the NIV, NWT and the English renderings of Ne and the other Greek texts. The JB, NJB have "destined to be saved." The JB, NJB reading is wrong because like the NIV, NWT reading, it implies that salvation is not complete.

Dr Ruckman [*Problem Texts*] pp 339-340, prints John 3:16 beside Acts 2:47 to show *"how the word* **"SHOULD"** *is used."* He adds *"Obviously, the word* **"should"** *in neither place is a five-point Calvinistic word and in neither place does it carry any doubtful connotation (such as "You SHOULD go downtown, but MAYBE you won't"). The word* **"should"** *in John 3:16 is the same simple future found in Matthew 26:35 –* **"Though I should die with thee."** *Note John 6:71,* **"He it was that should betray him."** *There is no "if" to it. The simple future is found throughout the AV text (***"shut up unto the faith which SHOULD after..."** *(Gal. 3:23),* **"unto those that after SHOULD live ungodly"** *(2 Peter 2:6)). The word* **"should"** *in Acts 2:47 is used in the sense of "as many as would trust Christ did it, and those that did it were added to the Church.""*

Note that both the AV1611 and the NIV have the simple future in Romans 6:6, **"should not serve sin"** and **"should no longer be slaves to sin"** respectively.

Our critic states that ***"the Greek construction"*** of Acts 2:47 is the same as in 1 Corinthians 1:18 where "are being saved" is the reading of the NIV, NWT and the English renderings of the Greek editions. The JB, NJB have "on the way to salvation" and "on the road to salvation" respectively i.e. both are wrong, as are the NIV, NWT.

He also states that **Romans 6:6**, **8:24** and **Galatians 2:20** are wrong in the AV1611, which has **"is crucified," "are saved"** and **"am crucified"** respectively. The *"correct"* readings are "was crucified," "were saved" and "have been crucified" as in the NIV and partly in the JB ("shall be saved" in Romans 8:24), NJB ("already have salvation" in Romans 8:24) and NWT ("am impaled" in Galatians 2:20). "Impaled" is incorrect but the NWT has the correct tense. The English renderings of Ne and the other Greek texts follow the NIV readings. The basis for the alterations is the ***"aorist indicative passive"*** Romans 6:6, 8:24 and the ***"perfect indicative passive"*** Galatians 2:20.

Gail Riplinger [*New Age Bible Versions*] pp 242ff and John Burgon [*The Revision Revised*] pp 154ff have some penetrating comments on the modern alterations:

Dr Mrs Riplinger writes:

"The Church of Cain

"Clement, the second century core of the new versions, contrived a system in which "baptism is decidedly more prominent than redemption by the blood of Christ," since he had been "initiated by the laver of illumination into the true mysteries." His formula for salvation became fixed in print at the Council of Constantinople and later by the Council of Trent. The foundation, "One baptism for the remission of sins," was framed on a fault line extending back to Cain, the father of false creeds. New version editors have built their churches and versions on this volcanic rock. Westcott writes of "initiation in the Mysteries...deep in mystic rites...purified with holiest water." Elsewhere he says,

"The remission of sins has always been connected with Baptism, the sacrament of incorporation...(We are) placed in relation to God by Baptism."

"Philip Schaff, at the hub of the 'New' Greek and ASV, was tried for heresy by his denomination for his belief in baptism/initiation regeneration. From his hub, spokes like the Living Bible and NASV moved this creed into the next century. Hort peddled the same heresy:

""I am a staunch sacerdotalist...Paul connected the state (salvation) with a PAST COMPLETED act (baptism) by which it was formerly taken possession of."

"See this "past completed" action of baptism in the NASV, NIV and all new versions. Their verbs are mistranslated, as even the preface of the NASB Interlinear Greek-English New Testament admits:

"The Authorized Version is idiomatically correct."

"Christians "are saved" (present tense) when they receive Jesus as Saviour. The new versions present baptism/initiation views as intended by their editors, a past completed act that does not necessarily follow into the present."

Dr Mrs Riplinger then presents a table of readings from the new versions vs. the AV1611 to substantiate this statement. I have listed the readings from the NIV, with additions, including the so-called *"corrections"* given by our critic:

NIV	Verse	KJV
has been baptised, NASV	Mark 16:16	is baptised
has died	Rom. 6:7	is dead
has been freed	Rom. 6:7	is freed
have been enriched	1 Cor. 1:5	are enriched
has been crucified	Gal. 2:20	am crucified
have been saved	Eph. 2:8	are saved
have been given fullness	Col. 2:10	are complete
have been raised	Col. 3:1	be risen
have been born again	1 Pet. 1:23	being born again
have come to know him	1 John 2:3	know him
sanctified	1 Cor. 1:2	are sanctified
died	Rom. 6:8	be dead
died	Col. 2:20	be dead
died	Col. 3:3	are dead
died	2 Tim. 2:11	be dead
were buried	Rom. 6:4	are buried
was crucified	Rom. 6:6	is crucified
were washed	1 Cor. 6:11	are washed
were sanctified	1 Cor. 6:11	are sanctified
were justified	1 Cor. 6:11	are justified
were called	1 Tim. 6:12	art also called

Dr Ruckman [*The Christian's Handbook of Biblical Scholarship*] pp 332-333 has a detailed analysis of Galatians 2:20:

"The tense of the Greek word "sustauroo" *in Galatians 2:20 in any family of manuscripts is a past perfect indicative passive (*"I have been crucified"*), and so it is translated in the NIV, ASV, NASV, RSV, RV, NRSV, etc. (To save time and space, we will hereafter refer to these versions and others like them simply as "the Laodicean washouts.") The English scriptures have quite a comment to make about this "tense." The comments will be found in scriptures where Paul dies* **"DAILY"** *(1 Cor. 15:31), where the outward man is presently perishing (2 Cor. 4:16, not past tense), in Luke 9:23, where a man is to take up his cross* **"DAILY**,**"** *not in THE PAST, and where being made conformable to Christ's death on Calvary (Phil. 3:10) is A PRESENT AND FUTURE OPERATION: not just in THE PAST. The AUTHORISED VERSION here has the correct translation, "I AM CRUCIFIED" (present not perfect tense), and the scriptures ALREADY DREW JUDGMENT ON THE GREEK GRAMMARS AND LEXICONS. All of the Laodicean washouts missed it, because their authors got down off the cross and paraded their stinking, fleshly natures in public before the body of Christ."*

Our critic has a comment that ***"Luke 9:23 is dealing with a quite different concept"*** from that of Galatians 2:20. He does not state what that difference is but of course there COULD be a difference if the wording of either verse was changed. However, the Bible believer can thank the Author of the Book that he has the RIGHT wording for BOTH verses and therefore the RIGHT *"concept,"* as set out by Dr Ruckman above.

Mrs Riplinger continues: *"Sounding like the scribes in the synagogue* **"who laughed him to scorn"** *(Mark 5:40), Calvin Linton, NIV Committee member refers to those who disagree with the alterations in the new versions as "uninitiated" and "amusingly uninformed."*

"The just upright man is laughed to scorn" *Job 12:4.*

"Hort and the new version editors who, "have been saved*" at baptism, have a spokesman today in Alan Schreck, author of "Catholic and Christian."*

""Evangelical Protestants will sometimes ask a Catholic acquaintance, 'Have you been saved?'...The question seems to suggest that a person's salvation is a once-and-for-all event that happens in a single moment, rather than a process...I believe that a Catholic can adequately answer the question. The Catholic can say that, 'I have been saved (Catholic baptism); I am being saved' (works, obedience, perseverance)."

"The new versions echo Schreck saying, "have been saved" *(Eph 2:8) and* "are being saved" *(1 Cor. 1:18 et al.). In both of these verses the KJV says* **"are saved,"** *which clearly describes the once-for-all-event that occurs when Jesus Christ is received as Saviour. One can only ask, are the new versions Catholic or Christian? Notice how the new versions present the process theology of the New Age and apostate Christianity where initiation commences an incessant course conveying one to salvation.*

NIV	**Verse**	**KJV**
were being saved	Acts 2:47	should be saved
are turning to God	Acts 15:19	are turned
are being saved	1 Cor. 1:18	are saved
are being saved	2 Cor. 2:15	are saved
are perishing	2 Cor. 4:3	are lost
is being renewed	Col. 3:10	is renewed
is passing	1 John 2:8	is past

"Dean Burgon, noted Greek scholar, comments on the "are being saved" and "have been saved" rendition of the Greek verbs."

"The schoolboy method of translation is therein exhibited in constant operation throughout. We are never permitted to believe that we are in the company of scholars...the idiomatic rendering of a Greek author into English is a higher achievement by far...Examples of their inconsistency reduces the whole matter to a question of Taste...The vast number of cases in which they have forsaken their own rule shows that it could not be followed without changing elements of the original.. They virtually admit that they have been all along unjustly forcing on an independent language an alien yoke."

See [*The Revision Revised*] pp 154ff. The NIV translators appear to have heeded Burgon's admonitions in Matthew 2:6, 7, 9, 23. However they retained the un-idiomatic RV readings in Matthew 2:1, 2, 12 (omitting **"of God"**), 13, upon which Burgon comments in detail.

Dr Mrs Riplinger concludes *"Foster of the NIV and NKJV committees agrees, (with Burgon) admitting, "This in itself results in an unnatural straining of the tenses of the English." However, the doctrinal bend of the translator tends toward a progressive kind of salvation and this is reflected in their versions."*

The above extensive examples show that Lenny's grey areas are ***"an habitation of dragons"*** Isaiah 34:13 in terms of modern corruptions of major Biblical doctrine.

'Over 99% Bible' Falsehood

Lenny's over 99% of our Bible is true to the original text statement is yet more blasphemy. Lenny doesn't say, of course, who carried out that estimate and how or when and, as indicated above, he cannot identify the over 99% Bible that he mentions. He is accusing the Lord Jesus Christ of lying in Matthew 24:35, Mark 13:31, Luke 21:33 ***"Heaven and earth shall pass away, but my words shall not pass away."***

Now that ***"The words of the LORD"*** Psalm 12:6 have been perfected, the 1611 Holy Bible is *the 100% Bible*.

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*.

A Seven-Stage Purification Process – King James Bibles

God may have refined the 1611 Holy Bible through *seven* major editions. See *In Awe of Thy Word* p 600 and *The Hidden History of the English Scriptures* pp 49-51 by Dr Mrs Riplinger.

"The only changes to the KJV since 1611 are of three types:

1. ***1612:*** *Typography (from* 𝔊𝔬𝔱𝔥𝔦𝔠 *to* **Roman** *type)*
2. ***1629 & 1638:*** *Correction of typographical errors*
3. ***1762 & 1769:*** *Standardization of spelling."* Therefore, fulfilling Psalm 12:6, 7:

Two 1611 editions = *seven* stages. ***"For with God nothing shall be impossible"*** Luke 1:37.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven Stage Purification Process – Oil Refinery* and this extract.

Through to the English Language:

Purification of the English scriptures was...in seven stages...

- The Gothic
- The Anglo-Saxon
- The Pre-Wycliffe
- The Wycliffe
- The Tyndale/Coverdale/Great/Geneva
- The Bishops'
- The King James Bible

In these purifications of scripture, as with oil refining, each intermediate was perfect for the next stage *with no loss of inspiration*. ***"The law of the LORD is perfect, converting the soul"*** Psalm 19:7. Only life begets life. *The AV1611 does that best*.

The AV1611 – Seven-fold Stage-wise Purification

This writer believes that *God then purified the AV1611* through *seven* major editions [*In Awe of Thy Word* p 600 and *The Hidden History of the English Scriptures* pp 49-51 both by G. A. Riplinger] Again, each intermediate product was perfect for the next stage through to full perfection.

1. ***1612:*** *Typography (from* 𝔊𝔬𝔱𝔥𝔦𝔠 *to* **Roman** *type)*
2. ***1629 & 1638:*** *Correction of typographical errors*
3. ***1762 & 1769:*** *Standardization of spelling*. Therefore, fulfilling Psalm 12:6, *two* 1611 Editions = *seven* stages in total. The critics notwithstanding therefore:

"Thy word is very pure: therefore thy servant loveth it" Psalm 119:140.

Lenny has not shown otherwise. Note also Terry Watkins' analysis of the 1984 NIV under ***The Bible Anarchist Subversive NIV Catholic Corruption - in Flux*** that still applies essentially to the 2011 NIV and Bro. Watkins' conclusion about the total number of words that the NIVs cut out from scripture.

Despite God's clear warnings about "taking away" from His words [Deuteronomy 4:2, Proverbs 30:6, Luke 8:12, Revelation 22:18, 19] - *the NIV removes 64,576 words!* Over 8 percent of God's word is "TAKETH AWAY"!

That equals REMOVING the books of Ruth, Esther, Ecclesiastes, Song of Solomon, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, James, I Peter, II Peter, I John, II John, III John, Jude and more - ***COMBINED!!!*** ***The equivalence of ripping out OVER 30 BOOKS of the Bible!***

Noting Lenny's partiality towards the NIV, see under ***The Bible Anarchist Subversive Ancient Greek Manuscript Scam***, according to his insistence that the NIV committee consisted of over a hundred scholars from five countries who had much older versions (so they were more true to the originals) and a much better grasp on ancient Hebrew, Bro. Watkins' analysis shows that, far from having an over 99% Bible, Lenny scarcely has even an over 50% Bible with respect to the equivalent number of Bible Books available to him for his still-unspecified over 99% Bible.

In truth, Lenny's notion of an over 99% Bible is a bit like the notion of an over 99% but not quite 100% virginity.

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

The Bible Anarchist Subversive 'No Exact Translation' Hoax

Now, another problem that comes about in translation is how to make the new version read as closely to the original as possible, but still get the author's idea across. Let me demonstrate. If I were to translate "I got in by the skin of my teeth" into Russian and send it to a business associate there, I would have them totally baffled.

Typical obfuscation from a Biblical apostate. A translator who knew what he was doing would simply choose an equivalent idiom, as no doubt Peter Heisey, who translates the AV1611 into Romanian, would confirm. See purebiblepress.com/bible/advisors.html.

Concerning a *Russian* reaction to the 1611 Holy Bible, see this extract from *Pete Amue the Bible Corrector Part 1* p 8 www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php.

*"**In the Ukraine**, my interpreter (Major Taras – a PhD formerly in the Russian Army) said, "Your Bible is better than ours." He said this after translating fifteen services for me on the street, in church buildings, and in KGB prisons…"*

Lenny appears to be unaware of the work of Perry Demopoulos M. Th., Missionary to the Former Soviet Russia since 1992, with respect to translation of the 1611 Holy Bible into the Russian tongue.

See:

har-vestukraine.org/contents/final_authority/Translating_the_Authorized_Version_into_the_Russian_Tongue.htm.

Perry Demopoulos states:

Our purpose for translating the Bible into the Russian tongue is based upon the importance that God Himself places upon His own word ***"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name"*** (Psalm 138:2).

Since 1992 and observing the corruption in the modern versions it has been our desire for the common folk of the Russian speaking people to have God's word, ***"not as the word of men but as it is in truth, the word of God,"*** (1 Thess. 2:13).

Perry Demopoulos gives a detailed description of how the work of translation was carried out, listing the sources used. Lenny's supposed problem of translating the 1611 Holy Bible into Russian is clearly gnat-straining, Matthew 23:24. Perry Demopoulos concludes as follows.

The painstaking labour of the translators of the King James Bible (1611), being led by the Holy Spirit gathered the pieces (of the true readings from different sources) and put them into one Book – the Bible. The homework has been DONE in 1611. From there to the ends of the earth goes the INFALLIBLE BOOK, in the IN-TER-nation-al (in-their- nation-all) language in English now available in the Russian tongue.

We pray and practice that by the grace of God, by the leadership of the Holy Spirit and belief in the eternal words of **"the holy scriptures"** in the AUTHORIZED VERSION OF THE KING JAMES BIBLE we will have accomplished what God intended - to keep his word (Rev. 3:8, 10) for the Russian speaking people. With that end in mind and heart we labour.

To God be the glory! Amen!

No translation can be exactly word for word and be understood. Even the King James English has these problems. In Matthew 19:14 the KJV reads "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" which can be very confusing to a modern reader.)

No translation is verbatim, as Dean Burgon stated with respect to the RV Revised Version. His evaluation therefore applies to the NIV and all other versions from the RV Augean Stable. As noted above under ***'Nearest the Originals,' 'Problem Verses,' 'New Evidence,' 'Grey Areas,' 'Over 99% Bible'*** *'Grey Areas' Falsehood* www.timefortruth.co.uk/why-av-only/ *'O Biblios' – The Book* p 133.

"The schoolboy method of translation is therein exhibited in constant operation throughout. We are never permitted to believe that we are in the company of scholars...the idiomatic rendering of a Greek author into English is a higher achievement by far..."

Lenny has introduced nothing new.

The AV1611 has no problems in Matthew 19:14 ***"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."***

Lenny has forgotten Matthew 18:3 ***"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."*** The issue in Matthew 18:3, 19:14 is clearly one of simple trust in the Lord Jesus Christ, as the child has of a loving parent, as Solomon exhorts believers.

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" Proverbs 3:5-6.

Lenny has neglected to do what the Lord Jesus Christ said and ***"Search the scriptures"*** John 5:39.

Lenny has also forgotten the incident of the Gardarene demoniac and how ***"comparing spiritual things with spiritual"*** 1 Corinthians 2:13 explicitly defines the use of the term ***"suffer"*** in Matthew 19:14, appreciating that ***"need of patience"*** Hebrews 10:36 may also be part of the meaning.

"And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea" Mark 5:12-13.

"And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them" Luke 8:32.

To ***"Suffer little children"*** is to ***"send"*** them to the Lord Jesus Christ *e.g. to a Bible-believing Sunday School and/or church* and *to give them leave to go*, by every means possible e.g. getting them ready in time, safely transporting them there and encouraging them to keep going i.e. ***"forbid them not"*** in any way, as Matthew 19:14 itself says. Lenny missed all of that, not surprisingly.

Naturally, Lenny hasn't let on about who got confused, or even explained how the scripture that he has cited actually causes confusion. His kind never do. Our critic never did in *'O Biblios' – The Book*. Neither did James White, Kirk DiVietro, Pete Amue, Twist and Curl, Rick Norris, Fred Butler or any of them. They are Fundamental, evangelical, conservative Christian shysters and con-artists, the lot. See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php
www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php.

The translators of the KJV, along with the New American Standard and some others tried to keep the word order as close as they could. The translators of the NIV were developing a reading Bible, though, and they tried to make a thought by thought translation. This conveys the essence and meanings of the original documents, but becomes much more natural and conversational to the modern ear.

Lenny doesn't know how the King James translators did their work.

See Wilkinson kjv.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.

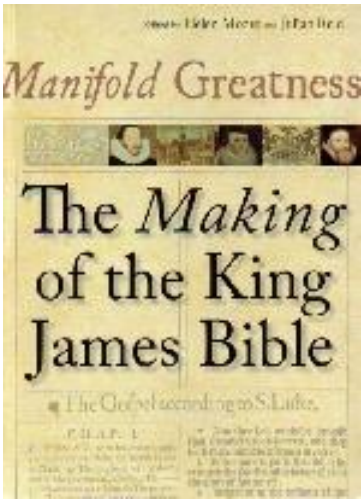
Dr Waite in *Defending The King James Bible* p 92 wrote extensively on the scholarship of the King James translators. He then stated categorically that he knew enough about the Hebrew and Greek languages to know that he could not have qualified to be one of the King James translators.

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 Bi-

ble translation and has never been used since. He concludes that this method is certainly superior to any other.

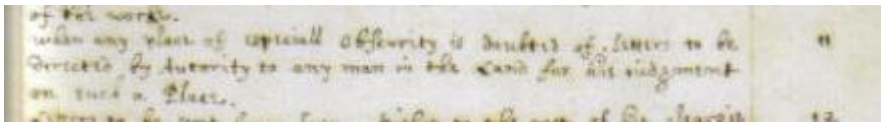
It is certainly superior to anything that Lenny has come with for the modern versions. It is the height of presumption on his part even to suggest that the efforts of modern translators comes anywhere near the expertise of the King James translators.

Gail Riplinger's note in *The Riplinger Report Issue #11* is as follows.



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'...



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!!!!

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*. The scholars did not like the idea that just ANY believer could give his insights to the committee, so they changed it.

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.

That admonition applies precisely to Lenny and his criticisms of the 1611 Holy Bible. King David understood the mindset of the King James translators, about which Lenny knows nothing.

"Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" Psalm 115:1.

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.

See ***Appendix 2 – The 1611 Holy Bible versus Versions for the New Age*** for Gail Riplinger's detailed tabulation of the corrupt, satanic NASV, NIV against ***"the book all the words of the LORD"*** Jeremiah 36:11 *with respect to 78 passages of scripture that address major Biblical doctrine*.

Before I end, though, I do wish to ask you to consider one more thing. If the KJV is the only one which can be relied upon, what do all the people do across the globe who don't speak English? They need a translation in their own language, and the problems are the same as those I've outlined above. If you'd like more information on this issue, I recommend James White's book "The King James Only Controversy" published by Bethany House.

This is yet more craven Laodicean deceit. Note again the testimony of Perry Demopoulos above with respect to the 1611 Holy Bible *in Russian* and this statement from Jonathan Richmond, a Bible believer who knows what he's talking about with respect to pure Bible translations for the mission field, from *The 1611 Holy Bible versus Bible Critic Rick Norris 3* pp 6-7 www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php.

See store-hicb8.mybigcommerce.com/content/bbb/2013/Aug.pdf *A Brief Analysis of Missionary Authority* by Jonathan Richmond, director of the Bible Baptist Mission Board p 6, author's emphases:

A Brief Analysis of Missionary Authority

By Jonathan Richmond

(Editor's Note: Jonathan Richmond is the director of the Bible Baptist Mission Board.)

*An issue concerning a couple of Bible versions (Luther's German Bible — 1545, and Reina Valera — 1602, 1865), as compared to the **King James**, has come to light. The espousal of a particular translation being equal to or superior to the **King James** leaves one in a precarious position in relation to Bible believers versus the Alexandrian Cult.*

*Bible believers believe that the **King James (Authorized Version)** is the perfect, inerrant words of God and is the final authority. It is the standard to which all versions and translations are compared. And since the AV is the standard, it is superior to anything and everything that is compared to it. Stated another way, nothing compared to the standard is equal to or superior to the standard. English is the standard for time, place, distance, size, quantity, volume, language, etc. When the English standard showed up, both the German and Spanish Bibles should have been corrected and/or updated with the English.*

*The Greek Textus Receptus (any edition) is not superior to English. It was an interim, early New Testament, a stepping stone to the purification of the words of God in English. The world does not speak Greek and never will again. Therefore, the Valera (1602, 1865), having been translated from the Receptus, is **inferior** to English. Luther's German Bible is not superior to the English. It was an interim stepping stone to the purification of the words of God in English and was used to bring about the Protestant Reformation. The world does not speak German and never will.*

*To say that Luther's German Bible or the Valera Bible of 1865 is equal to or superior to the AV is to espouse ANOTHER standard. So then **your** brain determines which is correct; **your** brain is the final authority; **you** have made **yourself** equal to God.*

Jonathan Richmond's statement describes Lenny's mindset precisely in his anarchist attitude to the 1611 Holy Bible i.e. ***"I will be like the most High"*** Isaiah 14:14.

As for James White's aberrant concoction, see:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php
The 1611 Holy Bible versus Malcolm Bowden

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php
KJO Review – Full Text and *James White's 7 Errors*.

Note also the following note 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 [as indicated, 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 ***Appendix 1 – The King James Only Controversy by James White – Overview***.]

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 link above.]

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 to 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"* p 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

Conclusion – The UNreason Bible Anarchist Subversive

This study has shown that Lenny has repeatedly lied about the 1611 Holy Bible, about the new versions, e.g. the NASV, NIV and the major doctrines corrupted by them, about extant manuscript witnesses and about supposedly disputed passages about which no dispute exists in ***"the book of the LORD"*** Isaiah 34:16.

Laodicean Lenny, of course, as a typical Bible anarchist subversive has shown throughout his comments that he has no Holy Bible extant today as a book between two covers. Lenny's 'bible' is the non-existent 'originals' that neither he nor anyone else have seen for almost two millennia and that even during their existence were never collated into a single book called a Bible. Solomon's warning about Lenny and his kind should be noted very carefully.

"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint" Proverbs 25:19.

Appendix 1 – 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 2 – The 1611 Holy Bible versus Versions for the New Age
www.avpublications.com/avnew/content/NABV/nabv_comparison2.html

Gail Riplinger's tabulations that follow give the lie to virtually everything that Laodicean Lenny has said about the NIV, NASV and the 1611 Holy Bible. Gail Riplinger's tabulations include no fewer than *78 passages of scripture on major Biblical doctrine that are corrupted by the NASV and NIV*.

Lenny is like ***"ye scornful men, that rule this people which is in Jerusalem"*** who surreptitiously confidently declare that ***"we have made lies our refuge, and under falsehood have we hid ourselves"*** Isaiah 28:14-15.

Note what the Lord says in response to the likes of Lenny, that Sister Riplinger's tabulations insightfully support with a hail and overflowing flood of substance of which Lenny appears to be totally and wilfully ignorant, 1 Corinthians 14:38.

"Therefore thus saith the Lord GOD...Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" Isaiah 28:17.

Do You Have A Holy Bible?

NIV, NASB	Citation	KJV
men	2 Pet. 1:21	**holy** men
angels	Matt. 25:31	**holy** angels
brethren	I Thess. 5:27	**holy** brethren
prophets	Rev. 22:6	**holy** prophets
apostles and prophets	Rev. 18:20	**holy** apostles and prophets
Spirit	John 7:39	**Holy** Ghost
Spirit	I Cor. 2:13	**Holy** Ghost
Spirit	Matt. 12:31	**Holy** Ghost
Spirit	Acts 6:3	**Holy** Ghost
Spirit	Acts 8:18	**Holy** Ghost

"Satan cometh immediately and taketh away the word..."

Mark 4:15

The Antichrist will use the **NEW VERSIONS** to set up his One World New Age Religion, with its mark and worship of the Antichrist and the dragon.

NIV, NASB, et al. Version Comparison Chart

God of the New Versions / New Age		God of the Bible & Christianity
Check NASB, NIV, et al.		**KJV**
the Lord	Ex. 6:3 et al.	JEHOVAH
Christ	2 Cor. 5:18	Jesus Christ
the Spirit	Acts 8:18 et al.	the Holy Ghost
divine being	Acts 17:29	The Godhead
OMIT	Rev. 1:11	I am Alpha and Omega
OMIT	John 4:42	Christ
only One	Matt. 19:17 et al.	God
The Mighty One	Josh. 22:22	The LORD God
the Lord	1 Cor. 16:22	Lord Jesus Christ
a son of the gods	Dan. 3:25	the Son of God
Son of Man	John 9:35	Son of God
a God	Acts 14:15 et al.	God
OMIT **(Note: The New Versions have entirely removed the most powerful scripture identifying the Trinity!)**	1 John 5:7	For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
fruit of the light	Eph. 5:9	fruit of the Spirit
and the nations shall walk by its light	Rev. 21:24	and the nations **of them which are saved** shall walk in the light of it.
king of nations/ages	Rev. 15:3	King of saints
end of the age	Matt. 28:20	end of the world
I can do everything through him who gives me strength	Phil. 4:13	I can do all things through **Christ** which strengtheneth me

He who was revealed in the flesh	1 Tim. 3:16	**God** was manifest in the flesh
OMIT	Acts 4:24	Thou art God
OMIT (NASB 73, NIV 38 times)	Matt. 8:29	Jesus
him	Mark 2:15	Jesus
His kingdom	Matt. 6:33	the kingdom of God
He	Rev. 21:4	God
He	Gal. 1:15	God
He	Matt. 22:32	God
his spirit	1 Cor. 14:2	the spirit
His name	Acts 22:16	the name of the **Lord**
His name and his Father's name in their foreheads	Rev. 14:1 (see Rev. 14:11!)	his Father's name in their foreheads
worship (see Rev. 9, 13, 14, 16)	Phil. 3:3	worship **God**

God of the New Versions / New Age		**Devil of the Bible & Christianity**
Check NASB, NIV, et al.		**KJV**
morning star	Isa. 14:12-15	Lucifer
(Image worshippers are) very religious	Acts 17:22	(image worshippers are) too superstitious
visions he has seen	Col. 2:18	things which he hath **not** seen

New Version Greek Manuscripts	**Manuscript Aleph**	**KJV Greek Manuscripts**
Check NASB, NIV, et al.		**KJV**
"I gave myself up to the beast"	Shepherd of Hermas	OMIT
"Receive his name"	[Shepherd] of Hermas	OMIT
"Satan...is Lord"	Epistle of Barnabas	OMIT

The 'New' Christianity		First Century Christianity
Check NASB, NIV, et al.		**KJV**
Then come, follow me	Mark 10:21	and come, **take up the cross** and follow me
men	2 Pet. 1:21	**holy** men
heart	1 Pet. 1:22	**pure** heart
adequate	2 Tim. 3:17	perfect
prosperity	Prov. 21:21	righteousness
prosper	Jer. 29:11	peace
godliness **actually is a means** of great gain	1 Tim. 6:6	godliness **with contentment** is great gain
boast	Heb. 3:6	rejoicing
be proud	2 Cor. 1:14	your rejoicing
proud confidence	2 Cor. 1:12	rejoicing
furthering the admin-istration	1 Tim. 1:4	godly edifying
You have made him a little lower **than God**	Ps. 8:5	For thou hast made him a little lower than the angels
I retract	Job 42:6	I abhor myself
our humble state	Phil. 3:21	our vile body
man shall not live on bread alone	Luke 4:4	That man shall not live by bread alone, **but by every word of God**

Salvation by Works or Faith in Jesus Christ?		
Check NASB, NIV, et al.		**KJV**
Children, how hard it is to enter the kingdom of God	Mark 10:24	Children, how hard is it **for them that trust in riches** to enter into the kingdom of God
By standing firm you will save yourself	Luke 21:19	In your patience possess ye your souls
obey	John 3:36	believeth
faithfulness	Gal. 5:22 et al.	faith
OMIT	Rom. 11:6	But if it be of works then is it no more grace
the gospel	Rom. 1:16	the gospel **of Christ**
OMIT	Acts 8:37	I believe that Jesus Christ is the Son of God
In whom we have redemption	Col. 1:14	In whom we have redemption **through his blood**
who believes	Mark 9:42	believe **in me**
he who believes has everlasting life	John 6:47	He that believeth **on me** hath everlasting life
calling on His name	Acts 22:16	calling on the name **of the Lord**
OMIT	1 John 5:13	and that ye may believe on the name of the Son of God
teaching	2 John 1:9	doctrine **of Christ**
truth	1 Tim. 2:7	truth **in Christ**
Neither is circumcision anything	Gal. 6:15	**For in Christ Jesus** neither circumcision availeth any thing
I bow my knees before the Father	Eph. 3:14	I bow my knees unto the Father **of our Lord Jesus Christ**
an heir of God	Gal. 4:7	an heir of God **through Christ**
God who created all things	Eph. 3:9	God who created all things **by Jesus Christ**
the Father	Col. 1:2	our Father **and the Lord Jesus Christ**
every spirit that does not acknowledge Jesus is not from God	1 John 4:3	And every spirit that confesseth not that Jesus **Christ is come in the flesh** is not of God.

Please Note: All editions of the NIV & NASB are not the same.