

The 1611 Holy Bible versus Bible Critic Rick Norris' Bogus Review of *The Language of the King James Bible* by Gail Riplinger

Introduction

A Bible critic by the name of Rick Norris has undertaken to attack various works in support of the 1611 Holy Bible and their authors.

He has published his attacks on his site www.unboundscriptures.com/ and brought them together in a 540+ page book entitled www.kjv-only.com/unboundscriptures.html *The Unbound Scriptures*.

The Lord has however providentially prompted Bro. Will Kinney to answer Norris' book.

See brandplucked.webs.com/unboundscriptures.htm Book Review: *The Unbound Scriptures* – [Parts 1-17]. Bro. Kinney's review proves that Rick Norris should re-title his book *The UNFOUND Scriptures*, complete with capitalisation.

“For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist” Luke 21:15.

One of Norris' particular attacks is against the book *The Language of the King James Bible* by Gail Riplinger. See www.avpublications.com/avnew/home.html. That book has been a considerable help and encouragement to this writer, particularly with respect to understanding the 1611 Holy Bible's built-in dictionary. See *The Language of the King James Bible* Chapter 1.

Norris is particularly dismissive of the 1611 Holy Bible's built-in dictionary. It is the target of his first attack on *The Language of the King James Bible* and in turn on the 1611 Holy Bible itself. See his comments below with respect to pp xvi, 3, 5, 59 of *The Language of the King James Bible*.

This writer has therefore provided the following response to Rick Norris' attack on *The Language of the King James Bible* and the 1611 Holy Bible. His article is in normal type, copied from his site without alteration except for necessary re-formatting, including yellow shading.

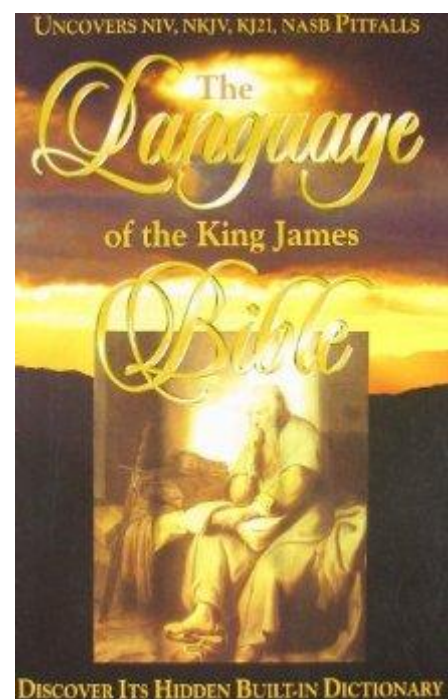
Norris' review of *The Language of the King James Bible* follows with successive extracts shaded in yellow and this writer's particular responses in blue with inserted citations in green or *green italic*. All parts of Rick Norris' article against *The Language of the King James Bible* have been included.

Review by Rick Norris www.unboundscriptures.com/review-of-riplingers-the-language-of-the-kjb/

Riplinger, Gail. *The Language of the King James Bible*. Ararat, VA: A. V. Publications Corp., 1998.

This review attempts to provide a brief overview or evaluation of the apparent underlying assumptions of Gail Riplinger's new book. Is the research or information in her new book interpreted correctly? If her underlying assumptions or premises are faulty, will not her interpretations of her research be faulty?

After reading this book and her other books, it is apparent that Riplinger writes from an underlying premise of a KJV-only view.



It should first be noted that for an individual who claims to have read Sister Riplinger's books, Rick Norris is noticeably deficient in his appreciation of what those books actually say with respect to various issues that he raises in his attack on *The Language of the King James Bible* as citations below will reveal. His review of *The Language of the King James Bible* is therefore bogus. What Rick Norris does repeatedly is to cherry-pick Sister Riplinger's book for individual segments that he thinks are open to attack by which he therefore hopes to discredit the whole work. 1611 Holy Bible believer Timothy S. Morton, www.biblebelievers.com/KJV1.htm author of *Which Translation Should You Trust?* noted Rick Norris' cherry-picking, superficial approach to reviewing Bible-believing works many years ago in early 1996. Not much has changed with Rick Norris since then.

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

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

Dear brother Norris:

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

The same could be said for Norris' approach to Gail Riplinger's book. Typically for a Bible critic who disparages 1611 Holy Bible believers like Gail Riplinger as 'KJV-only,' Rick Norris is writing from an underlying premise of an 'originals-onlyist' view. See his next paragraph. Again, typically for a Bible critic, Rick Norris fails to disclose where this supposed original text may be found as a single document between two covers. His view is the same as that of the anti-1611 Holy Bible creationist Malcolm Bowden. See the following insert from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* p 1.

It should be noted that as an over-arching observation, the condition of being King James Only, so-called, is not the real issue. The real issue is the fact of King James Authority because the 1611 Authorized King James Bible was translated under a king and ***“Where the word of a king is, there is power: and who may say unto him, What doest thou?”*** Ecclesiastes 8:4. No-one has any authority to go against ***“the king's word”*** 2 Samuel 24:4 in order to set something else up in authority over it because the 1611 Authorized King James Holy Bible is ***“the royal law”*** James 2:8. See www.timefortruth.co.uk/why-av-only/Royal Law – James 2:8. Malcolm Bowden, as it turns out with respect to ***“the scripture of truth”*** Daniel 10:21, has no authority higher than his own opinion (even though he quotes the 1611 Holy Bible extensively on his web site in preference to any other version). Neither does he inform the reader unequivocally where ***“the scripture of truth”*** Daniel 10:21 may be found as a single document between two covers.

The same is true for Rick Norris and all his fellow travellers, as Jeremiah once lamented with respect to ***“even of all the tribes of Israel...in the assembly of the people of God”*** Judges 20:2.

“They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters” Jeremiah 6:28.



Washington's Inauguration

See further www.timefortruth.co.uk/why-av-only/version-comparison.php *AV1611 Authority – Absolute*. This item establishes that the 1611 Holy Bible is the over-arching authority in the USA as well as in the UK as the founding fathers of the USA clearly recognised as even the secular source Wikipedia notes and as Rick Norris ought to have had the grace to acknowledge.

See en.wikipedia.org/wiki/George_Washington_Inaugural_Bible emphasises in article *The George Washington Inaugural Bible is the book that was sworn upon by George Washington when he took office as the first President of the United States. The Bible itself has subsequently been used in the inauguration ceremonies of several other U.S. presidents...The Bible is the King James Version, complete with the Apocrypha and elaborately supplemented with the historical, astronomical and legal data of that period.*

In addition note this citation from www.biblebelievers.com/Hoggard_KJV_Code.html *The King James Code* by Michael W. Hoggard, author's emphasis.

It was the King James Bible that accompanied the Puritan leader John Winthrop and 700 settlers who came to the New World in 1630. It was the King James Bible that was used to establish the first churches in America. It was the King James Bible that was used to establish the first civil governments in the Colonies. It was the King James Bible that led those brave Patriots in rebellion against the tyranny of King George. It was the King James Bible that was the basis of our Great Law, the Constitution of the United States. It was the King James Bible that our first President, George Washington, laid his hand upon, to swear an oath to preserve and protect the Constitution. It was open to Deuteronomy 28. (read it to find out why). It was the King James Bible that used to be taught in our public schools. It was the King James Bible that literally millions of Americans learned how to read and write with. It was the King James Bible that was the centerpiece of the common American home for hundreds of years. It is still the King James Bible that succeeding presidents lay their hand upon to swear the same oath. It is the King James Bible that many of our citizens have sworn upon to tell the truth, the whole truth, and nothing but the truth. It is the King James Bible that is distributed by the millions every year, free of charge, to military personnel, chaplains, prisons, hospitals, nursing homes, hotels and motels, and schools all across this land...This most sacred of all books was intended to be God's true shining light for all English speaking peoples all over the world.

"It is impossible to rightly govern the world without God and the Bible" – George Washington

Melvyn Bragg notes in *The Book of Books - The Radical Impact of the King James Bible 1611-2011* p 63 that the founding fathers of the USA perceived the words of the 1611 Holy Bible to be *holy*. Bragg adds that the fathers knew that the Old Testament had been written in Hebrew and the New Testament in Greek but they believed their English translation to be the Book of Books and the supreme authority in all matters. If Rick Norris, as a US citizen, had any genuine humility, he would follow Paul's exhortation to Timothy with respect to the above disclosures.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" 1 Timothy 4:15.

She implied or assumed that the KJV is inspired or is given directly by God.

That would be perfectly proper. It has escaped Rick Norris' notice that the 1611 Holy Bible is a publication of ***"The words of the LORD"*** Psalm 12:6.

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

Rick Norris has also overlooked the fact that the 1611 Holy Bible was translated under the authority of a *king*. See above and note this extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* p 18.

Note the following statement from the title page of the 1611 Holy Bible, Cambridge Cameo Edition, this writer's emphases. The 1611 Holy Bible, TBS Westminster Reference Bible has the same statement on its title page. The statement applies to all editions of the 1611 Holy Bible.

The Holy Bible
Containing the Old and New Testaments
Translated out of the Original Tongues
And with the Former Translations
Diligently Compared and Revised
By His Majesty's Special Command

It is therefore ***"the king's word"*** 2 Samuel 24:4 and ***"Where the word of a king is, there is power: and who may say unto him, What doest thou?"*** Ecclesiastes 8:4.

Rick Norris has no business disparaging ***"the king's word"*** 2 Samuel 24:4. Neither has he any God-given authority to do so and neither he nor any of his fellow travellers ever will.

Her first stated aim or goal was to show that "the King James Bible contains God's Built-in Dictionary" (p. xvi). She claimed that "God defines" the 1,000 most difficult words in the KJV (p. 3). She wrote: "The Bible contains God's own built-in dictionary" (p. 59).

It should be noted immediately that through sheer negligence Rick Norris fails to address the numerous examples of the 1611 Holy Bible's built-in dictionary that Sister Riplinger provides in *The Language of the King James Bible* pp 6-12. As Solomon rightly observed three millennia ago:

"The sluggard is wiser in his own conceit than seven men that can render a reason" Proverbs 26:16.

Does this last statement indicate that Riplinger regarded the KJV as though it was the originals or as though it was directly inspired by God?

Rick Norris' question reveals that he is woefully ignorant of how the 1611 Holy Bible has been perceived in the past, rightly, as ***"all scripture"*** that ***"is given by inspiration of God"*** 2 Timothy 3:16 and a faithful preservation of 'the originals' that is in fact *superior* to them.

See the following inserts from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* p 85, printed 1st Edition pp 101-102 and www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* pp 5-9.

...from *John Bunyan, The Immortal Dreamer*, by W. Burgess McCreary, copyright 1928, Gospel Trumpet Company, cited in the *Bible Believers' Bulletin*, March 1994: "A university man met Bunyan on the road near Cambridge. Said he to Bunyan, "How dare you preach, not having the original Scriptures?" "Do you have them - the copies written by the apostles and prophets?" asked Bunyan. "No," replied the scholar. "But I have what I believe to be a true copy of the original". "And I," said Bunyan, "believe the English Bible to be a true copy too."

See these extracts from brandplucked.webs.com/confesskjb.htm *The "Historic, Orthodox Position" regarding the inspiration and preservation of the Holy Bible* by Will Kinney. Emphases in bold are this writer's.

In 1882 author William W. Simkins wrote, "I unhesitatingly say, that the same Holy Ghost who gave inspiration to the Apostles to write out the New Testament, presided over and inspired those men in the translation and bringing out of the entire [KJV] Bible in the English language. And I also say, that no version since, brought out in the English language, has the Divine sanction....Now, why would God cause at this age and in these trying times, versions in the same language to be brought out, to conflict...?...He would not....**I furthermore say, that King James' Translation of the Bible is the only Divinely Inspired [English] translation....**" (*The English Version of the New Testament, Compared with King James' Translation*, W.W. Simkins, pp. 41,42)

Commenting on the KJV Bible in 1922 William L. Phelps, Professor of English Literature at Yale, wrote, “The Elizabethan period — a term loosely applied to the years between 1558 and 1642 — is properly regarded as the most important era in English literature....the crowning achievement of those spacious times was the Authorised Translation of the Bible, which appeared in 1611....the art of English composition reached its climax in the pages of the [KJV] Bible. We Anglo-Saxons have a better Bible than the French or the Germans or the Italians or the Spanish; our English translation is even better than the original Hebrew and Greek. There is only one way to explain this;...the Authorised Version was inspired.” (Human Nature in The Bible, William Lyon Phelps, 1922, pp. 10, 11)...

30 selected quotations follow in *The 1611 Holy Bible versus Malcolm Bowden* taken from *The Word: God Will Keep It*, Chapter 9, 1850-1899 by Joey Faust with respect to ordinary Bible believers of the 19th century who perceived the 1611 Holy Bible to be “*all scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16. Two remarkable citations then follow, which underscore Rick Norris’ ignorance of church and Bible history with respect to the 1611 Holy Bible. Those citations are reproduced below.

Here are two more remarkable statements about inspiration of the 1611 Holy Bible, from individuals who were at opposite extremes in their own beliefs but who understood how men of their times perceived the 1611 Holy Bible. Like the above citations, those that follow are external evidence of the inspiration of the 1611 Holy Bible of a testimonial nature.

See www.timefortruth.co.uk/why-av-only/ *The KJB Story 1611-2011 Abridged* pp 15-16, 23.

John Charles Ryle was the first Church of England Bishop of Liverpool. In the 1870s, he wrote a book entitled *The Christian Leaders of the Last* (i.e. 18th) *Century*, about the great revival preachers like Whitefield and Wesley. He said this about these preachers and the 1611 Holy Bible, his emphases.

*“The spiritual reformers of the last century taught constantly **the sufficiency and supremacy of Holy Scripture**. The Bible, whole and unmutilated, was their sole rule of faith and practice. They accepted all its statements without question or dispute. They knew nothing of any part of Scripture being uninspired. They never allowed that man has any “verifying faculty” within him, by which Scripture statements may be weighed, rejected or received. They never flinched from asserting that there can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one book. To that book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honoured, they loved, they revered the Bible”...*

“In all these instances the Bible means the translation authorised by King James the First...to this day the common human Britisher or citizen of the United States of North America accepts and worships it as a single book by a single author, the book being the Book of Books and the author being God.”

What a bibliolatrous thing to say about the Britain and the United States of a mere 60 to 70 years ago! Who could possibly make such an outrageous statement?

Answer: George Bernard Shaw, who was a lifelong atheist.

Even though he was a lifelong atheist, George Bernard Shaw was better informed about the 1611 Holy Bible than Rick Norris is.

She also announced her seemingly new revelation: “God created the meaning of the words in the Bible itself” (p. 5). Is Riplinger implying that every English word in the KJV was chosen directly by God or was given by “advanced revelation?”

Rick Norris’ question reveals an appalling ignorance of “*the scripture of truth*” Daniel 10:21.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” Ephesians 3:8-9.

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” Revelation 4:11.

If the question is begged, what about the words found in modern versions that Bible believers declare to be corrupt, did God create those words as well, the scripture has an incisive answer to which Rick Norris et al should pay close attention.

“With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury” 2 Samuel 22:27.

“With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward” Psalm 18:26.

“Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers’ idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live” Ezekiel 20:24-25.

If the choice of words by the KJV translators cannot be evaluated by comparing them to the preserved Scriptures in the original languages,

They can be and were, although Rick Norris gives no clue about the precise location of the preserved Scriptures in the original languages. The King James translators were much better informed. See below.

it is being assumed that God’s dictated directly to the the (sic) KJV translators which English words to use.

Nothing is being assumed. God did provide the words for the 1611 Holy Bible as surely as He did for the scriptures when first written. See remarks above with respect to the publication of the 1611 Holy Bible, the Psalmist’s revelation and the statement by William W. Simkins cited above. Rick Norris is lying and implying that the King James translators lied about their work. See again the following extract.

Rick Norris has also overlooked the fact that the 1611 Holy Bible was translated under the authority of a *king*. See above and note this extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* p 18.

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

“I furthermore say, that King James’ Translation of the Bible is the only Divinely Inspired [English] translation....”

It seems that Riplinger believes that the standard and authority that the KJV translators accepted [God's Word in the original languages] is not be consulted or examined.

Rick Norris continues to lie, as above, as well as continuing to give no clue about where God's Word in the original languages, so-called, can be found as a single document between two covers.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* pp 11, 19-20 and the following extracts with respect to the Received Text editions that the King James translators used for their work and other non-English Biblical sources including those in the original ancient languages. Malcolm Bowden and Rick Norris are clearly being led by the same **“lying spirit”** 1 Kings 22:22, 23, 2 Chronicles 18:21, 22 with respect to **“The words of the LORD”** Psalm 12:6.

Dr Mrs Riplinger states, [*In Awe of Thy Word*, pp 560ff] her emphases **““Seven” times “they purge...and purify it...” (Ezek. 43:26) – not eight. The KJV translators did not see their translation as one in the midst of a chain of ever evolving translations. They wanted their Bible to be one of which no one could justly say, ‘It is good, except this word or that word...’ They planned [The Translators to the Reader, www.jesus-is-lord.com/pref1611.htm]:**

““...to make...out of many good ones [Wycliffe, Tyndale, Coverdale, Great, Geneva, Bishops’], one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark...the same will shine as gold more brightly, being rubbed and polished...””

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...

As Dr Vance shows, www.av1611.org/kjv/kjvhist.html the King James translators did make use of the Received Text in their translation work, even if they did not call it that. It should also be noted that the translators who worked on post-1633 editions of the 1611 Holy Bible would therefore in all likelihood have been familiar with the term *Textus Receptus*.

What follows, with statements from the Preface to the 1611 Holy Bible, *The Translators to the Reader* www.jesus-is-lord.com/pref1611.htm gives the correct overview of the translators' use of the Received Text as one of their sources and show that Malcolm Bowden's assertions about the translators and the Received Text are misleading and indeed contradict what he says later in his essay as will be seen.

The work began to take shape in 1604 and progressed steadily. The translators expressed their early thoughts in their preface as:

“Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one,...but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against, that hath been our endeavor.”

They had at their disposal all the previous English translations to which they did not disdain:

“We are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's...or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

And, as the translators themselves also acknowledged, they had a multitude of sources from which to draw from: “Neither did we think much to consult the Translators or Commentators, Chaldee, He-

brew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch.” The Greek editions of Erasmus, Stephanus, and Beza were all accessible, as were the Complutensian and Antwerp Polyglots, and the Latin translations of Pagninus, Termellius, and Beza.

Four years were spent on the preliminary translation by the six groups. The translators were exacting and particular in their work, as related in their preface:

“Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.”

Were the Church of England translators of the KJV perfect and infallible in their interpretation and translation of God’s Word?

*“...through the good hand of the Lord upon us” they were. Rick Norris fails to show otherwise. The need for further editions of the 1611 Holy Bible notwithstanding, the King James translators perceived the Bible that was **“the fruit of their doings”** Isaiah 3:10 as Sister Riplinger has explained, see above, as *“one principal good one, not justly to be excepted against”* and as they themselves made clear, in unequivocal terms to which Bible critics like Malcolm Bowden and Rick Norris should give careful attention.*

See the following extracts from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php
The 1611 Holy Bible versus Malcolm Bowden pp 12, 31.

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...

The following citation from *The Translators to the Reader* shows that the King James translators were *not* distressed by the supposed limitations of their sources* as the following remarks show with respect to the outcome of their use of those sources, this writer’s emphases.

*Neither did they view **“the fruit of their doings”** Isaiah 3:10 as either imperfect or fallible and in need of further amendment apart from the largely mechanical refinements that Sister Riplinger has listed above.

Ye are brought unto fountains of living water which ye digged not; do not cast earth into them with the Philistines [Genesis 26:15], neither prefer broken pits before them with the wicked Jews [Jeremiah 2:13]. Others have laboured, and you may enter into their labours; O receive not so great things in vain, O despise not so great salvation!...a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when he setteth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Jesus Christ, to whom with the holy Ghost, be all praise and thanksgiving. Amen.

See the **Appendix – Main Differences Between Current Editions of the 1611 Holy Bible** for examples that show how differences between current editions of the 1611 Holy Bible are so minor that God’s sevenfold purification of the 1611 Holy Bible has indeed perfected it.

Riplinger seemed to hold to the same unscriptural advanced revelation view as Peter Ruckman.

It is Rick Norris who holds unscriptural views about advanced revelation. He fails to understand that Biblical revelation is in any event progressive. Note the following examples.

“Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights” Jonah 1:17.

“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth” Matthew 12:40.

By progressive revelation, the great fish of Jonah 1:17 is identified as a whale in Matthew 12:40.

“And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word...And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth” 1 Kings 17:1, 18:1.

“But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land” Luke 4:25.

“Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months” James 5:17.

By progressive revelation, the exact length of time of the drought of 1 Kings 17:1, 18:1 is given as three and a half years in Luke 4:25, James 5:17. As an aside, if a congregation desires to have Biblical progressive revelation, it needs the Lord Jesus Christ in its midst as in Luke 4:25.

A particularly compelling example follows. Note the kneeling idolaters in the graphic.

“Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him” 1 Kings 19:18.

“But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal” Romans 11:4.

By progressive revelation Baal worship in 1 Kings 19:18 is revealed to be idol worship by means of a material object in Romans 11:4 *such as Catholics practice in blatant defiance of scripture*. Romans 11:4 confirms that the following Old Testament texts have not been rescinded in the New Testament.

“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me” Exodus 20:4-5.

“Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee” Deuteronomy 4:23.

“And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them” 2 Chronicles 34:4.

The mass is a sacrifice, as Catholics affirm. See www.catholic.com/tracts/the-sacrifice-of-the-mass.

For the truth about the mass, see *Smokescreens* by Jack T. Chick Chapter 1 *The Wafer God* and note the following extracts, author’s emphases. See:

www.chick.com/catalog/books/0153.asp.

*The Roman Catholic Institution in their Canon laws state: “If any one shall deny that the body and blood, together with the **soul and divinity** of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most Holy Eucharist; and shall say that He is only in it as a sign, or in a figure, let him be accursed.” (Accursed means to be damned, under a curse.)*

*“If any one shall say that Christ, the only begotten Son of God, is not to be adored **in the holy sacrament of the Eucharist**,...and that He is not to be publicly set before the people to be adored, and that His adorers are idolaters, let him be accursed!”*

That’s when, beloved, the priest walks out holding up the cookie in the monstrance, which looks like a sunburst, and people come up and kiss it and adore it. And if any Protestant would say, “Hey, that’s idolatry,” that Protestant is to be accursed.

It is instructive that versions that Rick Norris no doubt favours e.g. NIVs, NKJV omit **“the image of”** in Romans 11:4, possibly in order not to upset the pope.



Catholic Twin Circle Perpetual Adoration - Two Benedictine Sisters at the Convent of Perpetual Adoration kneel before the Blessed Sacrament exposed in a monstrance in the convent chapel. Whether at work or at prayer, the nuns focus their lives on Jesus present in the Eucharist.

Advanced revelations are simply a special case of progressive revelation with respect to conditions or events that are yet future as Dr Ruckman has shown for the word *“synagogues”* Psalm 74:8 and *“churches”* Acts 19:37. See the *Ruckman Reference Bible* pp 818, 1468 and Dr Ruckman’s book *The Christian’s Handbook of Manuscript Evidence* p 126. These are probably the examples that Rick Norris is upset about through his evident lack of Biblical understanding, as Paul observed of the Bible critics of his day, not a lot has changed since then.

“Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” 1 Timothy 1:7.

What follows is another example of advanced revelation that would probably also upset Rick Norris. See www.timefortruth.co.uk/why-av-only/ *AV1611 Advanced Revelations*.

Isaiah 3:20 and “tablets”

Another advanced revelation from the AV1611 shows that it is up to date with modern technology.

See www.amazon.com/gp/feature.html?ie=UTF8&docId=1000949991:



[HP TouchPad Wi-Fi 16 GB 9.7-Inch Tablet Computer](#)
by [HP](#)

★★★★☆ (1,131 customer reviews)

In Stock.

List Price: \$499.99

Sold by [Tailwind International](#)
and [Fulfilled by Amazon](#).

Price: \$278.99

You Save: \$221.00 (44%)

A 7-inch tablet device can be hand-held and such devices are popular today. What’s especially interesting is that in scripture, *“tablets”* are associated with *“jewels of gold”* Exodus 35:22, Numbers 31:50. Dr Ruckman refers to gold layering in strips for electronic devices with respect to Exodus 39:3. In Isaiah 3:18, 20, the AV1611 has *“In that day the Lord will take away...the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings.”* The Lord is here taking ungodly young women to task and spanning the generations. Bonnets, though still worn, were much more in vogue in the 19th century but tablets, though polished jewels set in gold in Isaiah’s day are now hand-held electronic devices like ipods and very likely have gold in their circuitry.

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

In an earlier book, Riplinger even suggested that the words in italics in the KJV should be regarded as inspired. She wrote: “The veracity of the italics in the KJV have been proven true to such a degree that this author feels no need to pick them out and set them apart as uninspired” (*Blind Guides*, p. 41).

Rick Norris displays yet again his poor Biblical understanding, together with considerable superficiality and outright dishonesty in blatant defiance of 2 Corinthians 8:21 *“Providing for honest things, not only in the sight of the Lord, but also in the sight of men.”*

Blind Guides pp 40-41 reads as follows with respect to italics in the 1611 Holy Bible. Sister Riplinger is addressing the false accusations against her book *New Age Versions* made by James White of Alpha and Omega Ministries.

See www.avpublications.com/avnew/content/Critiqued/james2.html *The James White Controversy* Part 2.

The KJV has **BOTH** “*on thee*” in part one AND “*in thee*” in part two [of Isaiah 26:3]. The NASB omits one, thereby changing the meaning. White misses, not only the grammatical differences and hence the factual differences here, but he misses the basic biblical distinction between the heart, which trusts **in** God, and the mind which thinks **on** God. The “because” phrase tells **WHY** it works; it does not tell **WHAT** works.

The KJV uses italics when the theological sense of a verse demands the insertion of English words to accurately complete a Hebrew thought. It is the only translation that is honest in this way. Both the NIV and NASB insert 1000’s of words, but give the reader no clue as to which words are inserted. One NIV editor’s article “When Literal Is Not Accurate” gives expression to the frequent use (6000 in the NIV) of such insertions.

The veracity of the italics in the KJV have been proven true to such a degree that this author feels no need to pick them out and set them apart as uninspired. The ten words in italics in 1 John 2:23 have since been vindicated by ancient manuscript discoveries*. Note the following ‘miraculous’ coincidences: *The TBS Westminster Reference Bible now has these words in normal type. See groups.yahoo.com/group/KingJamesBible/message/13342 *Is First John 2:23 Genuine Scripture?* by Martin A. Shue for a summary of the manuscript discoveries in support of 1 John 2:23.

- The italics of Ps. 16:8 are quoted by Paul in the Greek text of Acts 2:25.
- The italics of Is. 65:1 are quoted by Paul in the Greek text of Rom. 10:20.
- The italics of Ps. 94:11 are quoted by Paul in the Greek text of 1 Cor. 3:20.
- The italics of Deut. 25:4 are quoted by Paul in the Greek text of 1 Cor. 9:9.
- The italics of Deut. 8:3 are quoted by Jesus in the Greek text of Matt. 4:4.

I miscited nothing; my allegations regarding the NASB’s omission are true. White’s wrong again.

So is Rick Norris, for by-passing the scriptures that Sister Riplinger lists above showing that italicised words are equivalent to non-italicised words in scripture precisely as Sister Riplinger states. Rick Norris would benefit from consulting samgipp.com/answerbook/?page=11.htm *The Answer Book* by Dr Samuel Gipp Question 11 *Should the italicized words in the KJV be removed?* Dr Gipp answers as follows, his emphases and capitalisations.

*If we remove **any** of the italicized words we must either remove them ALL or accept them ALL as Scripture.*

A particular example that reinforces Dr Gipp’s analysis of italicised words in the 1611 Holy Bible and which he cites in his analysis is 2 Samuel 21:19, reproduced below displaying the italicised words.

“And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver’s beam.”

1 Chronicles 20:5 shows that the italicised words in 2 Samuel 21:19 are inspired scripture, just as Sister Riplinger remarked with respect to italics in the KJV. 1 Chronicles 20:5 is reproduced below in the same manner as 2 Samuel 21:19.

“And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver’s beam.”

Note that the NIVs omit “*the brother of*” in 2 Samuel 21:19 thereby introducing error by means of contradicting 1 Chronicles 20:5.

Note also that the words “*the image of*” in Romans 11:4 that are necessary for progressive revelation but are cut out of the NIVs and the NKJV are also in italics, which explains why modern version supporters like Rick Norris, evidently in lock-step with the pope, don’t like them.

Does not Riplinger in effect make a translation (the KJV) superior in authority to the preserved Scriptures in the original languages?

Note that yet again Rick Norris fails to disclose where the Scriptures in the original languages, so-called, may be found as a single document between two covers. Moreover, nowhere in his article against *The Language of the King James Bible* does Rick Norris state how **“ignorant and unlearned men”** Acts 4:13 are supposed to understand what God *really* said, supposedly, in the original languages. Along with his fixation with the Scriptures in the original languages, so-called, Rick Norris has therefore, in effect, violated the priesthood of all believers, 1 Peter 2:5, 9 as Bible critics habitually do, on both counts. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven aspects of ‘the Greek’ & Seven aspects of ‘in the Greek’ - the heresy of Waite’s ‘Greek-onlyism’/‘originals-onlyism’ EXPOSED!* and note the following extract from Sister Riplinger’s book *In Awe of Thy Word* p 956, this writer’s emphasis.

The desire to appear intelligent or superior by referring to ‘the Greek’ and downplaying the common man’s Bible, exposes a naivety concerning textual history and those documents which today’s pseudo-intellectuals call ‘the critical text,’ ‘the original Greek,’ the ‘Majority Text,’ or the ‘Textus Receptus.’ There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no ‘Dead Bible Society’ to translate it into “everyday English,” using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and HCSB [Holman Christian Standard Bible]. God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors.

The 1611 Holy Bible is superior in authority to any of its witnesses in the ancient Biblical languages and it is mandatory for saved individuals to submit unequivocally to that authority. See remarks above with respect to the studies *Royal Law – James 2:8* and *AV1611 Authority – Absolute*. See also the citations above with respect to the perception of the 1611 Holy Bible by numerous individuals who though spiritually diverse nevertheless studied the subject of the 1611 Holy Bible with great thoroughness, unlike Rick Norris; Michael W. Hoggard, Melvin Bragg, John Bunyan, William W. Simkins, William L. Phelps, Joey Faust, John Charles Ryle and George Bernard Shaw.

These constitute **“so great a cloud of witnesses”** Hebrews 12:1 in favour of the 1611 Holy Bible compared with anything that Rick Norris has come up with against it.

Note further this extract from www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Yes, The King James Bible is Perfect - A Biblical Response to Bible Critics*, like Rick Norris, Malcolm Bowden et al, who have no answer to Sister Riplinger’s evaluation of the 1611 Holy Bible versus ‘the Greek’ or ‘the original’ so-called cited above or Dr Moorman’s equivalent evaluation that follows below.

Conclusion

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

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

How are her claims any different than the assertions of Roman Catholics that claimed that the Latin Vulgate was superior to God's Word in the Hebrew and Greek? The preface to the 1582 Roman Catholic Rheims New Testament stated: "It [the Latin Vulgate] is truer than the vulgar Greek text itself. It is not only better than all other Latin translations, but than the Greek text itself, in those places, where they disagree."

See www.biblesofthepast.com/Texts/1610-1610/File.htm *New Testament Prologue for the 1582 Jesuit Rheims New Testament*. By-passing any Catholic assertions to the effect that Jerome's Vulgate is superior in the Old Testament to any Hebrew Old Testament, Rick Norris is quoting from Item No. 10 of the prologue, which gives Items 1-10 as the reasons why the Jesuit translators used Jerome's Vulgate and introduces these ten reasons as follows:

Novv to give thee also intelligence in particular, most gentle Reader, of such thinges as it behoueth thee specially to knowv concerning our Translation: Vve translate the old vulgar Latin text, not the common Greeke text, for these causes.

Item No. 10 reads as follows, accompanied by Footnote 99.

10. ⁹⁹*It is not onely better then al other Latin trāslations, but then the Greeke text itself, in those places where they disagree.*

Footnote 99 reads as follows.

99. *It is truer then the vulgar Greeke text itself.*

Rick Norris' arrant duplicity is starkly evident in his above comment. It should be noted first that Jerome's Vulgate is not a pure Latin text in the way that the 1611 Holy Bible has become a pure English text according to its seven-stage purification process as outlined above. See remarks under *A Seven-Stage Purification Process – King James Bibles*.

The text of Jerome's Vulgate is in fact quite impure as Hodges notes, quoting Metzger, who was no friend of the 1611 Holy Bible, as concluding that "*the more than 8000 Vulgate manuscripts which are extant today exhibit the greatest amount of cross contamination of textual types.*" See *Which Bible?* by Dr David Otis Fuller Fifth Edition p 34.

J. A. Moorman also refers to "*the wide variation in existing Vulgate MSS*" and lists four editions of Jerome's Vulgate of which the first was the Sixtine Edition published in 1590 but hurriedly supplanted by the Clementine Edition of 1592 that differed from the Sixtine *in 3000 places*. It appears that the Sixtine Edition retained too many readings that matched the Traditional Text i.e. essentially that of the 1611 Holy Bible!

Dr Moorman states that the Clementine Edition of 1592 is to this day the official Catholic Edition of Jerome's Vulgate. See *Early Manuscripts and the Authorized Version* by J. A. Moorman pp 31-32. It should be noted further that contemporary editions of Jerome's Vulgate are still corrupt, as will be shown below.

How then could the Jesuits therefore have insisted on the purity of Jerome's Vulgate if two successive editions published 8 and 10 years respectively after the Rheims New Testament differ in 3000 places? The answer is that they can't and Rick Norris is lying in his futile attempt to liken the concoction of Jerome's corrupt Vulgate to the seven-stage purification process of the 1611 Holy Bible to which Sister Riplinger has in effect alluded.

Rick Norris has clearly ignored the strictures of Leviticus that in principle still apply to today's believer as Paul exhorted the Thessalonians, to which exhortation Rick Norris should pay particularly close attention.

"...it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean" Leviticus 10:9-10.

"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit" 1 Thessalonians 4:7-8.

Moreover, the Greek basis for Jerome's Vulgate is *different* from what the Jesuits refer to as the common or vulgar Greek, *which explains why the Jesuits could make so much of the disagreements between Greek texts in Item No. 10 in favour of Jerome's Vulgate*. Obviously such disagreements would arise if Jerome's Vulgate came from a Greek basis that differed from the common or vulgar Greek text, so-called. By highlighting the fact that such differences did indeed exist, the Jesuits could then claim that Jerome's Latin Vulgate preserved the 'pure' Greek text from the supposed impurities in what they termed the common or vulgar Greek text.

The truth is the reverse of what the Jesuits claimed. Not only is Jerome's Vulgate corrupt – and made even more corrupt by the displacement of the Sixtine Edition that retained readings from the Traditional Text by the Clementine Edition – but it follows that the Greek base for Jerome's Vulgate was also corrupt as shown below.

See the following extract from *Our Authorized Bible Vindicated* by Benjamin Wilkinson, Chapter 1 *Fundamentally, Only Two Different Bibles* kjb.benabraham.com/html/chapter-1.html.

Fundamentally, There Are Only Two Streams of Bibles

Anyone who is interested enough to read the vast volume of literature on this subject, will agree that down through the centuries there were only two streams of manuscripts.

The first stream which carried the Received Text in Hebrew and Greek, began with the apostolic churches, and reappearing at intervals down the Christian Era among enlightened believers, was protected by the wisdom and scholarship of the pure church in her different phases; by such as the church at Pella in Palestine where Christians fled, when in 70 A.D. the Romans destroyed Jerusalem...by the Syrian Church of Antioch which produced eminent scholarship; by the Italic Church in northern Italy; and also at the same time by the Gallic Church in southern France and by the Celtic Church in Great Britain; by the pre-Waldensian, the Waldensian, and the churches of the Reformation. This first stream appears, with very little change, in the Protestant Bibles of many languages, and in English, in that Bible known as the King James Version, the one which has been in use for three hundred years in the English speaking world. These MSS have in agreement with them, by far the vast majority of numbers. So vast is this majority that the enemies of the received Text admit that nineteen-twentieths and some ninety-nine one-hundredths of all Greek MSS are of this class; while one hundred per cent of the Hebrew MSS are for the Received Text.

The second stream is a small one of a very few manuscripts. These last MSS are represented:

(a) In Greek: — The Vatican MS., or Codex B, in the library at Rome; and the Sinaitic, or Codex Aeph ([x]), its brother. We will fully explain about these two MSS. later [Chapter 2].

(b) In Latin: — The Vulgate or Latin Bible of Jerome.

*(c) In English: — The Jesuit Bible of 1582, which later with vast changes is seen in the Douay, or Catholic Bible. [Online editions of the 1582 Jesuit Rheims New Testament and Douay Bible, which appears to be the 1749-1752 Challoner's Revision of the Douay Version, appear to match in many disputed passages, so-called. It may be that Challoner's Revision is the basis for current online editions of the 1582 JR NT. What is indisputable is the great extent to which the 1582 JR NT, the New Jerusalem Bible JB and the 1984 and 2011 NIVs agree together against the 1611 and 2011+ 1611 Holy Bibles in these disputed passages, so-called, i.e. by Rome and many modern fundamentalists in concert with her. See www.timefortruth.co.uk/why-av-only/ *The Great Bible Robbery* pp 9-14.]*

(d) In English again: — In many modern Bibles which introduce practically all the Catholic readings of the Latin Vulgate which were rejected by the Protestants of the Reformation; among these, prominently, are the Revised Versions.

So the present controversy between the King James Bible in English and the modern versions is the same old contest fought out between the early church and rival sects; later between the Waldenses and the Papists from the fourth to the thirteenth centuries; and later still, between the Reformers and the Jesuits in the sixteenth century.

The contest continues to this day with Rick Norris *covertly* taking the side of the papists against Bible believers.

See the following extract from *Our Authorized Bible Vindicated* by Benjamin Wilkinson, Chapter 2 *The Bible Adopted by Constantine and the Pure Bible of the Waldenses*.

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 Scriptures of the apostle John and his associates, the traditional text, — the Textus Receptus, if you please, — arose from the place of humiliation forced on it by Origen's Bible in the hands of Constantine and became the Received Text of Greek Christianity. And when the Greek East for one thousand years was completely shut off from the Latin West, the noble Waldenses in northern Italy still possessed in Latin the Received Text.

To Christians preserving apostolic Christianity, the world owes the Bible. It is not true, as the Roman Church claims, that she gave the Bible to the world. What she gave was an impure text, a text with thousands of verses so changed as to make way for her unscriptural doctrines. While upon those who possessed the veritable Word of God, she poured out through long centuries her stream of cruel persecution. Or, in the words of another writer:

“The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution...Here for a thousand years, witnesses for the truth maintained the ancient faith...In a most wonderful manner it (the Word of Truth) was preserved uncorrupted through all the ages of darkness”...

Even though *covertly*, Rick Norris seeks to continue that stream of papal hatred and persecution against Sister Riplinger. Benjamin Wilkinson concludes his Chapter 2 as follows.

NOTE: The two great families of Greek Bibles are well illustrated in the work of that outstanding scholar, Erasmus. Before he gave to the Reformation the New Testament in Greek, he divided all Greek MSS into two classes: those which agreed with the Received Text and those which agreed with the Vaticanus MS...

THE TWO PARALLEL STREAMS OF BIBLES

Apostles (Original)	Apostates (Corrupt Originals)
Received Text (Greek)	Sinaiticus and Vaticanus Bible (Greek)
Waldensian Bible (Italic)	Vulgate (Latin) Church of Rome's Bible
Erasmus (Received Text Restored)	Vaticanus (Greek)
Luther's Bible, Dutch, French, Italian, etc., (Received Text)	French, Spanish, Italian, etc., (from Vulgate)
Tyndale (English) 1535 (from Received Text)	Rheims (English) from Vulgate (Jesuit Bible of 1582)
King James, 1611	Oxford Movement
	Wetscott and Hort (B and Aleph), English Revised 1881
	Dr. Philip Schaff (B and Aleph), American Revised 1901

The King James from the Received Text has been the Bible of the English speaking world for 300 years. This has given the Received Text, and the Bibles translated from it into other tongues, standing and authority. At the same time, it neutralized the dangers of the Catholic manuscripts and the Bibles in other tongues translated from them.

Note that Sister Riplinger's statements about the 1611 Holy Bible refer to a sevenfold purified English Text that derived in part from a pure Greek Majority or Received or Traditional Text *but one that God has finished with*. The researches of Hodges, Moorman and Wilkinson show that the Jesuit statements that Rick Norris *falsely* likens to Sister Riplinger's stance are based on a comparison of Jerome's Vulgate with a Received Greek text that was *different* from the texts of Vaticanus and Sinaiticus from which Jerome translated his Latin Vulgate. See parallel lists above.

Unable ***"To make a difference between the unclean and the clean"*** Leviticus 11:47 or ***"to discern...the difference between the holy and profane"*** Ezekiel 44:23, Rick Norris should pay careful attention to Paul's exhortation to the Hebrews.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" Hebrews 5:13-14.

Riplinger proclaimed: “The KJV is a Greek Grammar” (p. 110), “The KJV is a Lexicon” (p. 120)., and “The KJV is a Dictionary of Etymology” (p. 122). Are these claims true and scriptural? Are these claims her new revelations?

Rick Norris cannot answer his own questions. Sister Riplinger answers them for him. See these extracts from *The Language of the King James Bible* pp 110, 120, 122 respectively, author’s emphases.

The KJV is a Greek Grammar

*Any needed theological distinctions are preserved in the KJV. Greek is an inflected language, that is, affixes (extra or altered letters) are added to express grammatical relationships...The KJV...transparently exposes the inflections and distinctions of the TR [Textus Receptus], through its use of inflected Middle English morphology [i.e. the structure of Middle English words grammar.about.com/od/mo/g/morphologyterm.htm]. Such distinctions as the ‘eth’ ending and the use of ‘ye’ instead of ‘you,’ had already fallen out of use in 1611, as can be seen in the KJV Dedicatory (“Your majesty...you...your very name.”) These distinctions are a reflection of the language of the Bible, and **not** outdated remnants of ‘Old English’...*

The KJV is a Lexicon

...the Bible itself elaborates correctly the definition of any unclear words...Observe just one example.

LUCIFER

*The translation of the Hebrew word, helel, as Lucifer in Isa. 14:12, is reinforced by the Bible itself. [Helel] means ‘**shining, burning light.**’ When God used it elsewhere in the Bible, it was in another biography of the Devil, Job 41:32. Here leviathan is the “fire” breathing dragon and “the king over all the children of pride.” From him “a **light** doth **shine**” and “**burning lamps**” (Job 41:18-19). “He maketh a path to **shine**” and “to be hoary” (white; Gk. *leucos*) Job 41:32. What a perfect dictionary definition of the root words **Lucifer** (*lux* **light** and *fero* to **carry**)...*

The KJV is a Dictionary of Etymology (Word Roots and History)

CARBUNCLE

Ex. 28:15-17

“*scarlet...carbuncle*”

WEB [Webster’s 1828 Dictionary] “Deep **red** color with mixture of **scarlet**”

The Bible tells us that carbuncle is scarlet (red). The common root in these words is ‘car,’ so ‘car’ must mean ‘red.’

Latin: *caro, flesh*

Greek: *kar, heart*

Kerein, a cut

English: *cardinal, a red bird*

carnal, fleshy

*carnival, a fleshy party**

carbuncle, a red bump

carmine, a red pigment

carniver, meat eater



Northern Cardinal

www.planetofbirds.com/passeriformes-cardinalidae-northern-cardinal-cardinalis-cardinalis

*See for example www.thenottinghillcarnival.com/history/ *The Notting Hill Carnival*. Warning: Site contains images that may offend.

Sister Riplinger knows what she's talking about. Rick Norris doesn't, either with respect to Sister Riplinger or himself. He doesn't even define the word etymology.

The answers to Rick Norris' questions with respect to the 1611 Holy Bible as a Greek grammar, lexicon and dictionary of etymology were staring him in the face but he was too slothful to address them. King Solomon described Rick Norris three millennia ago.

"The sluggard is wiser in his own conceit than seven men that can render a reason" Proverbs 26:16.

Riplinger admitted: "Dictionaries and reference books are not infallible" (p. 47). Why does Riplinger use fallible and imperfect English dictionaries to provide supposed evidence for her KJV-only view instead of proving her case from God's Word in the original languages? She claimed that her "close examination of words has proven the KJV flawless" (p. 127). Why does she think that her fallible sources and her fallible opinions provide proof for an unscriptural advanced revelation view?

Sister Riplinger's view of advanced revelation is not unscriptural. See remarks above with respect to Psalm 74:8, Acts 19:37 and *Isaiah 3:20 and "tablets."* Note that yet again Rick Norris has failed to disclose where what he terms God's Word in the original languages may be found as a single document between two covers. His question on fallible and imperfect English dictionaries from p 47 of *The Language of the King James Bible* shows that he has ignored the context of Sister Riplinger's statement. She continues as follows pp 47-48, *with examples, author's emphases.*

James Strong, author of Strong's Concordance of the Bible, littered his dictionary, in the back, with wrong definitions reflective of his membership on the corrupt American Standard Version Committee – a group limited to liberals who denied the inspiration of the scriptures, like Timothy Dwight, a 'Skull and Bones' initiate. *See www.biblebelievers.org.au/intro1.htm A Journalist's Introduction to Skull and Bones by Eric Samuelson, J. D.*

Webster's New International Dictionary (2nd Ed.) accidentally introduced the non-existent word 'dord;' it then began to appear in other dictionaries. The Cambridge Encyclopedia of the English Language accuses its competitors at Oxford of having one million errors in their 20 volume Oxford English Dictionary [OED]. The standard dictionary used by new version translators and creators of new lexicons is the Theological Dictionary of the New Testament, by Gerhard Kittel. Its editors admit its grave weakness saying,

*Dictionaries are incontestably among **the most imperfect** of human products. Those who are driven by calling or circumstances to seek help in **lexical** works should realize how **inadequate** is that which even the best and most comprehensive of dictionaries can offer the user. (p. 660, Vol. 10)*

Contrast that sheepish admission of error to the LORD's pronouncements:

"The words of the LORD are pure words" (Ps. 12:6-7)

"Every word of God is pure:" (Prov.30:5)

Notice the KJV's use of such accurate and pure words as 'bless,' 'gospel,' 'evangelist,' and even 'crisping pin'! Observe also the built-in definition.

BLESS

1 Cor. 10:16

*"The cup of blessing which we bless, is it not the communion of the **blood** of Christ?"*

OED

'The etymological meaning was thus 'to mark or affect in some way with blood...' to make holy with blood... to save"

If you consult Strong's Concordance, Vine's Complete Expository Dictionary and others, you would think that 'bless' or 'blessed' primarily meant 'happy;' they never mention 'the blood.' The meaning 'to make happy;' was only a later development (A.D. 1000) – perhaps seen as the result of a life marked by the blood of Christ.

Sister Riplinger is not giving forth with fallible opinions with respect to the 1611 Bible Holy Bible. She is stating sound Biblical facts, *supported by examples*. That is why she declares the 1611 Holy Bible to be flawless, *The Language of the King James Bible* p 127. She is *not* using fallible sources to support that conclusion. Sister Riplinger is showing that though these sources are fallible, some of them, e.g. the OED, WEB, nevertheless often define words from the *perfect* definitions that the 1611 Holy Bible provides. In those instances, those sources are shown to be correct, not the other way around as Rick Norris deviously tries to imply.

Does Riplinger hold to a mystical view of Bible translation? A mystical view of translation would be one that claims that a translation is inspired when or if the reader or hearer feels or experiences something from reading or hearing it. Wally Beebe described and condemned this mystical view. He noted that the neo-orthodox say: “Only what speaks to me is the real Word of God” (*Church Bus News*, Oct.-Dec., 1997, p. 3). Robert Barnett noted; “Neo-orthodoxy would say that the Bible is only the Word of God when an individual experiences the Word through the work of the Holy Spirit” (*Word of God on Trial*, p. 37). Riplinger announced: “The KJV is the Bible through which God speaks to me and with which he has shown me the majesty of the word of God” (p. xviii). It seems that another underlying premise of Riplinger's book is a mystical view.

Rick Norris is lying again, because he has again by-passed the context of Sister Riplinger's statement on p xviii of *The Language of the King James Bible*. Her full statement is as follows.

As a native speaker of English, living in the twentieth century, the KJV is the Bible through which God speaks to me and with which he has shown me the majesty of the word of God.

Sister Riplinger is not speaking mystically but rationally with respect to the 1611 Holy Bible for a native English speaker as **“words easy to be understood”** 1 Corinthians 14:9 **“words...which the Holy Ghost teacheth”** 1 Corinthians 2:13.

Rick Norris has wilfully distorted Sister Riplinger's statement by omitting the first part. He is, in this writer's view, like his mentor, who slyly omitted **“to keep thee in all thy ways”** Psalm 91:11 from the words that he quoted in Matthew 4:6.

Rick Norris also omitted to specify *any* Bible by which God has spoken to him and shown him the majesty of **“the word of God”** 1 Samuel 9:27, 1 Kings 12:22, 1 Chronicles 17:3, Mark 7:13, Luke 3:2, 5:1, 8:11, 21, 11:28, John 10:35, Acts 4:31, 6:2, 7, 8:14, 11:1, 12:24, 13:5, 7, 44, 46, 17:13, 18:11, 19:20, Romans 9:6, 10:17, 1 Corinthians 14:36, 2 Corinthians 2:17, 4:2, Ephesians 6:17, Colossians 1:25, 1 Thessalonians 2:13, 1 Timothy 4:5, 2 Timothy 2:9, Titus 2:5, Hebrews 4:12, 11:3, 13:7, 1 Peter 1:23, 2 Peter 3:5, 1 John 2:14, Revelation 1:2, 9, 6:9, 20:4, 45 occurrences in all.

Rick Norris never mentioned one of them.

Rick Norris doesn't know what **“the word of God”** is.

Rick Norris concludes.

These are not the only problems with Riplinger's new book. The point is that since her underlying premises or assumptions are faulty, her interpretations of any actual evidence in her book cannot be trusted or relied upon. Her blanket condemnation of all other present English translations as "corrupt" is also misleading and inaccurate. Riplinger's book completely failed in its attempt to prove her KJV-only view and its claims.

The failure is entirely that of Rick Norris. He has failed to prove that *any* aspect of *The Language of the King James Bible* and Sister Riplinger's research is faulty. Rick Norris' review of *The Language of the King James Bible* reveals that he did not review the book at all i.e. his review is bogus. As indicated earlier and as other writers e.g. Timothy S. Morton have also shown, Rick Norris merely skimmed through Sister Riplinger's book with extreme prejudice in order to cherry-pick bits here and there, repeatedly out of context, that he thought he could then impugn in a vain (in both senses of the word, Psalm 39:6) attempt to denigrate Sister Riplinger and her work with, it seems to this writer, definite malice aforethought.

Rick Norris should take note again of King Solomon's wisdom.

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him" Proverbs 29:20.

This writer concludes as follows.

Conclusion

In this writer's view, Rick Norris is not too bright, not very observant and not particularly sound *"in the scripture of truth"* Daniel 10:21. He is however egotistical, superficial, duplicitous and clearly envious of any King James Bible believer like Sister Riplinger to whom God has shown *"great and mighty things"* Jeremiah 33:3 that she has graciously sought to impart to others, even the likes of Rick Norris and his fellow travellers.

Rick Norris should pay close attention to Paul's exhortation to Timothy.

"...If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, Perverse disputings of men of corrupt minds, and destitute of the truth...from such withdraw thyself" 1 Timothy 6:3-5.

Appendix – Main Differences Between Current Editions of the 1611 Holy Bible

These differences are indeed minimal, although incorrect spellings exist in some editions. For a detailed list of words in Cambridge and Oxford 1611 Holy Bible Editions with correct spellings versus incorrect spellings in other editions e.g. Thomas Nelson, see www.ourkjv.com/KJB.pdf *Settings of the King James Bible* by Gail Riplinger. See also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *James White's 7 Errors – 'White lies' against 7 passages of Scripture refuted in detail!* for supposed differences between Oxford and Cambridge Editions of the 1611 Holy Bible. Each of them is ***“a thing of nought.”*** These verses include Jeremiah 34:16. See below. ***“Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought”*** Isaiah 41:12.

The following list, kindly forwarded by Bro. Peter Heisey, KJB missionary to Romania, consists of the most significant differences between the pre-eminent Cambridge editions, the Cameo and Concord Editions. The first reading is the Cameo Edition. Apart from Genesis 6:5, where the Cameo Edition, Concord Edition CCcE, Trinitarian Bible Society TBS Westminster Reference Bible WRB and *Ruckman Reference Bible* RRB all read GOD, the second reading is the CCcE, TBS WRB, RRB, both of which appear to be the CCcE text. This writer's remarks are in braces [] in red.

This writer's view is that the differences listed below are less significant than ***“ye”*** Jeremiah 34:16, Cambridge editions and ***“he”*** Jeremiah 34:16, Oxford editions. Dr Ruckman has shown that both readings are correct and, as indicated, the supposed difference is ***“a thing of nought.”*** See again *James White's 7 Errors – 'White lies' against 7 passages of Scripture refuted in detail!*

Gen. 6:5 = GOD vs. God

CCcE: GOD TBS WRB: GOD RRB: GOD [The 1611 AV1611 and a Thomas Nelson Edition have God]

Ex. 23:23 = *“and”* [italics] vs. no “and”

CCcE: ,the Hivites TBS WRB: ,the Hivites RRB: ,the Hivites

Ezra 2:26 = Geba vs. Gaba

CCcE: Gaba TBS WRB: Gaba RRB: Gaba

Jer. 32:5 = ? [question mark] at end vs. . [period] at end

CCcE: prosper. TBS WRB: prosper. RRB: prosper. [The construction of Jeremiah 32:3-5 would permit either punctuation ending]

I Jn. 5:8; Acts 11:12, 28 = spirit vs. Spirit

CCcE: Spirit TBS WRB: Spirit RRB: Spirit [In each case, the context is a man full of the Holy Ghost e.g. Acts 21:11, so no inconsistency is involved. See also the *Ruckman Reference Bible* p 1452]

Mk. 2:1 = , [comma] after “Capernaum” vs. no comma after “Capernaum”

CCcE: Capernaum TBS WRB: Capernaum RRB: Capernaum [The semi-colon after days removes any possible ambiguity]

Rom. 4:18 = ; [semicolon] after “nations” (may be based on 1629 & 1638 editions/printings) vs. , [comma] after “nations”

CCcE: nations, TBS WRB: nations, RRB: nations, [In the UK use of a comma instead of a semi-colon or vice versa wouldn't constitute inconsistency, even though they aren't precisely the same]

I Cor. 15:27 = , [comma] after “saith” vs. no comma after “saith”

CCcE: saith TBS WRB: saith RRB: saith [Again, no ambiguity/inconsistency results]