

The 1611 Holy Bible versus Bible Critic Robert A. Joyner

Introduction

This writer's response to Rick Norris' attacks on the 1611 Holy Bible and *One Book Stands Alone* by Douglas D. Stauffer included a response to the attacks of Robert A. Joyner on the 1611 Holy Bible and *One Book Stands Alone*. Robert A. Joyner referred in his attack on Douglas Stauffer's book to thirty-four difficulties that he has supposedly found in the 1611 Holy Bible and issued a challenge to anyone to prove him wrong.

As indicated below, this writer has accepted Robert A. Joyner's challenge. This writer's statement to that effect is inserted below. His response follows. As in the case of the first response to Robert A. Joyner, Robert A. Joyner's comments are shaded in yellow and this writer's particular responses continue in blue with inserted citations in green or *green italic* unless otherwise stated.

It should be noted that the objections raised by Robert A. Joyner against the 1611 Holy Bible are endemic among Bible-rejecters. Will Kinney has answered many of these objections on his site brand-plucked.webs.com/kjbarticles.htm and this writer has responded to many of these objections in www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors*. Extracts from both sources will be used in this response.

Again, as for the earlier response to Robert A. Joyner, all parts of Robert A. Joyner's two articles on the thirty-four supposed difficulties the 1611 Holy Bible will be included in this writer's response to those articles.

See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris 3* against *One Book Stands Alone* by Douglas D. Stauffer pp 47, 64-65.

Postscript - The Disjointedness of Dr Robert A. Joyner

Introduction

Robert A. Joyner is another 'originals-onlyist' with no authority other than his own opinion and no scripture that is "*the scripture of truth*" Daniel 10:21 and "*all scripture*" that "*is given by inspiration of God*" 2 Timothy 3:16 that he can specify as a single document between two covers, his allusion to the King James Bible as the Word of God notwithstanding. See below.

Robert A. Joyner is therefore another professing Christian anarchist like Rick Norris in his attitude to "*the book of the LORD*" Isaiah 34:16. Robert A. Joyner, also like Rick Norris, has taken issue with Dr Stauffer's book *One Book Stands Alone* largely because Dr Stauffer has criticised parts of Robert A. Joyner's book *King James Only?* See below.

This writer has undertaken to respond to Robert A. Joyner's objections to the 1611 Holy Bible and Dr Stauffer's book *One Book Stands Alone* in order to show that yet again, the 1611 Holy Bible silences all its critics, after the manner of Isaiah's prophecy.

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" Isaiah 54:17.

The same format has been used for this writer's response to Robert A. Joyner as for Rick Norris' bogus reviews of *One Book Stands Alone*, *Final Authority* and *The Language of the King James Bible*.

Robert A. Joyner's comments are shaded in yellow and this writer's particular responses continue in blue with inserted citations in green or *green italic*. As in the responses to Rick Norris, all parts of Robert A. Joyner's article against *One Book Stands Alone* will be included in this writer's response to that article.

Disjointed Robert A. Joyner's Criticisms of One Book Stands Alone

My Comments on "One Book Stands Alone" by Dr Douglas Stauffer

By Dr Robert A. Joyner

www.kjvonly.org/robert/joyner_book_review.htm...

He says I have "an entire chapter" where I list (sic) errors in the King James Bible. Actually, I have two chapters where I do this. Dr. Stauffer (sic) picked one of the thirty-four difficulties I listed about the KJV. Why just one? I will challenge anyone to prove any of these wrong, or not factual.

Challenge readily accepted. Answers will follow in a subsequent work.

Robert A. Joyner's thirty-four supposed errors in the 1611 Holy Bible are found on these sites, in Parts 1 and 2:

www.kjvonly.org/robert/joyner_kjv%20of%20the%20bible%20infallible_1.html

www.kjvonly.org/robert/joyner_kjv%20of%20the%20bible%20infallible_2.html

Robert A. Joyner charges the following 1611 Holy Bible verses with error and insists that the NASV, NIV correct these supposed errors. The verses are listed in the order in which Robert A. Joyner has listed them.

Part 1:

Hebrews 9:26, Romans 8:16, 26, Acts 5:9, 12:4, James 5:11, Philippians 4:6, 3:20, 2 Thessalonians 2:7, Leviticus 14:10, Genesis 42:1, 2, 3, 5, Matthew 12:1, Revelation 22:14, 1 Timothy 6:10, Acts 5:30, 10:39, James 3:2, Acts 9:7, 19:2, Song of Solomon 2:12, 1 Corinthians 13:3, 1 Peter 3:1, 2, Genesis 8:1; **27** verses in all

Note that Robert A. Joyner has subtly, Genesis 3:1, misrepresented Dr Stauffer in his statement above. Dr Stauffer states that Robert A. Joyner writes an entire chapter listing twenty errors in the 1611 Holy Bible. That would correspond to Robert A. Joyner's Part 1 above, in which he actually lists 20 supposed errors in the 1611 Holy Bible encompassing the 27 verses listed above.

Dr Stauffer is clearly not referring to *both* of Robert A. Joyner's chapters of supposed errors in the 1611 Holy Bible but only to *the first* of them. Robert A. Joyner has deviously by-passed that obvious fact in order to malign Dr Stauffer.

Like Rick Norris, Robert A. Joyner should take careful note of the wisdom of King Solomon.

"These six things doth the LORD hate: yea, seven are an abomination unto him:...A false witness that speaketh lies, and he that soweth discord among brethren" Proverbs 6:16, 19.

Part 2:

1 Kings 4:26, 2 Chronicles 22:2, 1 John 3:9, Exodus 25:31, 32, 33, 34, 35, Matthew 5:15, Revelation 1:20, 13, Hebrews 4:12, 2 Timothy 4:1, Psalm 119:147, 1 Thessalonians 4:15, Matthew 19:9, 5:32, Judges 12:14, 1 Timothy 5:4, 1 Corinthians 4:4, Philippians 4:5, Jeremiah 24:2, Jude 25, Acts 4:25, 16:7, Philippians 1:14, Colossians 2:9, Jude 4, Titus 2:13, 2 Peter 1:1, Philippians 2:6, Romans 9:5, 1 Corinthians 13:1, 2, 3, 4, 8, 13; **38** verses in all, **65** verses in total in Parts 1 and 2.

Parts 1 and 2 of Robert A. Joyner's thirty-four supposed errors in the 1611 Holy Bible follow with this writer's particular responses.

IS THE KING JAMES VERSION OF THE BIBLE INFALLIBLE? Part I

II Peter 1:15 - 21

By Robert A. Joyner

Robert A. Joyner has copiously displayed ***“being led away with the error of the wicked”*** 2 Peter 3:17 in his criticisms of the 1611 Holy Bible that follow.

(In this article KJV means the King James Version. NASB means the New American Standard Bible. NIV stands for the New International Version.)

Note that ***“all scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 has no meaning for Robert A. Joyner. He has failed to identify it anywhere in his article as a single extant document between two covers. That is, while Robert A. Joyner declares that the 1611 Holy Bible is not infallible, he has no infallible Bible himself to put in its place. Robert A. Joyner is ***“a thief and a robber”*** John 10:1 that like the Midianites ***“destroyed the increase of the earth...and left no sustenance for Israel”*** Judges 6:4 except that *unlike* the Midianites to whom God delivered Israel for the nation’s evil ways, Robert A. Joyner is in defiance of God and ***“as many, which corrupt the word of God”*** 2 Corinthians 2:17.

- Many people today say the KJV is the perfectly preserved Word of God in English and is the only Bible for us today.

Robert A. Joyner’s use of the term **Word** capital W is inaccurate. It is a term that applies exclusively to the Lord Jesus Christ in scripture, John 1:1, 14, 1 John 1:1, 5:7, Revelation 19:13. Robert A. Joyner should have used the term ***“word of God”*** small **w** 1 Samuel 9:27, 1 Kings 12:22, 1 Chronicles 17:3, Proverbs 30:5, Mark 7:13, Luke 3:2, Luke 4:4 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, 48 occurrences in all.

Bible believers state in effect that the 1611 Holy Bible is ***“the book of the LORD”*** Isaiah 34:16 and therefore the only Bible for today because nowhere in scripture are ***“many books”*** Ecclesiastes 12:12 designated as such. Robert A. Joyner does not believe that ***“the book of the LORD”*** Isaiah 34:16 even exists. As indicated, he has failed to identify any Bible that is ***“all scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 as a single extant document between two covers.

- If I can show the KJV has many mistakes, statements that do not make sense, and verses that slander God, then obviously it is not perfect.

If you can show, Robert? Shouldn’t you be prepared to state what God has shown you? As the Lord exhorted Jeremiah ***“...he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD”*** Jeremiah 23:28. Just what is ***“my word”*** Robert? You haven’t said so yet.

- Please understand that I am not attacking the Word of God, I am pointing out errors in a translation. God’s Word is perfect but translations are not. God inspired the apostles and prophets when they wrote, but there is not one verse in the Bible that says translations are inspired.

There is not one verse in the Bible that says that inspiration is limited only to ‘the originals’ so-called. Robert A. Joyner hasn’t found one – or identified **the Word of God**.

Robert A. Joyner has again used the incorrect term **Word**. He has again failed to identify what God’s perfect word is as a single extant document between two covers and he

clearly doesn't know what the scripture says about translations. See Dr Gipp's incisive analysis of this issue samgipp.com/answerbook/?page=29.htm.

Question #29:

Can a translation be inspired:

Answer:

Yes, God has inspired several. See Dr Gipp's analyses of Genesis 42-45, in particular Genesis 42:23 and Exodus 4-14, Acts 22.

See also the following extract from this writer's earlier response to Robert A. Joyner. This writer's accompanying statements in that extract up to and including the citation of Acts 17:11 have been left in blue for simplicity.

See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris 3 against One Book Stands Alone* by Douglas D. Stauffer pp 71-72.

On page 265, Dr. Stauffer criticized me for saying, "God never promised a perfect translation." If God did promise one, then show me where He did.

That is easy. Robert A. Joyner has shown that he doesn't know the scriptures very well.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *D.A. Waite Response - Refutation of Dr D.A. Waite's false teaching of 'originals-onlyism' and of his attack on Gail Riplinger and her book Hazardous Materials that warns against corrupted Greek/Hebrew so-called study aids** p 55. *Aka Dr D. A. Waite and The DBS, Dead Bible Society

Daniel 4:1, 2

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me."

Daniel 5:25-28

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

Daniel 6:25, 26

"Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."

All three passages were first written in Aramaic [*Ruckman Reference Bible*, p 1136] and form part of ***"the holy scriptures"*** 2 Timothy 3:15.

Daniel 4:1, 2 and 6:25, 26 are ***"the word of a king"*** and are delivered *in writing* ***"unto all people, nations, and languages."*** These passages will be just as much ***"the word of a king"*** and part of ***"the holy scriptures"*** in whatever languages they are received. See remarks on the principles set out in the passages from Esther above [*Esther 1:20-22, 8:8, 9, D.A. Waite Response pp 53-54*]. Note that the only time ***"the king's word"*** could be changed was *through the direct intervention* of ***"the Son of God,"*** Who is the ***"KING OF KINGS AND LORD OF LORDS"*** Proverbs 30:4, Daniel 3:25, 28, 1 Timothy

6:15, Revelation 17:14, 19:16. *His words, consisting of the 1611 English Holy Bible, won't change, Matthew 24:35.*

“Heaven and earth shall pass away, but my words shall not pass away.”

The same is true of the ***“wholesome words, even the words of our Lord Jesus Christ”*** from the ***“King of kings, and Lord of lords”*** 1 Timothy 6:3, 15 when these were received in English in 1611, as the 1611 English Holy Bible. The same is true now.

Daniel 5:25-28 is a striking example of a *written* Hebrew original, translated or interpreted verbally into Aramaic and recorded as part of ***“the holy scriptures.”*** Translation, or interpretation of the words by Daniel was necessary because ***“all the king's wise men...could not read the writing, nor make known to the king the interpretation thereof”*** Daniel 5:8. Clearly the *written* translated version was just as much part of ***“all scripture...given by inspiration of God”*** as the written Hebrew original.

Once again, the same is true of the ***“wholesome words, even the words of our Lord Jesus Christ”*** from the ***“King of kings, and Lord of lords”*** 1 Timothy 6:3, 15 when these were received in English in 1611, as the 1611 English Holy Bible and as they are now.

Robert A. Joyner should aim for some Biblical nobility.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” Acts 17:11.

- The things I point out will help you better understand your KJV. It is a very accurate translation in most places. However, it has a few places where the reader will need help to find out what God actually said.

The things that Robert A. Joyner points out will only prompt his readers to *doubt* the KJV. Robert A. Joyner now puts himself forward as the Biblical 33rd Degree Royal Arch Mason to ‘help’ the ***“unlearned and ignorant”*** Acts 4:12 folk who haven’t been inducted into ‘the mysteries’ of ***what God actually said***, supposedly, *from no extant single source that Robert A. Joyner can specify.*

As will become apparent in what follows, Robert A. Joyner is like all Bible critics. He has no authority other than his own opinion.

Jeremiah understood Robert A. Joyner perfectly, in his evaluation of Moab.

“We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart” Jeremiah 48:29.

Robert A. Joyner’s first set of supposed errors in the 1611 Holy Bible follow. All of them turn out to be Robert A. Joyner’s errors, with no supposition at all, not those of the 1611 Holy Bible.

1. In Hebrews 9:26 the KJV says, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The end of the world has not come, yet Christ has already appeared. Therefore this is a false statement. The New American Standard Bible (NASB) says "but now once at the consummation of the ages He has been manifested." It was at the end of the Old Testament ages that Christ appeared, not at the end of the world. The KJV mistranslates this Greek word *aion* as world. The word means age. The KJV does this about 40 times. Each time is a mistake and misleads the reader.

See Will Kinney's article brandplucked.webs.com/kjbarticles.htm *The End of the World, or the end of the Age? Matthew 24:3; 28:20.*

Note that Robert A. Joyner insists that the AV1611's use of the term "**world**" instead of "ages" **misleads the reader**. Naturally Robert A. Joyner does not identify *anyone* who was misled in that respect. Bible critics never do.

In spite of quoting it from the 1611 Holy Bible, Robert A. Joyner thinks that Hebrews 9:26 states "at the end of the world." It doesn't. Hebrews 9:26 states "**in the end of the world.**" It was *during* the closing phase of "**this present evil world**" Galatians 1:4 "**hath he appeared to put away sin by the sacrifice of himself**" Hebrews 9:26 according to God's explicit timetable of events revealed to the prophet Daniel.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" Daniel 9:24.

Daniel 9:25-26 reveal that after sixty-nine weeks i.e. of years "**shall Messiah be cut off, but not for himself.**" Only one more week i.e. of years remains for the complete fulfilment of Daniel 9:24. In that sense, near or "**in the end of the world**" not "at the end of the world," the Lord's millennial reign on earth notwithstanding, Revelation 20:4, "**in the end of the world hath he appeared to put away sin by the sacrifice of himself**" Hebrews 9:26. God's timetable of events for renovating "**this present evil world**" Galatians 1:4 had almost been fulfilled at Calvary. Peter explains what remains and includes a timely exhortation that Robert A. Joyner overlooked in his endorsement of New Age doctrine. See *New Age Versions* by Gail Riplinger Chapter 17 *The New Earth or a New Age?* Note the similarity of Peter's statements with Daniel 9:24.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men...Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" 2 Peter 3:7, 13.

Note finally that the word "ages" NASVs, NIVs, NKJVs, in Paul's admonition to the Corinthians *conflicts* with the word "ages" in Hebrews 9:26 NASVs, NIVs, NKJVs and with Robert A. Joyner allusion to **Old Testament ages** (that he has failed to define). If **the end of the Old Testament ages** coincided with Calvary, and Robert A. Joyner insists that it did, what is the explanation in 1 Corinthians 10:11 for a further "*ends of the ages*" NASVs, NKJVs or "*fulfillment of the ages*" 1984 NIV or "*culmination of the ages*" 2011 NIV *post Calvary*? Robert A. Joyner has provided no explanation.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" 1 Corinthians 10:11.

By inspection, the expression "**ends of the world**" fits perfectly with the remarks above on God's explicit timetable of events revealed to the prophet Daniel and in particular Daniel 9:24 with respect to making "**an end of sins...reconciliation for iniquity, and**

to bring in everlasting righteousness” because the fulfilment of Daniel 9:24 will see **“ends” collectively and individually of “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life” that “is not of the Father, but is of the world”** 1 John 2:16.

In sum, the 1611 Holy Bible is not wrong. Robert A. Joyner is wrong.

2. The KJV calls the Holy Spirit an “it” in Romans 8:16, 26. The NASB corrects this error and says the “Spirit Himself.” The context of the whole Bible shows the Holy Spirit is not an “it.” Can you, dear reader, feel comfortable calling the third person of the Trinity an “it”?

Robert A. Joyner is not qualified to speak of **The context of the whole Bible**. Robert A. Joyner cannot identify **the whole Bible** as **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16 as a single extant document between two covers.

Robert A. Joyner should ask himself how comfortable he is with directly contradicting **“the words of our Lord Jesus Christ”** 1 Timothy 6:3.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you” John 16:13-14.

Romans 8:17 refers to **“joint-heirs with Christ.”** Romans 8:27 states **“And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God”** matching **“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them”** Hebrews 7:25. Like Romans 8:17, Romans 8:27 both refer to the Lord Jesus Christ, Whom **“the Spirit of truth”** glorifies and therefore is referred to as **“it”** in Romans 8:16, 26 because as the Lord Jesus Christ, Whom Robert A. Joyner has directly contradicted, said of **“the Spirit of truth...he shall not speak of himself.”**

Note that Robert A. Joyner missed Peter’s statement that is a further fulfilment of John 16:13 with respect to **“the Spirit of truth”** glorifying the Lord Jesus Christ. Robert A. Joyner is being prompted by some other spirit, 1 Kings 22:22, 2 Chronicles 18:21.

“Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” 1 Peter 1:11.

3. The KJV calls the Holy Spirit, “the Holy Ghost.” The Bible says, “God is a Spirit.” (John 4:24). Sometimes the KJV translates the same word as Ghost and sometimes Spirit. About 70 times they call the Holy Spirit a “Ghost” and about 250 times they translated it as “Spirit.” An example is Acts 5:3, 9. In verse 3 we read “Ghost” and in verse 9 we read “Spirit.” It is the same word in the Greek. The NASB always translates the word as “Spirit.” God is a Spirit, not a Ghost.

See Will Kinney’s article:

brandplucked.webs.com/kjbarticles.htm *Some Thoughts on the Use of the Term the Holy Ghost.*

The Bible says, “God is a Spirit.” (John 4:24) does it, Robert? The 1611 Holy Bible that you despise states **“God is a Spirit”** John 4:24. The 1977, 1995 NASV, 1984, 2011 NIV each says **“God is spirit.”** The 1982 hardback NKJV British usage Edition, Samuel

Bagster & Sons says “*God is a Spirit*” but the current online version from the Thomas Nelson American Editions says “*God is Spirit.*” On this occasion your choice of Bibles is therefore extremely limited, Robert. Your ‘Bible’ has come down to the very one that you despise and are going all out to discredit.

See:

www.biblegateway.com/passage/?search=John+4&version=NKJV
www.studylight.org/desk/?t=en_nkj&q=John%204.

Note that the reading “*God is Spirit*” capital S is satanic because it elevates all spirits to God and the reading “*God is spirit*” small s is satanic because it demotes God to other spirits.

The modern fundamentalist mind-set really is unbelievable, with God twisting the brains of those who despise His Book so that they end up “***as the serpent beguiled Eve through his subtilty***” 2 Corinthians 11:3.

“Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you” Habakkuk 1:5.

This is more of “***his strange work...his strange act***” Isaiah 28:21 in these increasingly “***perilous times***” 2 Timothy 3:1 when “***With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward***” Psalm 18:26.

Re About 70 times they call the Holy Spirit a “Ghost” and about 250 times they translated it as “Spirit” you should at least get your facts right, Robert, as well as correctly distinguishing between the KJV and the KJV translators. The 1611 Holy Bible never calls the Holy Spirit a “Ghost.” The 1611 Holy Bible always refers to “***the Holy Ghost***” and does so a total of precisely 87 times, not About 70 as you incorrectly state, Robert. The 1611 Holy Bible also uses the term “***Spirit***” with S capitalised 172 times not about 250 times. If capitalisation is set aside, the words “***Spirit***” or “***spirit***” occur a total of 505 times with exact matches, so you’re way off in your estimates, Robert.

The expression in Acts 5:3 is “***the Holy Ghost***” and in Acts 5:9 it is “***the Spirit of the Lord***” Who are one and the same Person as the context of Acts 5:3-9 also shows, so you’re merely carping, Robert.

See also:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 73-74. *Not a misspelling.

The following extract has been copied verbatim from the above source with no change of format at all. The text in black is the critics’ objection to the 1611 Holy Bible followed by this writer’s response in red.

Ghost

“Holy Ghost” should be rendered “Holy Spirit.”

The expression “Holy Ghost” occurs 90 times in scripture, in 89 verses. The expressions “holy spirit,” “Holy Spirit” and “holy Spirit” occur a total of 7 times. Luke 3:22 shows that the expression “Holy Ghost” should be retained.

“And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”

The dove shape is first a distinct, identifiable shape. That is not true of a spirit in its essential form.

“Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his maker?” Job 4:12-17.

Moreover, a spirit may not necessarily take on “a bodily shape” or even be a single entity.

“And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God” Revelation 4:5.

Job 4:12-17, Luke 3:22, Revelation 4:5 show therefore that “Spirit” should not be substituted for “Ghost.”

Observe how Genesis 1:2, 8:7, 8-9, Job 1:7, 2:2 depict two kinds of spirits by means of two birds, one of which is “the Spirit of God” and the other is “a spirit of an unclean devil” Luke 4:33, principally Satan himself.

“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

“And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.”

“Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.”

“And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”

“And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”

The association of the Holy Ghost with a dove shape in Luke 3:22 is consistent with the above scriptures.

In addition, the dove shape no doubt had a special significance with respect to the Lord Jesus Christ as “The Prince of Peace” Isaiah 9:6 but the Holy Ghost would not be limited to that particular bodily shape, as the following analysis shows.

Dr Gerardus Bouw in *The Book of Bible Problems* p 220 states that the word *Ghost* is an old English word that means God’s host, so the expression “Holy Ghost” is immediately associ-

ated, as it should be, with “an holy God” Joshua 24:19. (It’s also noted in passing that the expression “Holy Ghost” has 9 letters, which immediately brings to mind “the fruit of the Spirit” Galatians 5:22, 23 that number 9 in total.)

Luke 3:22 and Dr Bouw’s observation therefore special significance to 1 Corinthians 3:16, 6:19.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”

In sum, the Holy Ghost is God’s Host for “an holy God” Who indwells “the temple of God” “in a bodily shape” – that of “an holy God” in the body of the believer, permanently.

That summation is a considerable incentive for the believer to seek fulfilment of Paul’s prayer in Ephesians 3:16, 19 in all earnestness.

“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;...And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

The *Oxford Wide Margin* and *Twister/lister* definition does not allow for that degree of revelation. Only the scripture does.

Missed all that, didn’t you, Robert? Noting your “*sleight of men, and cunning craftiness, whereby they lie in wait to deceive*” Ephesians 4:14 with respect to John 4:24, even one of Job’s comforters, so-called, could have told you why.

“He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise” Job 5:12.

4. Acts 12:4 in the KJV says Herod was planning “after Easter” to bring Peter out. The KJV translates this same Greek word as “Passover” 28 times. This is the only time they translate this Greek word as “Easter.” Either the translators were wrong 28 times or they are wrong in Acts 12:4. The NASB translates this Greek word as Passover all 29 times.

See Will Kinney’s article brandplucked.webs.com/kjbarticles.htm *Easter is Correct in Acts 12:4*.

See also:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 73-74. *Not a misspelling.

As for the response to Robert A. Joyner’s objections to the term “**Holy Ghost**,” see above, the following extract has been copied verbatim from the above source with no change of format at all. The text in black is the critics’ objection to the 1611 Holy Bible followed by this writer’s response in red. The same procedure will be used throughout this response where extracts from the *Twist and Curl* study are inserted.

It will be shown that Robert A. Joyner is wrong in Acts 12:4, not the 1611 Holy Bible.

Acts 12:4

KJV Bible: “And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **Easter** to bring him forth to the people.”

Better Translation: “And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after **Passover** to bring him forth to the people.”

Comments: The Greek word pascha (Greek: πάσχα, Strong’s Concordance Number #G3957) in this verse has been inaccurately translated as **Easter**. This word should be translated as **Pass-over**, which agrees with the translation of pascha as **Passover** as found in Matthew 26:2 and other verses.

None of the critics can resist taking a swipe at “Easter” in Acts 12:4. The BT commentator/critic of the Holy Bible is as ill-informed as the rest.

One conspicuously anti-1611 Holy Bible critic is James White, author of *The King James Only Controversy*. Homing in on Acts 12:4, he insists, pp 233-234, 241, by reference to the supposed popular perception of Easter, the writings of the secular historian Josephus with respect to Herod and the term the “feast of the Jews” in John 2:13; 2:23; 6:4, 11:55 that the term “Passover” includes “the days of unleavened bread” so that the term “Easter” cannot be justified on the basis that the Passover for that year was already past.

Drs Gipp¹, Holland² and Moorman³ have shown that all the critics, including James White, are wrong⁴.

Dr Gipp states, his emphases, “*The days of unleavened bread are NEVER referred to as the Passover. (It must be remembered that the angel of the Lord passed over Egypt on one night, not seven nights in a row...)*

“Verse 3 shows that Peter was arrested during the days of unleavened bread (April 15-21). The Bible says: “Then were the days of unleavened bread.” The Passover (April 14th) had already come and gone. Herod could not possibly have been referring to the Passover in his statement concerning Easter. The next Passover was a year away!”

Note that Dr Gipp’s books *The Answer Book*, *Gipp’s Understandable History of the Bible*, one of the most extensive histories of the KJB in print and his booklet entitled *Answers to the Ravings of a Mad Plunger* that refutes a variety of basic objections to the KJB are all extremely helpful. They are available from Daystar Publishing, www.daystarpublishing.org/king-james-defense/.

Dr Holland states, in response to White, “None of this deals with the fact that in Scripture Passover came before the Days of Unleavened Bread. In Mark 14:1 we read, “After two days was the feast of the passover, and of unleavened bread.” Passover precedes the Days of Unleavened Bread even in the New Testament. None of the verses cited by White change this. In fact, three of them simply state that Passover was near (John 2:13; 6:4 and 11:55). John 2:23 speaks of many making a surface pretense of believing in Christ at the feast of the Passover. None of these verses show the two events as being called “Passover” as White states. As for Herod observing the Jewish feasts, this means little because as a politician he obeyed whatever was [convenient] for him while in political power, including both Jewish and Roman holidays. And, it should be remembered, that this “conspicuous observer of the Jewish customs and rituals” had just put James to death and was himself about to die by the hand of God for setting himself up as a god (Acts 12:21-23; Exodus 20:2-6).”

Pastor Moorman states *“the word “passover” did not even exist before William Tyndale coined it for his Version of 1526-31. His was also the first English Bible to use “Easter.”*”

The critics do not mention that Tyndale’s New Testament has the word “Easter” in Acts 12:4, even though Tyndale invented the word “Passover.” Pastor Moorman continues, his underlinings.

“To begin with, the Passover occurred before the feast of unleavened bread [the actual feast begins on Nisan 15th], not after! “And in the fourteenth day of the first month is the passover of the LORD. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. (Num. 28:16, 17)...

“Herod put Peter in Prison during the days of unleavened bread, and therefore after the Passover. The argument that the translation “Passover” should have been used as it is intended to refer to the entire period is ruled out by the inclusion of “these were the days of unleavened bread.” Scripture does not use the word “Passover” to refer to the entire period [according to the first mention of the word “passover” in Exodus 12:11].”

Note also Numbers 33:3.

“And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.”

See also *Answers to Your Bible Version Questions* by David W. Daniels, Chick Publications, 2003, *The Book of Acts* by Dr Peter S. Ruckman, Bible Baptist Bookstore, pp 355-357 and the *Ruckman Reference Bible*, Bible Baptist Bookstore, 2009, p 1452. White is wrong with respect to Acts 12:4 and “Easter” and so are all the critics of the 1611 Holy Bible, ‘the Greek’ notwithstanding.

Amen.

5. In James 5:11 the KJV says, “The Lord is very pitiful.” This term is old English for God is full of pity. But still today the KJV says the Lord is “very pitiful.” This is a slander against God which should be updated. The NASB says, “The Lord is full of compassion.”

The slanderer against God is Robert A. Joyner, not the 1611 Holy Bible.

Robert A. Joyner has arrogantly declared that *“**the words of the LORD**”* Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11; 18 times in scripture together with *“**the words of the Lord Jesus**”* Acts 20:35, must be subservient to non-Biblical usage. They are not. See this extract from *Hazardous Materials* by Gail Riplinger p 101.

“The words of the King James Bible are often higher, ‘special’ words, not defiled or defined by worldly use. Danker dislikes these, calling them “churchly” words; lexicographers avoid them, calling them “ecclesiastical” words. These include words such as ‘hell,’ ‘heaven,’ ‘preach,’ ‘grace,’ ‘gospel,’ ‘mercy,’ ‘lust,’ ‘carnal,’ ‘charity,’ ‘salvation,’ ‘sanctification,’ ‘heathen,’ ‘heresy,’ ‘superstition,’ ‘heretick,’ ‘redemption,’ ‘righteousness,’ ‘salvation,’ ‘repent,’ ‘judgment,’ ‘covetousness,’ ‘ungodly,’ and ‘tribulation.’ One will be hard pressed to find these words in most new versions and Bible study tools...The English definitions and translation choices in lexicons are highly secularized, that is, “they are the words which men’s wisdom teacheth,” not those special separate from sinners words which God instilled early in the English Bible.”

See also the insightful remarks of Kyle Stephens in his book *The Certainty of the Words* pp 365-367 to the effect that the 1611 Holy Bible sets the standard for the English language, not the other way round.

As the Lord warned the Jews who fled to Egypt in Jeremiah's time about whose words would prevail, God's or theirs:

“Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs” Jeremiah 44:28.

Like all Bible critics, Robert A. Joyner is clueless about such matters, naturally, being wilfully ignorant of them, according to Paul's admonition to the Corinthians.

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

Note that the last paragraph mark in the 1611 Holy Bible occurs with Acts 20:36, immediately after Acts 20:35, showing that the emphasis for Christian ministry is ***“the words of the Lord Jesus.”*** See the *Ruckman Reference Bible* p 1470.

The word ***“pitiful”*** occurs three times in scripture. Note the under-linings.

“The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people” Lamentations 4:10.

“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” James 5:11.

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing” 1 Peter 3:8-9.

Note the following references, with under-linings.

“The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates” Deuteronomy 28:56-57.

“And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them” Jeremiah 13:14.

“And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy” Jeremiah 21:7.

“And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the LORD that smiteth” Ezekiel 7:9.

“And as for me also, *mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head*” Ezekiel 9:10.

“Shouldst not thou also have had *compassion on thy fellowservant, even as I had pity on thee?*” Matthew 18:23.

“Put on therefore, as the elect of God, holy and beloved, *bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness*” Colossians 3:12-14.

The above references show that to **“have *pity*”** in scripture is to be **“tender”** or **“pitiful”** Lamentations 4:10 of *disposition*, in that the term **“delicate”** Deuteronomy 28:56 refers to an individual’s *physical* tenderness.

To **“have *pity*”** in scripture is also to **“have *mercy*”** Jeremiah 13:14, 21:7 and the quality of **“pity”** is therefore as that of **“mercy,”** which is *not* to be pay someone back for what they deserve, Ezekiel 7:9, 9:10.

The above references also show that **“pity”** as a noun is the same as **“compassion”** Matthew 18:23. God is **“very pitiful”** because He is **“of tender mercy”** James 5:11.

To be **“pitiful”** in scripture as a believer today is therefore **“Forbearing one another, and forgiving one another, if any man have a quarrel against any: Forbearing one another, and forgiving one another, if any man have a quarrel against any”** Colossians 3:13 and **“Not rendering evil for evil”** 1 Peter 3:9 after the manner of the Lord Jesus Christ **“Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously”** 1 Peter 2:23 i.e. give it to God if the brethren are giving you a hard time.

It follows therefore that to be **“pitiful”** in scripture is being compassionate, loving and courteous with **“charity”** and **“longsuffering”** 1 Corinthians 13:4, Colossians 3:14, as the Lord Jesus Christ Himself was, which is equivalent to being **“first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy”** by means of **“the wisdom that is from above”** James 3:17.

Robert A. Joyner doesn’t have that wisdom. He cannot apply Paul’s wisdom with respect to Biblical words **“That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ”** Philippians 1:10.

6. Philippians 4:6 in the KJV says, “Be careful for nothing.” In every day English today this verse says “be careless about everything.” The NASB correctly translates it, “Be anxious for nothing.”

Robert A. Joyner has again arrogantly imposed his own opinion on **“the book of the LORD”** Isaiah 34:16 to the effect that it should be subservient to contemporary English usage. **“The scripture of truth”** Daniel 10:21 is not under the thumb of **every day English today** and Robert A. Joyner cannot show otherwise from scripture.

“Careful” means **“with all this care”** 2 Kings 4:13, which is also the first mention of the term in scripture.

Robert A. Joyner’s clumsy interpretation **“be careless about everything”** shows that he has missed the point of Philippians 4:6 which states **“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”**

Paul is saying don't retain concerns yourself but **"Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved"** Psalm 55:22 as Peter also states.

"Casting all your care upon him; for he careth for you" 1 Peter 5:7.

Robert A. Joyner naturally never bothered to check the use of the word **"careless"** in the 1611 Holy Bible for its meanings as the antonym of the term **"careful."** Note the under-lined words that give the meaning of the word **"careless"** as the antonym of the term **"careful"** in each context.

"Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man" Judges 18:7.

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech" Isaiah 32:9.

"Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins" Isaiah 32:11.

Had Robert A. Joyner read on after Philippians 4:6, he could have seen that Paul's continuing exhortation to the Philippians matches the above definitions of the word **"careless"** as the antonym of the term **"careful"** in the context of his exhortation **"through Christ Jesus"** as being *genuinely* quiet, secure and at ease **"through Christ Jesus."**

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" Philippians 4:7.

7. Philippians 3:20 in the KJV says, "Our conversation is in heaven." Obviously we are not talking to one another in Heaven. We are still on the earth. The NASB correctly says, "Our citizenship is in heaven."

Robert A. Joyner is wrong again. See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 63-64. *Not a misspelling.

conversation

"conduct", as in Philippians 2:27, 1 Peter 3:1, "citizenship" as in Philippians 3:20.

The actual reference for the first verse given is Philippians 1:27. The verses listed read as follows.

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" Philippians 1:27.

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives" 1 Peter 3:1.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" Philippians 3:20.

Different contexts in scripture may yield different meanings, or shades of meaning. "Your conversation" in Philippians 1:27 is with respect to that which "becometh the gospel of Christ" and is therefore defined in the remainder of the verse as **"your affairs"** with respect

to steadfastness and unity in the ministry of the Gospel i.e. “that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”

“Conversation” in 1 Peter 3:1 refers to “chaste conversation” in 1 Peter 3:2. “Conversation” is therefore defined *in a similar context* in Titus 2:4-5, where “conversation” is clearly a generic term for godly living.

“That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

1 Peter 3:16 also gives a summary definition of “conversation” in Peter’s letter with respect to what an individual *does in following the Lord Jesus Christ*.

“Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.”

The above definition of “conversation” clearly harmonises with Titus 2:4-5, 1 Peter 3:1-2.

It is true that Christians are “fellowcitizens with the saints, and of the household of God” Ephesians 2:19 but “conversation” in Philippians 3:20 is defined by comparison the verses immediately before and after it.

“Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)” Philippians 3:19.

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” Philippians 3:21.

“Conversation” in Philippians 3:20 therefore refers to the Christian’s “end” or indeed “expected end” Jeremiah 29:11, which is not “destruction” but to be glorified *bodily* like the Lord Jesus Christ to “bear the image of the heavenly” 1 Corinthians 15:49 and “and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” 1 Corinthians 15:52-53.

In addition, the term “conversation” has a *further* meaning in scripture that refers to what is *heard* as well as what is *done*.

“And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)” 2 Peter 2:7-8.

“The filthy conversation of the wicked” that vexed Lot was “their unlawful deeds” but the context of the passage shows that it had to include what the wicked *said* as well as what they *did*.

In sum, the proffered definitions “conduct” and “citizenship” do *not* convey the true *scriptural* meanings of the word “conversation” in the scriptures cited.

Concerning the component of “**conversation**” that includes speech, Robert A. Joyner’s objection to the term suggests that he doesn’t talk to God, even though the Lord invites saved folk to do so, in both Testaments. Robert A. Joyner missed that, of course. See remarks under his objections to the word “**careful**” above.

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” Jeremiah 33:3.

“...in every thing by prayer and supplication with thanksgiving let your requests be made known unto God” Philippians 4:6.

8. In II Thessalonians 2:7 the KJV says, “Only he who now letteth will let.” This is speaking of the Holy Spirit who hinders the forces of sin. The English word “let” once meant “to restrain” but today it has completely reversed in meaning. The NASB says, “He who now restrains will do so.” This gives the meaning of what God actually said.

Robert A. Joyner has yet again arrogantly imposed his own opinion on **“the book of the LORD”** Isaiah 34:16 to the effect that it should be subservient to contemporary English usage.

Robert A. Joyner is wrong again. He has failed to quote the whole verse, which states **“For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way”** 2 Thessalonians 2:7.

Robert A. Joyner is wrong to equate the Holy Spirit with **he who now letteth** because the Holy Spirit is *never* **“taken out of the way”** because as the third Member of the Godhead, 1 John 5:7, the Holy Spirit is omnipresent, as King David makes clear.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee” Psalm 139:7-12.

“He who now letteth” is actually **“that man of sin”** 2 Thessalonians 2:3 who is **“taken out of the way”** on being assassinated to emerge afterwards from **“the bottomless pit”** as **“the son of perdition”** John 17:12, 2 Thessalonians 2:3 **“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition”** Revelation 17:8.

See the *Ruckman Reference Bible* pp 1577-1578.

See also with respect to the word **“letteth”**:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 81-82. *Not a misspelling.

letteth

“restrains”, as in II Thessalonians 2:7.

Will Kinney has an excellent article on the supposed archaisms of the 1611 Holy Bible. See brandplucked.webs.com/archaicjbship.htm and www.timefortruth.co.uk/why-av-only/ *Will Kinney’s articles on the AV issue*. Extracts from Will Kinney’s article follow with respect to the word “letteth.” “Letteth” is one of the supposed archaisms of the 1611 Holy Bible. See also www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Answers to the Wolf Man, Part 2*, pp 58-59.

“Webster’s defines the noun “a let” as an obstacle, a hindrance, or a delay. In tennis if a ball hits the net, it is called a let ball. In 2 Thessalonians 2:6-7, “And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.”

A fellow KJB believer writes: “Some words that are deemed archaic are actually still used frequently by some segment of the population as terms of art. For example, “let” (Romans 1:13) is considered to be a prime example of an archaic word in the KJV (“let” in this usage means

“hindered”). However, the term “without let or hindrance” is used in the passport notes of Britain, Canada, Australia, South Africa, Nigeria, India, Pakistan, and Israel. Thus people who work with immigration, such as border guards, lawyers, policy makers, and many educated people are familiar with the term “without let or hindrance.” This makes “let” at most a bit of jargon rather than an archaism. Also, anybody who plays or watches tennis will know that a “let” is called when a stroke does not count and hinders the gameplay (including when it hits/is hindered by the net and lands in the correct service box). Thus a word such as “let” may be infrequently used today, but it is not entirely obsolete.”“

The word “letteth” is defined in 2 Thessalonians 2:6.

“And now ye know what withholdeth that he might be revealed in his time.”

The definition “withholdeth” is straightforward and the embedded word “withhold” is in common use today. Again, the *Oxford Wide Margin/Twister/lister* definition adds nothing essential.

Neither does Robert A. Joyner nor the NASV. Robert A. Joyner, it should be remembered has also committed gross error in his objection to the word “**letteth**” in 2 Thessalonians 2:7 by mistaking “**that man of sin...the son of perdition**” for “**the holy Spirit of God**” Ephesians 4:30.

Robert A. Joyner is clearly not very well taught “**in the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**” 1 Corinthians 2:13.

9. In modern English the word “meat” means the flesh of animals. In the KJV it means anything to eat. A “meat” offering is described in Leviticus chapter 2 but the contents contain no meat at all. In Leviticus 14:10 the KJV says, “Fine flour for a meat offering.” The NASB calls it a grain offering. Many times the KJV uses the word “meat” to refer to food that has no meat in it whatsoever.

Robert A. Joyner has again taken it upon himself to subject “**the book of the LORD**” Isaiah 34:16 to everyday speech.

Paul asks “**For who hath known the mind of the Lord? or who hath been his counsellor?**” Romans 11:34.

Not Robert A. Joyner, that’s for certain. Isaiah states a scriptural principle with respect to “**the words of the LORD**” Psalm 12:6 that God Himself has given and about which Robert A. Joyner is wilfully ignorant, 1 Corinthians 14:38.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” Isaiah 55:8-9.

As stated above Jeremiah understood Robert A. Joyner perfectly, in his evaluation of Moab.

“We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart” Jeremiah 48:29.

The 1611 Holy Bible defines its own terms and neither Robert A. Joyner nor anyone else has any authority to change them. Jeremiah describes those like Robert A. Joyner who arrogantly attempt to do so.

“They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters” Jeremiah 6:8.

The scripture itself defines the term “**meat.**” See also Will Kinney’s article brand-plucked.webs.com/kjbarticles.htm *Meat, Flesh and Food.*

“And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat” Genesis 1:29.

“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things” Genesis 9:3.

“Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat” Job 38:41.

“Man did eat angels’ food: he sent them meat to the full” Psalm 78:25.

“Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest” Proverbs 6:6-8.

Proverbs 6:6 is good advice for Robert. A. Joyner, with respect to the Lord’s command to **“Search the scriptures...”** John 5:39. See also www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* p 82. *Not a misspelling.

meat offering

“meal offering”, as in Leviticus 23:13, etc.

“Meat” in scripture refers to any kind of food. See for example Genesis 1:29, 9:3, 25:29 with Hebrews 12:16, 27:4, 40:17, Leviticus 2:4, 14, Judges 14:14, 2 Samuel 13:10, 1 Kings 19:8, Psalm 78:25, Isaiah 62:8, Ezekiel 16:19, 45:15, 47:12, Matthew 3:4, 15:37, John 21:5-6.

A “meat offering” is clearly and explicitly defined in scripture, for example in the verse listed, so that no supposed ‘up-dating’ of the term is necessary.

“And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin” Leviticus 23:13.

See also Exodus 29:40, 41, Leviticus 2:1, 4, 5, 14, 6:20, 21, 14:10, 21, 23:13 etc.

Even Robert A. Joyner has revealed that he actually knows the meaning of the term **“meat”** in the 1611 Holy Bible. He is carping about **“a thing of nought”** Isaiah 29:21, 41:12, Jeremiah 14:14, Amos 6:13.

10. The word “corn” is used in the KJV 101 times. It never once means corn, as we know it today. It refers to any kind of grain. Genesis 42:1-3,5; Matthew 12:1 are examples. Remember it was the American Indians who gave us corn or “maize.” The white man knew nothing about corn until after the discovery of America. Therefore, the original Bible writers could not have been referring to “corn” but rather to “grain.”

Robert A. Joyner’s comment about the word “**corn**” reveals that by contrast with his apparent knowledge of the meaning of the word “**meat**,” see above, he has now fulfilled 1 Corinthians 14:38 again.

“But if any man be ignorant, let him be ignorant.”

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* p 65. *Not a misspelling.

corn

“grain”, as in Leviticus 23:14, Deuteronomy 23:25.

Leviticus 23:14 states “And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.”

Deuteronomy 23:25 states “When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour’s standing corn.”

Both verses are referring to “ears of corn” Genesis 41:5 or “corn in the ear” Mark 4:28 in the contemporary sense. Note that “corn” in scripture can refer to a kernel John 12:24 or a specific type of grain.

“Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse” 2 Samuel 17:28.

“Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?” Amos 8:5.

See the *Ruckman Reference Bible* p 1255, 1303.

Note that the word “grain” occurs 8 times in the AV1611, 5 times in the expression “grain of mustard seed” Matthew 13:31, 17:20, Mark 4:31, Luke 13:19, 17:6. It is used to describe “corn” in Amos 9:9 and as a general term in 1 Corinthians 15:37.

“For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.”

“And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:”

Again, the *Oxford Wide Margin* and *Twister/lister* definition is both inadequate and misleading. Only scripture with scripture, 1 Corinthians 2:13, is trustworthy for defining scriptural terms.

Will Kinney has the following insightful statement.

See brandplucked.webs.com/kjbarticles.htm *What About the English Word 'Corn'?*

So what do we do with the word "corn" as found in the King James Bible?

Well, the short answer is - We keep it, just as it stands.

People who do not believe that there ever existed and does not exist now any Bible in any language that is the preserved, inspired, complete and 100% true words of God seem more concerned about "communicating in the target language" their assumed meanings of a few individual words like "corn", "conversation", "let" and "gay" than they are about whether or not literally thousands of God inspired words, whole phrases or entire verses (anywhere from 17 to 45 in the N.T. alone) belong in the true Bible or not.

I and many others firmly believe that the sovereign God of history has indeed fulfilled His promises to give us "the book of the LORD" which we can hold in our hands, read and believe every word. This real and tangible Book is the Authorized King James Holy Bible. It is the Standard and final written authority by which all other "bibles" are to be measured...

Corn - what does it really mean and how many Bible translations use this useful and accurate word?

If you bother to actually look up the English word "corn" to see what it means rather than assuming you already know what it means and that the King James Bible is "deficient or out of date", you will learn some very interesting details about this wonderful, all embracing, generic English word "corn".

Webster's Dictionary tells us that the word "corn" comes from the Middle English, from Old English; akin to Old High German & Old Norse korn grain, Latin granum. And it means: a: the seeds of a cereal grass and especially of the important cereal crop of a particular region (as wheat in Britain, oats in Scotland and Ireland, and Indian corn in the New World and Australia) b: the kernels of sweet corn served as a vegetable while still soft and milky.

Another English dictionary tells us that corn is:

- 1. a cultivated American cereal plant (Zea mays) of the grass family, with the grain borne on cobs enclosed in husks; maize*
- 2. the ears or kernels of this cereal plant*
- 3. British - the seeds of all cereal grasses, as wheat, rye, barley, etc.; grain*
- 4. any plant or plants producing grain*
- 5. the leading cereal crop in a particular place, as wheat in England or oats in Scotland and Ireland*

So we see that the simple word "corn" can refer to any type of grain crop including Indian maize, or wheat, barley, oats or rye. It is a general term for any kind of cultivated grains.

As David says of the generic nature of **"the words of the LORD"** Psalm 12:6:

"I have seen an end of all perfection: but thy commandment is exceeding broad"
Psalm 119:96.

11. Revelation 22:14 teaches salvation by works in the KJV. It says, "Blessed are they that do his commandments, that they may have right to the tree of life." This is a verse taken from the Latin Vulgate and inserted by Erasmus because he did not have a complete Greek manuscript of the book of Revelation. The KJV translators continued this error. There is no Greek manuscript in existence that has the KJV reading. The NASB says, "Blessed are they who have washed their robes, that they may have right to the tree of life."

Robert A. Joyner is wrong again. See *Early Manuscripts and the Authorized Version* p 153 by Jack A. Moorman for a summary of the manuscript evidence for and against the AV1611 reading "**do his commandments**" Revelation 22:14. Dr Moorman shows that the majority of Greek manuscripts support the AV1611 reading "**do his commandments**" in Revelation 22:14. (Robert A. Joyner may have confused Revelation 22:14 with Revelation 22:19, where the AV1611 reading "**book of life**" has sparse Greek manuscript support. Nevertheless, Robert A. Joyner should have checked his facts before attacking the 1611 Holy Bible, as Paul exhorts, though Robert A. Joyner appears incapable of following either component of Paul's exhortation. "**Prove all things; hold fast that which is good**" 1 Thessalonians 5:21.)

See this writer's summary of the evidence for and against the AV1611 reading "**do his commandments**" Revelation 22:14 www.timefortruth.co.uk/why-av-only/ 'O *Biblios*' – *The Book* p 64. See the following extract that includes a summary overview for the reading "**book of life**" Revelation 22:19. The extract is as from its source except for the font colour of the 1st Edition notes. References have been inserted in full and the blue font colour in the last sentences for the notes on Revelation 22:14, 19 denote 2nd online Edition updates.

See also the *Ruckman Reference Bible* pp 1668-1669 with respect to Dr Ruckman's explanation of the faith and works system of salvation to which Revelation 22:14 refers that applies after the Church Age. Robert A. Joyner has failed in "**rightly dividing the word of truth**" 2 Timothy 2:15 in that respect.

Revelation 22:14

"**do his commandments**" has been altered to "wash their robes" or similar wording, by the DR (adding "in the blood of the Lamb") RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

The TBS [Articles and Reprints from *The Quarterly Record* The Trinitarian Bible Society, London], Article 38 *Revelation 22:14*...has provided an excellent résumé of the evidence. In favour of the modern textual critics are Aleph (4th century), A (5th century), about 15 cursives including 104 and 1006 (11th century), 2053 (12th) and 2020 (15th), the Coptic (Sahidic), Ethiopic and Latin Vulgate versions of the 4th-6th centuries and 5 Old Latin copies of the 9th-13th centuries. The following fathers also support the modern reading: Athanasius (373 AD), Fulgentius (533 AD), Apringius (551 AD), Primasius (552 AD), a 6th century Ambrose and Haymo (841 AD).

The manuscripts which read "do his commandments" consist of the vast majority, including uncial 046, cursives 1, 82, 94, 1611, 1854, 1859, 2042, 2065, 2073, 2138, 2329, 2432 and more than 150 others. Also supporting the AV1611 are the Coptic (Bohairic) 3rd-4th centuries, the Harkelian and Philoxenian Syriac (6th-7th centuries) and the Armenian (5th century) versions. Fathers in support of the AV1611 include Tertullian (220 AD), Cyprian (258 AD), Tyconius (380 AD), Andrew (614 AD) and Arethas (914 AD). Obviously the weight of evidence vindicates the AV1611 reading, which is supported by Berry's Greek text.

See also Will Kinney's detailed article brandplucked.webs.com/articles.htm *Revelation 22:14 Blessed are they that DO his commandments*.

Revelation 22:19

“**book of life**” has been altered to “tree(s) of life” by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Hills [wilderness-cry.net/bible_study/books/kjv-defended/chapter8.html *The King James Version Defended* 3rd Edition] p 202, [*Believing Bible Study* 2nd Edition] p 198, indicates that the AV1611 reading is found only in one or two Greek manuscripts, including Codex 141. All the remaining Greek manuscripts read with the modern textual critics, although Ruckman (*The Book of Revelation* p 606) refers to the modern reading as a non-existent “*Alexandrian Conjecture.*” Hills states that the AV1611 reading is supported by the Latin Vulgate, including a very old manuscript designated F, the Bohairic version, Ambrose (397 AD) and the commentaries of Primasius (6th century) and Haymo (9th century). Ruckman [*The New ASV - Satan’s Masterpiece*] p 70, states that the reading “**book of life**” is found in the Bibles of the Waldenses, Albigenses and Gothic Christians (2nd-4th centuries). Dr J. A. Moorman [*When the KJV Departs from the “Majority” Text* pp 113-114] summarises the evidence favouring the AV1611 reading. This evidence indicates a varied and unbroken testimony to the AV1611 reading down through history.

See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *Revelation 22:19 Book of Life or Tree of Life?*

Note Will Kinney’s remarks with respect to Robert A. Joyner erroneous comments on Revelation 22:14.

Some anti King James Bible critics are so rabid in their hatred of the final authority of God’s Book that they go completely over the edge of reason or any form of sound scholarship. Such a man is Robert Joyner. In his article “Is the KJV Bible Inerrant?” he writes: “Revelation 22:14 teaches salvation by works in the KJV. It says, “Blessed are they that do his commandments, that they may have right to the tree of life.” This is a verse taken from the Latin Vulgate and inserted by Erasmus because he did not have a complete Greek manuscript of the book of Revelation. The KJV translators continued this error. There is no Greek manuscript in existence that has the KJV reading. The NASB says, “Blessed are they who have washed their robes, that they may have right to the tree of life.” (Note: you can see Mr. Joyner’s anti KJB article here -

www.kjvonly.org/robert/joyner_kjv%20of%20the%20bible%20infallible_1.html.)

First of all it should be noted that Mr. Joyner is not even remotely close to being right when he says “There is no Greek manuscript support in existence that has the KJV reading.”

The case presented in Revelation 22:14 is one of substitution. The traditional texts read as does the King James Bible - “Blessed are those that DO HIS COMMANDMENTS”. This is the reading found in the vast Majority of all Greek texts, as well as some Old Latin copies gig, the Syriac versions (Peshitta, Harkelian, and Philoxenian), Lamsa’s 1936 translation of the Syriac Peshitta, the Coptic Boharic (3rd to 4th century), and the Armenian ancient versions.

It is also so quoted by several church Fathers, including Tertullian 220, Cryprian 258, Tyconius 380 A.D., Andrew, Beatus and Arehas. All this information is found in his own UBS Greek New Testament critical text First edition! Obviously Mr. Joyner has an axe to grind and is nowhere even close to being accurate in his assertions. Secondly, the Latin Vulgate editions do NOT read “do his commandments” as Mr. Joyner has affirmed. Rather, they read just like the modern critical text versions - “wash their robes.” Here is the Latin Vulgate of Jerome 382 A.D. and here is the Clementine Latin Vulgate as well. They both read “wash their robes” NOT “do his commandments” - “Beati, qui

lavant stolas suas". Mr. Joyner's information is completely bogus. You can see the Latin Vulgate here -

www.drbo.org/lvb/

And here is the Clementine Vulgate -

vulsearch.sourceforge.net/html/index.html

"They that do his commandments" is the reading found in all English translations that were based on the Traditional Greek texts widely used before the Westcott-Hort texts began to be accepted in the Protestant churches. This includes Tyndale 1525, Coverdale 1535, the Great Bible 1540, Matthew's Bible 1549, the Bishop's Bible 1568, the Geneva Bible 1587, and the 1611 King James Holy Bible.

Note how Will Kinney's research that gives the lie to Robert A. Joyner's attack on Revelation 22:14 matches Solomon's shrewd observation.

"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him" Proverbs 18:17.

12. The KJV says, "The love of money is the root of all evil," (1 Timothy 6:10). This statement is certainly false. Adam and Eve did not sin for the love of money. Satan's fall was because of pride, not love of money. The adulterer and the fornicator do not do it for money, neither does the rapist. What God actually said was that money can be a root of all sorts of evil. People will do any kind of sin for money. The NASB says, "The love of money is a root of all sorts of evil."

The NASV is wrong and so is Robert A. Joyner. Note that he does not, of course, disclose *where* God actually said was that money can be a root of all sorts of evil. He only says that The NASB says, "The love of money is a root of all sorts of evil."

See first www.avpublications.com/avnew/content/Critiqued/james4.html for this extract from *The James White Controversy Part 4, G. A. Riplinger's Response to James White's Criticism of New Age Versions*. Sister Riplinger's response refutes the errors of the NASV and both James White and Robert A. Joyner concerning 1 Timothy 6:10, her emphases.

Speed reading 1 Tim. 6:10 brings White to his dead end conclusion. "[I]s the love of money the root cause of rape?" Misreading the word 'ROOT' (R-O-O-T) as the word 'cause' (C-A-U-S-E) will never put James White in line for Vanna White's job [TV game show co-host en.wikipedia.org/wiki/Vanna_White]. A root is not a 'seed.' A seed generates or 'causes' something; a root merely acts as a vehicle for feeding. The pornography, movie, fashion and advertising industry and their "love of money" are at the root. This root "leads into temptation" man's sinful nature. This nature is ready and willing to bear evil fruit; the desire for gain inspires (or is at the root of) the tempters.

Also the new versions' addition of the word "kinds of" does not occur in any Greek text. "Evil" is plural, disallowing their interpolation and implying all.

See further this extract showing again that the NASV and both James White and Robert A. Joyner are wrong, from:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 16-17. *Not a misspelling.

1 Timothy 6:10

KJV Bible: "For the love of money is **the** root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Better Translation: "For the love of money is **a** root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

The BT (Bad Translation) opts for the wrong reading for reasons that will be apparent from this extract from this author's earlier work "O Biblios" – The Book, pp 196-197.

See p 150 of the uploaded file www.timefortruth.co.uk/why-av-only/.

More details are available in the work *Whitewashed: A Critique of James White*, by the same author, available from A. V. Publications.

The following extract refers to another Bible critic of the same mindset as the current one.

"Our critic's next "wrong inclusion" is in 1 Timothy 6:10, where "the root of all evil", AV1611, should be "a root of all kinds of evil" as in the NIV, NWT, Ne [Nestle's 21st Edition] and the renderings of the other Greek texts [Ricker Berry is also wrong here]. The JB has "the root of all evils".

"The modern alteration is not surprising because like all modern versions, the NIV is bound by Copyright. Gail Riplinger states in New Age Bible Versions pp 171-172 "At the root of all the rhetoric about the need for new versions lies the true cause - covetousness...The KJV is the only version not bound by a copyright. No author or publisher receives a royalty because God is the author. However, "God is not the author of confusion" (1 Corinthians 14:33) or of "commercial ventures." The latter term was used to describe the ASV (NASB, Living Bible), RV (RSV) and 'New' Greek Text by Philip Schaff the chairman of their American Committee...

"The autobiography of J.B. Phillips (NASB Interlinear Greek-English New Testament Forward, J.B. Phillips Translation, Living Letters et al) likewise lays bare his beliefs (about his billfold). He not only expects to receive royalties from the sale of these versions but those who use "extended quotes"...must expect to pay a proper copyright fee."

"Is it any wonder new version editors twist or water down verses which warn of seeking wealth?" 1 Timothy 6:10 is just such a verse.

"Pastor Rockwood of Halifax, N.S., Canada cited The Wall Street Journal, Nov. 16th, 1978 in his review of the NIV: "Zondervan Corp. believes it has struck a new vein of gold in an ancient and well-mined lode: the Bible. Accordingly, it told analysts here, it raised its already-gleaming sales and earnings forecasts...Zondervan raised its earnings prediction 10 cents a share, to \$1.85, and its sales prediction \$3 million to \$41 million, for the year."

"Our critic was rather put out in his letter that I had attributed "the lowest possible motives to textual critics and translators." In view of the above, how could their motives be any lower?"

The current critic shares the same base motives.

Moreover, Robert A. Joyner hasn't read the verse. 1 Timothy 6:10 does not say that *"The love of money was the root of all sin."* The scripture is clear in that respect and Robert A. Joyner has failed to obey the Lord's exhortation to **"Search the scriptures"** John 5:39, showing that he is a very shallow student of the scriptures. The scripture says this about the origin of sin *among men* and *before Adam*.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" Romans 5:12.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" Ezekiel 28:15.

The origin of sin *among men* and the origin of sin *before Adam* are therefore different from **"the root of all evil"** 1 Timothy 6:10 *now*.

1 Timothy 6:10 says that **"The love of money is the root of all evil."** The application of 1 Timothy 6:10 is to **"this present evil world"** Galatians 1:4, not **"the old world"** 2 Peter 2:5 that Adam inhabited and not **"the world that then was, being overflowed with water, perished"** 2 Peter 3:6 with Satan's casting out, Ezekiel 28:16. See *Job Security* by Tom Waddle *Bible Believers' Bulletin* December 2013 p 12 store-hicb8.mybigcommerce.com/content/bbb/2013/Dec.pdf and the *Ruckman Reference Bible* pp 1, 1105, 1586, 1632.

In that context, Robert A. Joyner has then failed to appreciate the significance for 1 Timothy 6:10 of Paul's warning to the Corinthians.

"Be not deceived: evil communications corrupt good manners" 1 Corinthians 15:33 with respect to **"manners"** being **"manner of life"** Acts 26:4, 2 Timothy 3:10.

The evils that Robert A. Joyner has mentioned are *the result* of **"evil communications"** via the broadcast, electronic and printed media that *encourage* **"all evil"** *for the sake of money-making ventures like the publication of the corrupt modern versions*. See remarks above. *The temporal success* of such ventures in financial terms is a magnet for men who are sinners with unclean hands, impure hearts and manipulative minds, James 4:8 **"Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake"** Titus 1:11 e.g. via television like **"all the idols of the house of Israel, portrayed upon the wall round about"** Ezekiel 8:10 as Solomon warned.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" Ecclesiastes 8:11.

Robert A. Joyner has also overlooked the rest of the verse. This is a grievous omission on his part in that he has referred to Eve and Satan.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" 1 Timothy 6:10.

Peter's warning about covetousness matches Paul's.

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children" 2 Peter 2:14.

Covetousness was at the heart of Eve's disobedience that led to the Fall such that **"as by one man sin entered into the world"** Romans 5:12.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit"

thereof, and did eat, and gave also unto her husband with her; and he did eat”
Genesis 3:6.

Covetousness was at the heart of the devil’s aspirations that led to his downfall when **“iniquity was found in thee”** Ezekiel 28:15.

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” Isaiah 14:13-14.

It is **“the love of money”** that fuels covetousness in **“this present evil world”** Galatians 1:4 now because in **“this present evil world”** Galatians 1:4 now **“money answereth all things”** Ecclesiastes 10:19 - not merely all kinds of things - including via covetousness **“the desires of the wicked”** Psalm 140:8 that encompass **“all evil”** – not merely **“all kinds of evil.”**

In sum, those observations show that 1 Timothy 6:10 in the 1611 Holy Bible is *right* and Robert A. Joyner and the NASV etc. are *wrong*.

13. In Acts 5:30 the KJV says, “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.” This verse says that they killed Jesus and then hung his corpse on a tree. Of course this contradicts all of the Gospel accounts. The NASB says, “Whom you put to death by hanging on a tree.” It is easy to see which is right. The KJV makes the same mistake again in Acts 10:39, “Slew and hung on a tree.”

Robert A. Joyner is wrong again and so is the NASV. See the *Ruckman Reference Bible* pp 1437-1438, Will Kinney’s article brandplucked.webs.com/kjbarticles.htm Acts 5:30 Slew and hanged on a tree and:

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 243-245, *James White’s 7 Errors* pp 18-20 with the following extracts.

Dr Ruckman writes [*The Scholarship Only Controversy, Can You Trust the Professional Liars?* p 283, *Bible Believers Bulletin*, September 1995-March 1996] as follows on Acts 5:30...his emphases.

“Acts 5:30 “is a simple mistranslation [*The King James Only Controversy, Can You Trust the Modern Translations?* pp 81, 225-226, 238].” The Jackleg’s reasoning is that the AV translators thought that Jesus Christ was slain before He was crucified. The silly child surmised this from **“whom YE slew and hanged on a tree”** (Acts 5:30)...

“White’s famous “How can this be?” [*The King James Only Controversy, Can You Trust the Modern Translations?* p 131]...comes out like this **“IT IS DIFFICULT TO SEE”** (i.e. **difficult for HIM**) exactly where the KJV derived its translation, as there is no **“and”** in the text to separate **“slew”** and **“hanged on a tree”**...

““Blazing hypocrisy in action.” “There is no **‘and’** in the text”...There is no **“came”** in any Greek manuscript in 1 Thessalonians 2:5 (NASV). There is no article (**“the”**) in any Greek manuscript “extant” for 1 Corinthians 2:16 (NIV). There is no **“was”** in any Greek manuscript extant for the third clause of 1 Timothy 3:16 (NASV). There is no **“Who had been”** in any Greek manuscript on Matthew 1:6 (NASV). So? There is no **“God”** in any Greek manuscript extant in Acts 7:59 (NKJV). So? So Mr White simply pretended there was a problem...where there **wasn’t** any problem. He found no fault with the same “problem” in the versions he was trying to sell...

“Here is 2 Samuel 20:12; 1 Samuel 17:51; and 2 Samuel 3:27, 30. Peter, James, and John (Acts 5:30)...knew that David **“slew”** Goliath with a sling and **later “slew”** him with a sword...how did [White] fail to see that Abishai was guilty of “slaying” Abner, when Abishai

wasn't even in *the vicinity* when **Joab** slew Abner? ... "How did Amasa DIE, and then LATER **"wallowed in blood in the midst of the highway?"**" ...

"That is the Hebrew way of stating killing and murder. Often a man is killed and dead, and then a statement is made that he was slain, **later**. He is "slain **before** he is slain" ...

"Every Jew in Peter's audience understood the order of the words in the **King James text**. Luke, who was the author of Acts, chapter 5, said in his Gospel, Luke 24:20: **"The chief priests and rulers...HAVE CRUCIFIED HIM."**

"They did nothing of the kind.

"No ruler, or chief priest, put **one** hand to **one** nail, or **one** whip, or **one** crown of thorns, or **one** crucifix during the entire operation..."

"No Jew "SLEW" Christ and no Jew "CRUCIFIED" Christ.

"It was Roman soldiers who mocked Him, whipped Him, and nailed Him...[but] no Roman soldier could have "SLAIN" Christ if he had stayed up twenty centuries...White forgot that Jesus Christ laid down His life (John 10:15) because NO MAN (Roman or Jew) could "slay" Him (John 10:18)..."

"The truth is that [the Jews] were "accessories before the fact." So they were **charged** with Christ's murder. That was exactly the case with **Abishai** in 2 Samuel. The Jews put Jesus Christ into a situation where **someone else** could do the "slaying" (John 19:11). This act (John 19:11) was equivalent to the **Jewish leaders** killing (1 Thess. 2:15), crucifying (Luke 24:20), and **slaying** (Acts 5:30) Him: although **they** never touched Him after He picked up His cross. Peter is charging them on **pre-killing grounds**. To all practical purposes, **they** slew Him the moment they passed the death sentence on Him (Mark 14:64), and they did do **that**.

"Abishai slew Abner because Abishai was in "cahoots" with his brother. He, himself, never touched Abner. David killed Uriah with the sword of the children of Ammon [2 Samuel 12:9]. Who didn't know THAT but Jimmy White?"

"Total ignorance of Jewish idioms, total ignorance of "accessories before the fact," total ignorance of shared guilt, total ignorance of Scriptural example, and Scriptural revelation, total ignorance of WHO actually was involved in the crucifixion, plus total ignorance of why the blame was placed on the Jews."

Dr Ruckman summarises this material in his commentary on Acts [[The Book of Acts p 213](#)], published in 1974. Why did White [and Robert A. Joyner] ignore it?

See this summary [["O Biblios" The Book pp 165-166](#)] of Dr Ruckman's comments, with respect to the same objections to Acts 5:30, raised by another bible critic.

See www.timefortruth.co.uk/why-av-only/ "O Biblios" – The Book p 127.

"Our critic's next "error" is in Acts 5:30, where the AV1611 reading **"whom ye slew and hanged on a tree"** should be changed to "whom you had killed by hanging him on a tree" in the NIV. The JB, NWT, Ne and the renderings of all the other Greek texts follow suit, with minor variation. However, the NIV alone has the additional words "from the dead" which do not appear in any of the Greek editions.

"Of this alteration, Dr. Ruckman states, *ibid* p 213: "The idea behind the juggling (of verse 30) is that the "first aorist middle indicative" and the "first aorist active participle" are supposed to indicate the slaying took place AFTER the hanging. But, of course, all of this grammatical twaddling does nothing for the text; **"YE"** in the text is aimed at men who did not even touch a nail, spear, rope, mallet, cross, or hammer. They did not "SLAY" Christ BEFORE or AFTER. He was hung on a tree, and Peter's remark is going behind the bare act to the INTENTION of the elders of Israel when they delivered Jesus over to Pilate. First Aorists and Middle participles are about as relevant to proper exposition of the text as first basemen and middle line-

backers.” John 11:53 states *“they took counsel together for to put him to death”* and 1 John 3:15 states *“Whosoever hateth his brother is a murderer.”*“

Dr Holland [*Crowned with Glory* p 83, sovereignword.org/?series=dr-thomas-holland-crowned-with-glory Chapter 5 *The English Jewel*] states with respect to Acts 5:30 that, his emphases, *“Some scholars object to the phrase, “whom ye slew and hanged on a tree.” They argue that the correct rendering is “whom ye killed by hanging on a tree” and that the conjunction and in the KJV misleadingly suggests that the Jews first killed Christ and then hanged his body on the tree [Dr Holland cites White [*The King James Only Controversy, Can You Trust the Modern Translations?* pp 225-226] in a footnote]. This suggestion is faulty in that it misconstrues the text of the Authorized Version, making the text say “whom ye slew and **THEN** hanged on a tree.”*

*“In English, the word and does not usually mean a period of time, as is suggested with the addition of the word then. The text is not saying that the Jews murdered Christ **and then** placed him on the cross. The word and is a conjunction which simply links two thoughts together. As such, it is used as the word further. We understand the text to mean that the Jews were responsible for killing their Messiah. Further, they were responsible for having him placed on the cross. This is a proper use of English. When one assumes that the text is stating that the Jews murdered the Lord **and then** crucified him, they are reading their own thoughts into the text. The translation “whom ye slew and hanged on a tree” is just as correct as the translation “whom you killed by hanging on the tree.””*

[Will Kinney has these incisive observations about Acts 5:30. Will Kinney’s remarks also answer Robert A. Joyner’s criticism of Acts 10:39 as it stands in the 1611 Holy Bible.](#)

Acts 5:30 and 10:39 – “whom ye slew and hanged on a tree”

King James Holy Bible 1611

“The God of our fathers raised up Jesus, whom ye slew AND hanged on a TREE.”

*Mr. James White says on page 225 of his book *The KJV Controversy*: “The NKJV corrects the problem seen in the KJV rendering. Peter did not say that the Jews HAD SLAIN Jesus AND THEN HUNG (caps mine) him on a tree. Instead they put the Lord to death BY hanging Him upon the tree. It is difficult to see exactly where the KJV derived its translation, as there is no “and” in the text to separate “slew” and “hanged on a tree.”*

James White objects to the AV’s “and” but has no problem with the insertion of “by” in the modern versions. As a matter of fact the NIV, NASB, NKJV, RSV, NRSV, all insert the little word “by”. There is nothing incorrect about “adding” the word “and” when used before a participle, as is the case here. In fact, ALL bible versions do this scores of times. To see just a few of the numerous examples of this, look at the NASB adding the word “and” in Acts 2:23; 5:40; 9:37,39; Matthew 2:21; 4:9, 13; 26:56 and John 19:2.

In Acts 5:30 and 10:39 the word “and” does not refer to a sequence of events, but to an additional description of what took place. James White reads into the passage something that is NOT there, and then criticizes the KJB for something it does not do. He said: “Peter did not say that the Jews HAD SLAIN Jesus AND THEN HUNG him on a tree.” He is right; but neither does the King James Bible say this.

The use of “and” in this manner is common English grammar describing events which take place simultaneously. “We watched the college football game, and had a great time, and we ate hot dogs and drank Cokes, and clapped and yelled till we were hoarse.”

It is also of interest that Mr. White chose not to use the NASB, for whom he now works, in his faulty illustration. The NASB says: "whom you had put to death BY hanging Him ON A CROSS."

The NASB not only adds the word "by" which also is not in any Greek text, but more importantly it translates the word xulon, which means "tree" or "wood", as "cross". The word for cross is stauros, not xulon, and by translating it as cross instead of the proper "tree", the NASB misses the whole point of what the Holy Ghost is saying through Peter.

Deuteronomy 21:22-23 says: "And if any man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a TREE: His body shall not remain all night upon the TREE, but thou shalt in any wise bury him that day; (FOR HE THAT IS HANGED IS ACCURSED OF GOD;)" (caps mine)

We can then see the significance of the "tree" when we cross reference these verses with Galatians 3:13 "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a TREE."

For the Jews to hang another man on a tree was a special mark of the curse of God upon such an individual and was an additional insult heaped upon the person who committed the crime. (Notice the use of "and" in this last sentence).

Peter is saying in effect, Not only did you kill the Messiah, but you also hung Him on a TREE - you marked Him out as an object of the special curse of God. You humiliated and debased Him to the lowest degree allowed under the law. Peter is drawing the sharp contrast between this Jesus "whom God exalted with his right hand to be a Prince and a Saviour", and the shame, degradation and calumny to which the unbelieving Jews subjected Him...

The King James reading is by no means in error here. Mr. White, with all his professed scholarship, is simply reading something into the passage that is not there, and he misses the whole point of the significance of Christ's being hung ON A TREE.

Not only does the KJB render this verse as "whom ye slew AND hanged on a tree", but so also do Tyndale 1525, Coverdale 1535, The Great Bible (Cranmer) 1540, Matthew's Bible (John Rogers) 1549, the Bishop's Bible 1568, the Geneva Bible 1599...

Another excellent article dealing with this verse and James White's unjust criticism see Marty Shue's comments at: www.avdefense.webs.com/acts5-30.html.

The King James translators and those who went before them during the 16th century English Protestant Reformation were clearly much wiser than James White and Robert A. Joyner.

"With the ancient is wisdom; and in length of days understanding" Job 12:12.

14. In James 3:2, the KJV says we offend every-body. "In many things we offend all." The NASB says, "For we all stumble in many ways." I can agree with the NASB but not with the KJV.

Once again, Robert A. Joyner has agreed with error. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php KJO Review Full Text pp 496-497 and the following extract.

White now says [*The King James Only Controversy, Can You Trust the Modern Translations?* p 226] that the expression "**we offend all**" in James 3:2 is "misleading" and that "James is trying to communicate" that "we all stumble in many ways" NASV, NKJV, along with the NIV, JB, NWT. See *Appendix, Table A1*.

Wycliffe has “*all we offend*,” Tyndale, Geneva and Bishops’ have “*we sin all*.” The sense of the pre-1611 bibles is that ‘we all sin,’ similar to the modern versions, whereas the sense of the AV1611 is that “*we offend*” or incite resentment, hatred or anger in others. This is the modern usage of the word and it is used this way in both Testaments, for example.

“And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold” 2 Kings 18:14.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity” Matthew 13:41. Note that the Lord draws a distinction between “things that offend” and individual sinners, or “*them which do iniquity*.”

“Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?” Matthew 15:12.

“Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee” Matthew 17:27.

The word “*offend*” has the modern connotation in all of these examples, with respect to the giving or taking of offence, not sinning or ‘stumbling’ as such.

With respect to White’s question, “*Do Christians offend all people?*” for which he indicates that the answer is no, White forgot the second part of James 3:2.

“If any man offend not in word, the same is a perfect man, and able also to bridle the whole body” James 3:2.

David prayed for this level of perfection, Paul sought it for himself and his followers.

“Set a watch, O LORD, before my mouth; keep the door of my lips” Psalm 141:3.

“Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God” 1 Corinthians 10:32.

James is likewise setting forth the standard for the believer, by which he may “*give none offence*” that is, “*a perfect man*,” or as Paul states, “*unblameable in holiness before God*” 1 Thessalonians 3:13. James confesses that he has not attained this standard, and so does Paul, Philippians 3:12 but “*perfecting holiness in the fear of God*” 2 Corinthians 7:1b remains the standard for the believer, nevertheless.

Note that the issue here is one of giving offence. That is why Paul exhorts, “*If it be possible, as much as lieth in you, live peaceably with all men*” Romans 12:18 because others may still take offence, even as they did with the Lord Jesus Christ, Who is “*a perfect man*,” Whose speech was “*always with grace, seasoned with salt*” Colossians 4:6.

“Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?” Matthew 15:12.

White also overlooked James’s reference to “*many things*” with respect to his declaration that “*we offend all*.” As Dr Ruckman [[The Books of the General Epistles Volume 1 p 70](#)] shows, James is saying that the more parties one attempts to satisfy, the more parties there are who are likely to be offended, including the Lord Himself. The lukewarmness of the Laodicean Church is a good example, Revelation 3:14-20, as is the dissimulation of Peter and Barnabas Galatians 2:11-15 and the temporary lapse of the Apostle Paul himself, Acts 21. He lost two years from his ministry as a result, Acts 24:27.

In sum, appeasement doesn’t work. Paul’s admonition of Galatians 1:10, taken with 1 Corinthians 10:32, 33, is both biblical and practical.

“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”

Again, it is the AV1611, not the modern versions, that conveys what “James is trying to communicate.”

James White and Robert A. Joyner have each suffered a complete communications blackout with respect to James 3:2. They are like those whom Solomon rebuked.

“The way of the wicked is as darkness: they know not at what they stumble”
Proverbs 4:19.

15. In Acts 9:7 when Paul was converted, it says in the KJV the men “stood speechless hearing a voice, but seeing no man.” In Acts 22:9 it says, “They heard not the voice of him that spake with me.” Of course these verses make the Bible contradict itself. The NASB says, “Did not understand the voice of the one who spoke with me.” The actual meaning of these verses is that the men heard but did not understand. The KJV makes the Bible contradict itself. The NASB does not.

Both Robert A Joyner and the NASV are wrong, again. See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris 3* against *One Book Stands Alone* by Douglas D. Stauffer pp 62-64 and the following extract. The sections shaded in yellow are Robert A. Joyner’s criticisms of Dr Stauffer’s book. Robert A. Joyner is referring to Acts 9:7, 22:9 in the statement that immediately follows.

I did, however, read the part where he referred to my book, KING JAMES ONLY? Dr. Stauffer quoted from page 17 of my book, about the people at Paul’s conversion, hearing a voice but did not understand. He quoted but did not give my explanation. Then he accused me of not knowing the explanation. I explained, “The actual meaning of these verses is that the men heard but did not understand.” The NASV says that.

The NASV is wrong. The verse in question, of which Robert A. Joyner has neglected to inform his readers, is Acts 22:9.

The 1611 Holy Bible reads ***“And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.”***

The NASV reads, wrongly substituting “understand” for “**heard**” “*And those who were with me saw the light, to be sure, but did not understand the voice of the One who was speaking to me.*”

The 1984, 2011 NIVs also wrongly substitute “understand” for “**heard.**”

The 1611 Holy Bible is correct and the NASV, 1984, 2011 NIVs are wrong because a voice, any voice, is *heard*. It is not *understood*. See the following *scriptural* analysis.

“According to the scriptures” 1 Corinthians 15:3, 4:

- “**speech**” may be understood, Genesis 11:7, Ezekiel 3:6
- “**a dream**” may be understood, Genesis 41:15
- “**the law**” and “**the reading**” may be understood, Nehemiah 8:7, 8
- “**judgment**” may be understood, Job 32:9, Proverbs 28:5
- “**errors**” may be understood, Psalm 19:12
- “**the lovingkindness of the LORD**” may be understood, Psalm 107:43
- “**a proverb**” may be understood, Proverbs 1:6
- “**the fear of the LORD**” may be understood, Proverbs 2:5

- *“righteousness, and judgment, and equity; yea, every good path”* may be understood, Proverbs 2:9
- *“wisdom”* and *“knowledge”* may be understood, Proverbs 8:5, 19:25, Isaiah 32:4
- *“the knowledge of the holy”* may be understood, Proverbs 9:10
- *“doctrine”* may be understood, Isaiah 28:9
- *“language”* may be understood, Isaiah 36:11, Ezekiel 3:6
- *“words”* may be understood, Ezekiel 3:6, Daniel 10:11
- *“visions and dreams”* may be understood, Daniel 1:17
- *“dark sentences”* may be understood, Daniel 8:23
- *“thy truth”* i.e. God’s truth may be understood, Daniel 9:13
- *“his counsel”* i.e. God’s counsel may be understood, Micah 4:12
- *“the word”* i.e. God’s word may be understood, Matthew 13:23
- *“the mysteries of the kingdom of God”* may be understood, Luke 8:10
- *“the scriptures”* may be understood, Luke 24:45
- *“my speech”* i.e. the Lord’s speech i.e. *not voice* may be understood, John 8:43
- *“all mysteries”* may be understood, 1 Corinthians 13:2
- *“knowledge in the mystery of Christ”* may be understood, Ephesians 3:4
- *“the will of the Lord”* may be understood, Ephesians 5:17
- *“that the worlds were framed by the word of God”* may be understood, Hebrews 11:3.

“According to the scriptures” 1 Corinthians 15:3, 4 therefore at least 32 different scriptural items may be understood, allowing for some overlap.

However, as indicated, *“according to the scriptures”* 1 Corinthians 15:3, 4 a *voice* is never *understood*.

A voice is *lifted up* *“for understanding”* Proverbs 2:3 and a voice is *heard*, as in 71 verses of scripture, including those that describe Paul’s conversion.

“And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?” Acts 9:4.

“And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?” Acts 22:7.

“And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks” Acts 26:14.

Acts 9:7 of course states *“And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.”*

The voice that they heard was as *“a voice from heaven”* Mark 1:11 that John recorded during the Lord’s earthly ministry.

“Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him” John 12:28-29.

See also Exodus 19:16, 2 Samuel 22:14, Job 37:4, 5, 40:9, Psalm 18:13, 29:3, 77:18, 104:7, Revelation 14:2.

“The people” in John 12:28-29 and *“the men”* in Acts 9:7 heard *“a voice from heaven...that...thundered”* i.e. they heard the voice *thunder*.

“The men” in Acts 9:7 did *not* hear what the voice *actually said, that spoke exclusively to Paul*. If the men with Paul *had* heard what that voice *said, they would have understood what was said because the voice spoke “in the Hebrew tongue.”* See also Acts 21:40 **“Paul...spake unto them in the Hebrew tongue.”** (As in Acts 22:1-22, their understanding would almost certainly have been with the head only, not the heart, Isaiah 6:10, Matthew 13:15, Acts 28:27. It seems that of the members of the mission to Damascus, only Paul was finding it **“hard...to kick against the pricks”** Acts 9:5.)

It is impossible to believe that the men journeying with Paul and therefore like him **“with authority and commission from the chief priests”** Acts 26:12 could not speak Hebrew.

The 1611 Holy Bible is therefore *right* in Acts 22:9 and the NASV, 1984, 2011 NIVs are *wrong*. So is Robert A. Joyner.

In addition, Robert A. Joyner has naturally failed to observe the sinister New Age expression **“the One”** in the NASV reading for Acts 22:9. See *New Age Versions* by Gail Riplinger Chapter 5 *The One vs. the Holy One*, **“the One”** being *The Sexless ‘One.’* Gail Riplinger lists Acts 22:9 in Chapter 5 of *New Age Versions* as one of 21 examples of New Testament verses corrupted by the New Age *Sexless ‘One’* in the NASV. The 1984, 2011 NIVs follow the NASV in 5 of those verses; John 9:37, 12:45, Acts 10:21, 42, Revelation 1:18. See pp 76-77 of *New Age Versions*.

Gail Riplinger points out that the word **“him”** as found in the 1611 Holy Bible is masculine in all Greek texts, not neuter as in **“the One.”** Robert A. Joyner has missed that distinction as well, in spite of all his trumpeting about the supposed superiority of ‘the Greek.’ See his earlier comments above.

Robert A. Joyner has also failed to mention that Dr Stauffer gives a full explanation of why Acts 9:7, 22:9 are not contradictory but in fact complementary accounts on pp 257-263 of *One Book Stands Alone*. Dr Stauffer does so by rightly highlighting the difference between **“a voice”** Acts 9:7 and **“the voice of him that spake to me”** Acts 22:9.

Robert A. Joyner has accused Dr Stauffer of not having read his book. See below. Robert A. Joyner has nevertheless blithely skipped over no less than 7 pages of Dr Stauffer’s book that give the correct interpretation to two pivotal passages of scripture in the life of the apostle Paul that Robert A. Joyner and the NASV, 1984, 2011 NIV editors uniformly got wrong.

It appears that Dr. Stauffer did not read my book, but picked out something to criticize.

Considering Robert A. Joyner’s statements thus far, that probably wasn’t difficult for Dr Stauffer, regardless of how much or how little of Robert A. Joyner’s book he did read.

See truebook.wordpress.com/2012/05/26/king-james-bible-refutation-of-one-robert-joyner/ for an incisive summary review of Robert A. Joyner’s book.

The truebook site shows that, by contrast, Robert A. Joyner in his book does anything **“but speak forth the words of truth and soberness”** Acts 26:25.

16. In Acts 19:2 the KJV says, “Have ye received the Holy Ghost since ye believed?” Much false doctrine has been built on this verse. The NASB says, “Did you receive the Holy Spirit when you believed?” This translation is more accurate. It is more in line with the other Scripture teaching. The Bible clearly teaches you receive the Holy Spirit when you believe, not at some subsequent time. Ephesians 1:13 tells us, “having believed you were sealed.”

Robert A. Joyner is incapable of **“rightly dividing the word of truth”** 2 Timothy 2:15. He has failed to disclose *any* false doctrine stemming from Acts 19:2 as it stands in the 1611 Holy Bible and he has failed to read the context of Acts 19:2.

The context of Acts 19:2 shows that the NASV reading does not solve the problem with the 1611 Holy Bible reading for Acts 19:2 that Robert A. Joyner wrongly perceives. The NASV reading implies that belief *may* be possible *without* receiving **“the Holy Ghost,”** contrary to Ephesians 1:13 that Robert A. Joyner roughly cites from the NASV.

Robert A. Joyner’s failure to disclose *any* false doctrine stemming from Acts 19:2 as it stands in the 1611 Holy Bible marks him out as having disobeyed Paul’s injunction **“Thou shalt not bear false witness”** Romans 13:9. The NASV, it should be noted, *cuts out* **“Thou shalt not bear false witness”** from Romans 13:9.

It has apparently escaped Robert A. Joyner’s notice that the context of Acts 19:2 shows that Paul was addressing **“certain disciples”** Acts 19:1 and New Testament disciples are, essentially, *believers*.

“...his disciples believed on him” John 2:11.

“his disciples...believed the scripture, and the word which Jesus had said” John 2:22.

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed” John 8:31.

These disciples, however, had not had any reception of **“the Holy Ghost”** or any experience of Him until Paul ministered to them. Note first the remainder of Acts 19:2, under-lined, *that Robert A. Joyner did not mention*.

“He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost” Acts 19:2.

Note now Paul’s ministry to these disciples so that they *could* receive **“the Holy Ghost.”**

“And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied” Acts 19:6.

Observe that the NASV reading does *not* resolve the apparent conflict between the context of Acts 19:2 and Ephesians 1:13 that Robert A. Joyner has cited, *out of context in that Ephesians 1:13 refers* **“to the saints which are at Ephesus, and to the faithful in Christ Jesus”** Ephesians 1:1 who are **“accepted in the beloved”** Ephesians 1:6.

The disciples of Acts 19:2 *were* believers, in having believed in **“John’s baptism”** Acts 19:3 but they were *not* **“saints”** who were **“in Christ Jesus”** upon having been **“accepted in the beloved”** as the Ephesians were to whom Paul wrote and as believers are today.

Those outstanding conditions for the disciples of Acts 19:2 were *not* fulfilled *until* Paul’s ministry to them that Acts 19:6 sets out and as the following extract shows, showing in turn that Robert A. Joyner is incapable of **“rightly dividing the word of truth”** 2 Timothy 2:15.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 510-518.

White [*The King James Only Controversy, Can You Trust the Modern Translations?* pp 230] now attacks the Holy Bible in Acts 19:2, for which he claims that **“since”** in the AV1611 should be **“when”** as in the NIV, NASV – and the JB, NJB, NWT, see **Appendix, Table A1**, in addition to the RV (both Nestle and Ricker Berry have a literal reading **“having believed”**). White assumes, incorrectly, that the AV1611 is guilty of teaching **“a second reception of the Holy Spirit”**

because, in White's opinion, the AV1611 "has Paul asking the disciples in Ephesus if they received the Holy Ghost...subsequent to the act of believing"...

White [*The King James Only Controversy, Can You Trust the Modern Translations?* pp 240] has...a criticism of Dr Ruckman's [*The Book of Acts* pp 548-554] exposition of Acts 19:2. White's criticism is based on a highly selective and unbalanced citation from Dr Ruckman's commentary...

White neglected to include the essential explanation for the AV1611 reading that Dr Ruckman gave in his commentary. It is therefore reproduced [*"O Biblios" The Book* pp 166-167, www.timefortruth.co.uk/why-av-only/ "*O Biblios" – The Book* p 127-128] here, with updated references. 'Our critic' had a similar problem with Acts 19:2. The underlined portions of the quote are the essential components of Dr Ruckman's explanation that White omitted, thereby misleading his readers. Dr Ruckman explains why the AV1611 translation "*since*" is not "*un-usual and inferior.*"

"Our critic's next "error" is in Acts 19:2 where "*since*" in the AV1611 should apparently be "when" as found in the NIV, JB, NJB, NWT....

"Dr. Ruckman [*The Book of Acts* pp 548-552], states: "The New ASV (as the old one) has inserted "WHEN" for "SINCE" in verse 2. Then this necessitates altering "HAVE YE?" to "did you?" And just to make sure the verse no longer bears any resemblance to the hated King James Bible, the word "GHOST" has been altered to "Spirit"...The "baptism of repentance" (vs. 4) which John preached (vs. 4) was NOT the baptism of the Holy Ghost (Acts 1:5), and John told his audience that when they quizzed him (Matthew 3:11).

""They had NOT received the HOLY GHOST "since" they believed for they were in the same position that the Samaritan converts were in Acts 8. "We have not so much as heard whether there be any Holy Ghost" (vs. 2)... "Unto what then were ye baptized?" (vs. 3). Well, John was baptizing in his own name so they were baptized unto John, just as Israel was baptized "unto" Moses (Cf. 1 Corinthians 10:1-4, Matthew 3:7, 21:25, Mark 11:30, Luke 7:29). It is "John's Baptism," NOT CHRIST'S...Not a word about John's statement which he made on the baptism of the Holy Ghost (Matthew 3:11), and therefore, these "interim" converts, halfway between Matthew 3 and Acts 2:38, match their master (Apollos) who was caught in the same transitional place (18:25)."

"Dr. Ruckman comments on how these men speak in tongues after the laying on of Paul's hands, verse 6: "In the Corinthians Epistle, the Bible believer was first told that tongues were a "sign" (1 Corinthians 14:22) to ISRAEL (Isaiah 28:11,12); then he was told that prophecy (1 Corinthians 14:22) served the BELIEVER. Paul is a believer, hence the double notice of Acts 19:6: "they spake with tongues, AND prophesied..." the passage was interpreted in 1 Corinthians 14:22 more than 18 centuries before any British scholar (or American scholar) changed "since" to "when". Obviously Apollos' converts had not been baptized according to Matthew 28:19, 20 or Acts 2:38, for the HOLY GHOST is mentioned in connection with both baptisms! The only fair question to ask then is, "Unto what then were you baptized?"[Acts 19:3]"

""The AV (1611) text is infallible, absolute truth as it stands, and no "God-breathed originals" would shed any more light on it than the light it already has in the God-honoured Reformation text of 1611.""

Dr Ruckman [*The Scholarship Controversy, Can You Trust the Professional Liars?* pp 194-198] has these additional comments on Acts 19:2 and White's criticisms of the AV1611, his emphases.

"According to the Scholarship Only advocates, Acts 19:2, in a **King James Bible**, is the dirty felon who is responsible for a massive wave of falsehood, and the destruction of "entire theologies." After the NIV and NASV "doctored" the verse up, it told the truth it should have to start

with. Jimmy's goofy theology is that the NASV straightens everyone out theologically by re-translating "**SINCE ye believed**" to "**WHEN ye believed**"...

"James White, like his blind guides, believed some pastor (or pastors) who was fighting the Charismatic movement, and both of these blind neophytes decided that all the trouble was due to the word "**SINCE**" in a **King James Text**...

"Now watch the Holy Scriptures...pierce these stupid, bloated, puffed Nicolaitans slap through their courteous, cool, objective, superb, sweet talking, **godly** guts (Heb. 4:12-13)...

"1. The most shocked people in Caesarea (Acts 10:45) were saved Jews who saw Gentiles receive the Holy Ghost **WHEN they believed** (Acts 10:44). Why was this?...

"2. The Biblical **fact**, supported by every verse in the New Testament, in **any** edition, of **any** translation on earth, is that all of the Jews expected the Gentiles to receive the Holy Ghost **after** they believed, and **after** they were baptized. Look at the passage (Acts 10:45). **That** is why they were shocked.

"3. There are **two** receptions of the Holy Spirit **after** belief: one was the apostles themselves (Acts 2 coming **AFTER** John 20:22). Two : in Acts 8:15 where they had believed but the Holy Spirit had not fallen on them Acts 8:16...

"4. **EVERY CONVERT OF JOHN THE BAPTIST** (see Acts 18:25) **FROM MATTHEW, CHAPTER 3 TO MATTHEW, CHAPTER 28 BELIEVED WITHOUT RECEIVING THE HOLY SPIRIT.** Check any set of references in **any** translation of **any** Bible (in **any** edition) that ever showed up on this earth. The "ei" (εἰ) had to be translated as "**SINCE**" for if it had been translated as anything else it would have been **a vicious lie** contradicting all of the historical material from AD 30-34 found in Matthew, chapter 3 to Acts, chapter 10. The Analytical Greek Lexicon, 1970, p. 116 says "**SINCE.**" That time, the stupid **LIAR** lied **three times in a row** to cover up the fact that **he** was unable to read an English New Testament. He lied about the AV being to blame for messing people up theologically. He lied about the AV translation, calling it "awkward." And then he lied about the **reason** why the AV used "**since.**" Not content with three lies in a row, Jimmy adds another sin to his pile of sins.

"**"A translation (AV) that is awkward, uncommon, and INCONSISTENT WITH ALL OF PAUL'S TEACHING on the subject."**

"**Paul, in Acts 19:1, is not dealing with one saved Christian in the Body of Christ.** Whitey couldn't READ...Paul's "teaching on the subject" (found in Romans-Philemon) would not even be **RELATED** to Acts 19:1-2. Paul doesn't write to **disciples of John the Baptist**, who have heard a partial revelation from a man who had not been born again (see Acts 18:25).

"James White lied again, that is sixty to this point..."

"In White's chaotic thinking, everyone from John the Baptist (Matt. 3; Mark 1; Luke 3) to Acts, chapter 19 to Matthew, chapter 28 got the Holy Spirit **WHEN they believed: NONE OF THEM DID.**"

Dr Holland [[Crowned with Glory pp 186-187](#), sovereignword.org/?series=dr-thomas-holland-crowned-with-glory Chapter 9 *Translational Considerations*, sovereignword.org/?series=dr-thomas-hollands-manuscript-evidence-class Lesson 11 *Translational Considerations*] has these comments on Acts 19:2 and White's criticisms of the AV1611.

"As with so many other examples in this lesson, this verse [Acts 19:2] is objected to by James R. White in his book, *The King James Only Controversy*...

"In White's noted objection, he indicates that the doctrine which teaches the Holy Spirit is bestowed upon the believer after salvation and not at the time of salvation, is the result of the King James Version. Among many Charismatic and Pentecostal Christians, the doctrine is taught that a person who is saved must later receive the Holy Ghost (usually with "evidences" such as

speaking in tongues). And, it is true that some have used this passage as a proof text for that doctrine. However, to credit the translators of the KJV for providing this doctrine is somewhat ridiculous. First of all, the translators of the KJV were Anglican and Puritan, neither of which are proponents of such a doctrine. Secondly, we would have to ask ourselves why many Charismatics and Pentecostals have embraced modern versions which have removed the word “since” and replaced it with “when.” In fact, the NIV had translators who support the very doctrine to which Brother White is objecting.

“Regardless of our personal interpretation of the doctrine concerning the receiving of the Holy Ghost, we cannot allow such doctrine to affect the translation of the word of God. James White, in allowing his doctrine to translate for him, is faced with a paradox. If we reject the translation “since” in verse two and replace it with “when” because we believe that the Holy Ghost is received instantly at the very time of salvation, what do we do with the context of the passage? After all, context does count. As we consider the text, we find that Paul confronts a group of “believers” who never heard of the Holy Ghost, nor of personal salvation in Jesus Christ. These were believers in the teaching of John the Baptist and were still looking for the coming Messiah. Paul, in turn, then preaches to these Jews the person of Christ. After which, we read,

““When they heard this, they were baptized in the name of the LORD Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” (vs. 5-6)

“The context teaches that these former followers of John first believe, then are baptized, and THEN receive the Holy Ghost with the laying on of hands by the Apostle Paul. The text shows that they received the Holy Ghost “since” they believed. Those who have historically and contextually recognized this, have not all taught that the Holy Ghost is received following salvation as a second blessing. Instead, they teach that the Holy Ghost comes to believers at the time of salvation. This passage is looked upon as transitional, and that these followers of John needed the laying on of hands by Paul in order to show Apostolic authority, not a need for a second blessing. Therefore, this act became their Pentecost.”

Dr Holland’s analysis is independent of Dr Ruckman’s but reaches the same scriptural conclusion, with respect to **“rightly dividing the word of truth”** 2 Timothy 2:15b. Will Kinney [brandplucked.webs.com/acts192eph113.htm] has these informative comment on Acts 19:2...

“Acts 19:2 “Have you received the Holy Ghost SINCE ye believed?”

“On page 230 of his book, *The KJV Only Controversy*, Mr. White lists both the KJB and the NASB readings of this verse. The NASB says: “Did you receive the Holy Spirit WHEN you believed?” Then Mr. White says: “The King James Version has Paul asking the disciples in Ephesus if they received the Holy Ghost SINCE they believed, that is, subsequent to the act of believing. All modern translations, however, translate the passage “WHEN you believed.” The difference is not a slight one. Entire theologies of a second reception of the Holy Spirit have been based upon this one rendering by the KJV. The doctrine of the Holy Spirit is materially impacted by how one translates this passage” ...

“One of the things that is of interest in Mr. White’s comments on the grammar of the King James reading is that here he says it is “only marginally possible”, but later, on page 239 he goes into more detail. There he explains in a much fairer manner that the aorist participle (“since ye believed” or “when you believed”) CAN BE TRANSLATED in two ways. “It can refer to an action that is simultaneous with the action of the main verb, (NASB, NKJV, NIV) OR it can refer to an action that takes place PRIOR TO the action of the main verb.” (KJB and others)

“What Mr. White apparently fails to notice is the CONTEXT of Acts 19:2. In Acts 18:24 through Acts 19:7 we are told about a certain Jew named Apollos who came to Ephesus “who taught diligently the things of the Lord, KNOWING ONLY THE BAPTISM OF JOHN.” Paul then later came to that same city of Ephesus, and found certain disciples. After asking them if

they had received the Holy Ghost AFTER they believed, they told him that they hadn't even heard of the Holy Ghost. He then asks them: "Unto what then were ye baptized? And they said, Unto John's baptism."

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ. When they heard this, they were baptized in the name of the Lord Jesus. And WHEN Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

"The clear facts of the CONTEXT show us that these disciples were indeed believers in the message that John the Baptist had preached. They believed that the Messiah was yet to come, but were unaware of the fact that He had already come, died and rose again. They already were believers, but they had not yet received the Holy Ghost because they had not yet heard the whole gospel..."

"Barnes' Notes on the New Testament says: "And finding certain disciples. Certain persons who had been baptized into John's baptism, and who had embraced John's doctrine, that the Messiah was soon to appear, Acts 19:3,4. It is very clear that they had not yet heard that he had come, or that the Holy Ghost was given. They were evidently in the same situation as Apollos."

"Verse 2. Have ye received the Holy Ghost Since ye believed? Since you embraced the doctrine of John, that the Messiah was soon to come. We have not so much as heard, etc. This seems to be a very remarkable and strange answer. Yet we are to remember,

"(1.) that these were mere disciples of John's doctrine, and that his preaching related particularly to the Messiah, and not to the Holy Ghost."

"(2.) It does not even appear that they had heard that the Messiah had come, or had heard of Jesus of Nazareth, Acts 19:4,5."

"(3.) It is not remarkable, therefore, that they had no clear conceptions of the character and operations of the Holy Ghost."...

"The People's New Testament commentary notes: "Have ye received the Holy Ghost since ye believed? This question is asked in order to lead their way to a knowledge of their imperfect obedience....they had heard nothing of the scenes of Pentecost and the descent of the Spirit. It must not be forgotten that they lived nearly a thousand miles from Jerusalem, in an age when each part of the world knew little of what transpired elsewhere. Unto what then were ye baptized? The fact that these disciples "know nothing of the Holy Spirit being given," showed that there was something wrong about their baptism. Unto John's baptism. Why, then, were these disciples re-baptized? The only explanation is that their baptism took place after John's baptism had been superseded by that of Christ, or after the Savior had been crucified. John verily baptized. His baptism was (1) of Repentance; (2) of Faith in a coming Savior. Christian baptism is (1) of Repentance; (2) of Faith in a Savior that has come, died, risen, and been exalted to the heavens."

"Agreeing with the King James Bible reading of "Have ye received the Holy Ghost SINCE ye believed?" are the following Bible translations: Tyndale 1525, Coverdale 1535, Bishops' Bible 1568, the Geneva Bible 1599...the Spanish Reina Valera 1909 (Habéis recibido el Espíritu Santo DESPUES QUE creísteis?), the Italian Diodati, Lamsa's 1936 translation of the Syriac Peshitta (Have you received the Holy Spirit SINCE you were converted)..."

"In his criticism of the King James readings of both Acts 19:2 and Ephesians 1:13, in which being sealed with the Holy Ghost occurs AFTER we believe the gospel, James White assures us that the KJB reading "is inconsistent". OK, then let's look at what the New Testament actually teaches regarding this doctrine."

"In the book of Acts we have several accounts of different groups of people hearing and believing the gospel. The very first and obvious group is that of the disciples and apostles of our Lord"

Jesus Christ. They all obviously had already believed the gospel of the death and resurrection of our Lord Jesus Christ, but had not yet received the Holy Ghost. This is clear from numerous passages.

“Acts 1:5 “For John truly baptized with water; by ye shall be baptized with the Holy Ghost not many days hence.” It wasn’t until Pentecost that the apostles were filled with the Holy Ghost.

“In Acts 8:5-17 we are presented with a group of Samaritans who hear the gospel preached by Philip and they believe. Then the apostles at Jerusalem hear that the Samaritans had received the word of God, and they send Peter and John “who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.”

“Clearly, these Christians had heard and believed the gospel BEFORE they had received the Holy Ghost.

“What about the apostle Paul? In Acts 9 we have his conversion reported. The ascended Lord knocks him off his high horse, appears to him in a vision, and tells him that He is Jesus whom Paul is persecuting. Paul obviously at this point believes in Jesus. Yet in Acts 9:17 brother Ananias is sent by the Lord to go to Paul, and tells him: “Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.” Paul believed in Christ before he was filled with the Holy Ghost.

“Some would then argue, and not without some reason, that the first group were Jews and the second group were Samaritans. OK, but how about the pattern for the Gentiles? This we see in Acts chapter 10. Here we see a man named Cornelius “that feared God with all his house...and prayed to God alway.” An angel of God appears to him and tells him to send for Peter. Peter then comes to the household of Cornelius and begins to preach the gospel, and while he is preaching the Holy Ghost “fell on all them which heard the word.” Later on, at the council in Jerusalem, Peter tells the other apostles: “Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us.”

“The pattern here for the Gentiles is: 1. heard the gospel. 2. believed. 3. were given the Holy Ghost. This is not a “Charismatic second blessing” type of thing I’m talking about at all. You only receive the Holy Ghost one time. God’s work of conversion is hard to divide up into sections, but the Biblical pattern seems to be that one hears the gospel when God opens the heart, they believe the gospel, and then God seals them with the holy Spirit of promise as an earnest of our inheritance. Every person who now hears the gospel and believes in Christ as his Saviour, is then subsequently sealed by God with the holy Spirit.”

All three of the above commentators have independently noted the transitional nature of some conversions recorded in the Book of Acts. The King’s men allowed for it in their translation of Acts 19:2, with the support of the faithful pre-1611 English bibles and faithful translations from overseas. Again, White’s criticisms of the Holy Bible are found to be invalid.

So are Robert A. Joyner’s. He has been consistent in that respect thus far. Both James White and Robert A. Joyner are examples of Isaiah’s denunciation of ***“the wicked.”***

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” Isaiah 57:20.

17. In Song of Solomon 2:12 the KJV says, the “turtle” was singing. The NASB says the “turtle-dove.” We all know that turtles do not sing but turtledoves do.

Robert A. Joyner evidently doesn't know the primary meaning of the word *turtle*. See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php KJO Review Full Text pp 555-556 and the following extract.

“**Turtle**” in Song of Solomon 2:12 should be “*turtledove*” as in the NASV, although the first meaning of the word “*turtle*” in *The Concise Oxford Dictionary* is with respect to doves, not reptiles. Will Kinney [brandplucked.webs.com/turtleobservedpineth.htm] responds to White as follows.

“The Turtle... - James White follies

“THE TURTLE = turtledove

“James White, in his book the King James Only Controversy, pokes fun at the King James Bible's use of the word “turtle” when referring to the turtledove. Mr. White says on page 235 in the section titled Problems in the KJV: “This is almost as humorous as Song of Songs 2:12, “The flowers appear on the earth: the time of the singing of the birds is come, and the voice of the turtle is heard in our land.” Then Mr. White comments: “Turtles are not known for their voices, and how these would be connected with flowers and the singing of birds is unknown. Of course, the passage is not referring to turtles at all, but to the turtledove, as the modern translations recognize.”

“Mr. White himself does not believe any Bible in any language or any text, be it Hebrew or Greek, is the preserved, inspired words of God. Mr. White also works for the NASB committee and apparently doesn't mind representing a version like the NASB that says God can be deceived in Psalms 78:36, or that God doesn't take away life in 2 Samuel 14:14; or that there are two Gods, one not seen and one begotten in John 1:18; or that Jonah was not swallowed by a whale but by a “sea monster” in Matthew 12:40. Likewise, the NASB departs from the Hebrew texts scores of times and is continually changing its underlying Greek texts from one edition to the next; but he does have a bee in his bonnet with the KJB's use of the word “turtle” instead of turtledove.

“Such are the ways of those who attack God's pure words as found in the King James Holy Bible.

“Here are a few facts James may not be aware of. The Hebrew word is translated both as turtle and turtledove in the King James Bible and several others too. One of the meanings of the word turtle is a turtledove, and the context always indicates that we are speaking about a bird and not the shelled reptile.

“Here is another example of context clearly showing the Bible is speaking of a bird when it uses the word turtle. In Jeremiah 8:7 we read: “Yea, the stork in the heaven knoweth her appointed times; and the TURTLE and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD”...

““Smith's Bible Dictionary

““Turtle, turtledove Turtur auritus (Heb. tor). The name is phonetic, evidently derived from the plaintive cooing of the bird.”

“Some dictionaries do not even list “turtle”, meaning the turtledove, as archaic.

“Webster's 1913 Dictionary “Turtle noun. Anglo Saxon. turtle, L. turtur; probably of imitative origin. (Zoöl.) The turtledove.”

*“Definitions from The Online Plain Text English Dictionary: “Turtle *(n.) Any one of the numerous species of Testudinata, especially a sea turtle, or chelonian. *(n.) The curved plate in which the form is held in a type-revolving cylinder press. *(n.) The turtledove.”*

“A similar word in English that can have several meanings is the simple word cow. When we say cow, are we referring to the bovine creature that gives milk, or to a whale, a seal or an elephant? The context will usually tell us which one is meant. In every case where the word “turtle” is used in the King James Bible and all the others listed that have come after the KJB, it is clear that the bird also known as the turtle dove is intended. Mr. White is again straining at gnats and mocking the time-tested word of God as found in the King James Bible.”

“Turtle” occurs only twice in the AV1611.

However, given the importance that White [*The King James Only Controversy, Can You Trust the Modern Translations?* p 77] attaches to marginal notes in the AV1611, did he not check the cross references (in the Cambridge cameo Wide-Margin AV1611), Psalm 74:19 **“turtledove”** Jeremiah 8:7 **“stork...turtle...crane...swallow.”** Did he not check Song of Solomon 2:14, **“dove”**?

Evidently not. It appears that neither did Robert A. Joyner. Both James White and Robert A. Joyner still appear to be incapable of following either component of Paul’s exhortation. **“Prove all things; hold fast that which is good”** 1 Thessalonians 5:21.

18. The KJV uses the word “charity” for love. This is confusing because charity today means giving to the poor or needy. In I Corinthians 13:3 the KJV says, “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity.” Actually giving to the poor is charity, so the statement is a paradox. The NASB uses the word love, which makes more sense.

Bible critics do not like the word **“charity.”** That is not surprising. Paul states that **“Charity...rejoiceth in the truth”** 1 Corinthians 13:4, 6. No Bible critic **rejoiceth in the truth** certainly not in **“the scripture of truth”** Daniel 10:21, the 1611 Holy Bible.

Robert A. Joyner is yet again demanding that **“the words of the LORD”** Psalm 12:6 be subservient to everyday language usage. See Robert A. Joyner’s complaints against the 1611 Holy Bible points 5, 6, 8, 9 and 10. Robert A. Joyner has of course ignored the built-in dictionary of the 1611 Holy Bible in all those complaints of his. See *The Language of the King James Bible* by Gail Riplinger.

Robert A. Joyner has therefore failed to appreciate the *Biblical* sense of the word **“charity.”** **“Charity”** is to edify or build up another Christian believer to love and be known of God – to edify or build up being the antonym of to destroy, as the following references show. Note that the individual who loves God and is known of God will in turn exercise charity towards other believers.

“But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died” Romans 14:15.

“Let us therefore follow after the things which make for peace, and things wherewith one may edify another” Romans 14:19.

“Let every one of us please his neighbour for his good to edification” Romans 15:2.

“...Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him...Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” 1 Corinthians 8:1-3, 13.

“Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying” 2 Corinthians 12:19.

“Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction” 2 Corinthians 13:10.

Robert A. Joyner missed all those references, naturally.

See also www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – the Book pp 129-130, 140, 189-190 and the following extract. The blue formatted text is an insert in the online 2nd Edition of ‘O Biblios.’

Our critic concludes this sub-section by objecting to the AV1611’s use of the word **“charity.”** The Dictionary meaning of **“charity”** is *“Christian love of fellow men,”* which certainly matches the description given in 1 Corinthians 13. **“Charity,”** therefore, cannot be regarded as an *“incorrect rendering,”* whatever reasons the translators had for this rendering of “agape.”

The contexts where **“charity”** is used show that it is intimately associated with actions that affect others, Romans 14:15, 1 Corinthians 13, 16:14, should characterise Christian fellowship, Colossians 3:14, 2 Thessalonians 1:3, 2 Peter 2:7 and can be OBSERVED, 1 Thessalonians 3:6, 1 Timothy 4:12, 3 John 6. Moreover, use of **“charity”** in 1 Corinthians 13:3 eliminates any confusion arising from ‘modern’ connotations of the word. The AV1611 translators, therefore, were quite justified in translating “agape” in this way, in spite of our critic’s opinion.

Paine [*The Men Behind the KJV*] p 125 states: *“Many have discussed the use, in 1 Corinthians 13, of the word **“charity”** for the Greek agape. We have no light on how the learned men came to prefer this word to the word “love” which appears in some older versions...But if we can, as we read 1 Corinthians, divest the word **“charity”** of rather smug later readings, we can sense a fitness in its rhythm.*

“Rhythm in the days of King James was important not merely as a source of pleasure to the ear, but as an aid to the mind. Generations to come would learn to read by puzzling out verses in the Bible that for many families would be a whole library. But at the time of translation, a Bible “appointed to be read in churches” was made to be listened to and remembered. Its rhythms were important as a prompting for memory. For that reason, in the words of their own Bible, it is evident that the learned men learned to use their ears as they worked – “the ear trieth words as the mouth tasteth meat.””

NO modern version even comes close to the AV1611 for the ease with which its words can be REMEMBERED. See the discussion in Chapter 5, Section 5.7, which our critic also chose to ignore. Rhythmic words like **“charity”** are part of that process of enabling the child of God to HIDE GOD’S WORD IN HIS HEART, Psalm 119:11 in order to have AN HONEST AND GOOD HEART, Luke 8:15.

On that basis, which our critic seems to have overlooked, use of the word **“charity”**, where it occurs, is MORE than justified...

“love and charity”

These words have been discussed in Section 10.4 and will be addressed in Chapter 11, Section 11.3.

For now, it might be noted that parents who named their daughter Charity, a well-established name for girls in the UK, might object to the insinuation that she be re-named Love.

Moreover, proprietors of the estimated over 9,000 charity shops in the UK and ROI might resent the inference that they should really be called love shops. (That could cause some unwarranted confusion.) See en.wikipedia.org/wiki/Charity_shop#United_Kingdom.

The above remarks ***“love and charity”*** serve to illustrate how Bible ‘correctors’ i.e. corrupters have little appreciation of the real world...

Our critic further objects to “*Catholic*” words like “**charity**”... The use of the word “**charity**” has been discussed, Chapter 10, Section 10.4. Dr Ruckman states in his series on *The Alexandrian Cult*, Part 5 p 18:

*“Is “**charity**” really passé? Is love GIVING? Can you love without GIVING (John 3:16)? If salvation isn’t a “handout,” what is it (2 Cor. 8:9)? If you left it “love” every time, wouldn’t that give a “modern man” a false lead on “love”? Hollywood love is often GETTING, not giving; and it is often LUST, not love. If the AV translators were intelligent enough to use both words (love and charity), why would one be so “archaic” that you had to alter the Bible in 31,000 places in order to “update” the word. There are more than 31,000 changes between ANY Bible that updates “charity” and the AV that retains it.*

“When in doubt, smile at “good, godly, sound, sincere, evangelical translators” and put their work in the trash where it belongs. A reputation for goodness, godliness and orthodoxy is no alibi for lying and perverting the words of the living God.”

See also Dr Ruckman’s commentary *The Books of First and Second Corinthians* p 267 and the *Ruckman Reference Bible* p 1524.

See also *Certainty of the Words* by Kyle Stephens Chapter 3 *Example - Charity Cases* for a detailed explanation of why “**charity**” is correct in the 1611 Holy Bible and the modern alteration to “love” is wrong.

See also:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 61-62. *Not a misspelling.

charity

“**spiritual love**”, as in I Corinthians 13.

“**Charity**” covers considerably more than “**spiritual love.**” “**Charity**” first occurs in scripture as its derivative “**charitably**” in Romans 14:15.

“**But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.**”

Paul then says in Romans 14:19:

“**Let us therefore follow after the things which make for peace, and things wherewith one may edify another.**”

To edify is the opposite of destroy but the opposite of destroy is also to build.

“**For if I build again the things which I destroyed, I make myself a transgressor**” Galatians 2:18.

“**Let every one of us please his neighbour for his good to edification.**” That is, “**Thou shalt love thy neighbour as thyself**” Romans 13:9. Note then 1 Corinthians 8:1 and Ephesians 4:16:

“**Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.**”

“**From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.**”

Charity, therefore, is a brotherly, neighbourly love that aims at building up another person, especially a fellow believer *by means that may be entirely material*, as Romans 14:15 shows.

The term therefore is rightly in use today with the essentially the same meaning as in scripture.

Yet again, the scripture is its own interpreter.

Will Kinney has this excellent item on the word **“charity”** that directly addresses Robert A. Joyner’s objections to this Biblical term. See brandplucked.webs.com/kjbarticles.htm Is “charity an error in the KJB?”

Dr. Robert Joyner has written a long article criticizing the King James Bible in an effort to convince you that it is not the infallible word of God. He wants you to switch to the NASB, NIV, ESV or one of the other modern Vatican Versions. Of course Mr. Joyner does not have any Bible he considers to be the inerrant, complete, infallible word of God. His only final authority is his own opinion.

One of his alleged “errors” is the use of the word “Charity”. Mr. Joyner says: “The KJV uses the word “charity” for love. This is confusing because charity today means giving to the poor or needy. In I Corinthians 13:3 the KJV says, “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity.” Actually giving to the poor is charity, so the statement is a paradox. The NASB uses the word love, which makes more sense.”

Dr. Joyner then says: “The KJV sometimes uses the word “charity” in the place of love. Most people probably think charity is old English for “love.” That is not the case. The noun “agape” is used 114 times in the Greek. The KJV translates it “love” 87 times and “charity” 26 times. This shows they knew the Greek word means “love.” Yet they purposely translated the word as “charity” in some places. “Charity” means giving and helping the needy. Love is described in I Corinthians 13. The KJV weakens this basic Christian doctrine about God and man by substituting “charity” for “love.” The modern versions undergird it by rightly translating agape as love.” (End of Mr. Joyner’s comments)

First of all, using the word charity is not a “paradox” as the good Doctor says. Mr. Joyner is fudging the truth either out of ignorance of his own English language, or deliberate intent. Webster’s Random House College Dictionary 1999 lists under the word Charity one of the meanings as “Christian love; agape”. He should know this; after all, he has a Ph.D., right?

In my Webster’s Seventh New Collegiate Dictionary right here on my desk, if you look up the word Charity the very first meaning listed is 1. LOVE. The second meaning listed is 2. Kindness or help for the needy or suffering.

The Wikipedia online Encyclopedia says: “Charity is also a term in Christian theology (one of the three virtues), meaning loving kindness towards others; it is held to be the ultimate perfection of the human spirit, because it is said to both glorify and reflect the nature of God. In its most extreme form charity can be self-sacrificial. Charity is one conventional English translation of the Greek term agape.”

Webster's 1913 Dictionary

Charity

Charity fr. L. caritas dearness, high regard, love, from carus dear, costly, loved; akin to Sanskrit. kam to wish, love, cf. Ir. cara a friend, W. caru to love.

1. Love; universal benevolence; good will.

Now abideth faith, hope, charity, three; but the greatest of these is charity. 1. Cor. xiii. 13.

"With malice towards none, with charity for all." Abraham Lincoln.

2. Liberality in judging of men and their actions; a disposition which inclines men to put the best construction on the words and actions of others.

The highest exercise of charity is charity towards the uncharitable. Buckminster.

3. Liberality to the poor and the suffering, to benevolent institutions, or to worthy causes; generosity.

4. Whatever is bestowed gratuitously on the needy or suffering for their relief; alms; any act of kindness.

Even the word Love can have many meanings. What love might mean to a lusty teenager is not the same as it would mean to a godly Christian woman. The use of the word Love in "I love apple pie" and "I love that movie" does not have the same meaning as when we are told to love one another.

Again the modern dictionaries tell us the word "love", just as the word "charity", has different meanings depending on the context. Notice the order of meanings as given in Webster's 1999 Random House Collegiate Dictionary.

Love

1. A profoundly tender, passionate affection for another person, especially when based on sexual attraction.

2. a feeling of warm personal attachment or deep affection.

3. a person toward whom love is felt.

4. a love affair.

5. sexual activity.

6. a personification of sexual affection, as Eros or Cupid.

7. affectionate concern for the well-being of others.

8. a strong predilection, enthusiasm, or liking - a love of books.

9. the benevolent affection of God for His creatures, or the reverent affection due from them to God.

It can also mean a score of Zero in tennis!

The word charity, as found in the King James Bible, always expresses Christian love for other Christians. The word charity is never used in the King James Bible to express the love relationship between God and man, a husband and his wife, between parents and their children, or between the believer and the nonbeliever. It is always used in reference to the love Christians should have for other Christians.

Simply look up the word “charity” in Strong’s concordance and take notice of every time the King James Bible uses the word “charity”. It is ALWAYS in the context of Christian love in action towards other Christians.

“We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and THE CHARITY of every one of you all toward each other aboundeth.” 2 Thessalonians 1:3

“And above all things have fervent CHARITY among yourselves: for CHARITY shall cover a multitude of sins.” 1 Peter 4:8

The Oxford English Dictionary lists one of the definitions of charity as: “Christian love; Christian benignity of disposition expressing itself in Christ-like conduct and right feelings towards ones fellow Christians.”

The Modern Versions are Wrong for using “love” instead of “charity”

Not only is the use of the word “charity” as found in the King James Bible and many others not wrong, but it is in fact more accurate than the use of the simple word “love”. Why? Well, let’s look at 1 Corinthians 13 for a moment and then compare the characteristics of “charity” to those of “love” as found in some other Scriptures. We will see that by translating the word agape as “love” instead of “charity”, the modern versions in fact create several contradictions.

In 1 Corinthians 13:5-6 we read that CHARITY “doth not behave itself unseemly, **seeketh not her own**”. Charity as well “**thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth**”. However when the new versions tell us that “love (agape) thinks no evil, does not rejoice in iniquity, but rejoices in the truth” (NKJV), then this creates several direct contradictions with the rest of Scripture.

If “love seeks not her own and thinks no evil”, and if “love rejoices not in iniquity but rejoices in the truth” then what do we do with the following Scriptures where “love” (agape) clearly seeks her own and does rejoice in evil and not in the truth?

John 3:19 “And this is the condemnation, that light is come into the world, and men LOVED darkness rather than light, because their deeds were evil.” Agapao

John 12:42-43 “they did not confess him, lest they should be put out of the synagogue: For they LOVED the praise of men more than the praise of God.” Agapao

Luke 6:32 “for sinners LOVE those that LOVE them.” Agapao

2 Timothy 4:10 “For Demas hath forsaken me, having LOVED this present world...” Agapao

2 Peter 2:15 “Which have forsaken the right way, and are gone astray, following the way of Balaam to son of Bosor, who LOVED the wages of unrighteousness.” Agapao

1 John 2:15 “If any man LOVE the world, the love of the Father is not in him.” Agapao

It should be abundantly clear that the scholar who insists the word ‘agape’ means an unconditional, God-type love has not compared Scripture to Scripture. Words have different meanings in different contexts, and in 1 Corinthians 13 the King James Bible’s rendering of “charity” is far more accurate and consistent with the rest of Scripture. It is the modern versions that create the contradictions!

The word Charity in other English translations

In his ignorant criticism of the word “charity” in the King James Bible Mr. Joyner also says: “William Tyndale, who translated the first English version in 1525, used only the word “love.” So did the other versions that followed - Coverdale, Matthew, Great Bible

and Geneva Bible. Only the second edition of the Bishops Bible and the KJV use the word charity.”

Mr. Joyner’s information about the other English versions not using the word “charity” to mean Christian brotherly love, is totally inaccurate, and there are several modern versions that still use this word to describe Christian brotherly love.

Not only does the King James Bible use the word Charity, but so also do the following Bible versions:

The Wycliffe Bible translation of 1395. In fact Wycliffe used the word “charite” in place of “love” some 93 times throughout both Testaments.

Tyndale 1525 - “If thy brother be greved with thy meate now walkest thou not CHARITABLYE. Destroye not him with thy meate for whom Christ dyed.” Romans 14:15.

Bishop’s Bible 1568 - “CHARITIE worketh no yll to his neyghbour, therfore the fulfylling of the lawe is CHARITIE.” Romans 13:10

“These are spottes in your feastes of CHARITIE, when they feast with you, without al feare feedyng the selues: cloudes they are without water...” Jude 1:12

“But if thy brother be greeued with thy meat, nowe walkest thou not CHARITABLY. Destroy not hym with thy meat, for whom Christe dyed.” Romans 14:15

Coverdale’s Bible 1535 and the Geneva Bible 1599, 1602 - Romans 14:15 “walkest thou not after CHARITE”; Jude 12 “feasts of CHARITE”...

The use of the word charity to describe the Christian’s love for his fellow believers in the body of Christ is not an error, but is in fact more accurate. The King James Bible is right and the Bible critics like Mr. Joyner are wrong.

Will Kinney

Robert A. Joyner should take careful note of Isaiah’s prophecy that could certainly have practical application to **“the scripture of truth”** Daniel 10:21 that Will Kinney has identified but Robert A. Joyner has not.

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD” Isaiah 54:17.

19. The KJV uses the word conversation about 20 times, but it never means “people talking to one another” as we use the word today. I Peter 3:1-2 is a good example of the confusion this brings to the modern reader. Here the Bible is telling the wife with an unsaved husband not to talk to win her husband but to win him by her actions, her spirit and her obedience. However, the KJV tells her to win him by her conversation; just the opposite of what God actually said. The NASB says the wife is to win the unsaved husband with her “behavior.”

Robert A. Joyner doesn’t know what God actually said. He has no document that he has unequivocally declared to be **“the book of the LORD”** Isaiah 34:16. Yet again, see point 18, he has arrogantly demanded that **“the words of the LORD”** Psalm 12:6 be subservient to everyday language usage. He has done this 7 times in his article so far, in points 5, 6, 8, 9, 10, 18, 19.

Robert A. Joyner is wrong about the word **“conversation.”**

See first www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 63-64 and the following extract.
*Not a misspelling.

conversation

“conduct”, as in Philippians 2:27, 1 Peter 3:1, “citizenship” as in Philippians 3:20.

The actual reference for the first verse given is Philippians 1:27. The verses listed read as follows.

“Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel” Philippians 1:27.

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives” 1 Peter 3:1.

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” Philippians 3:20.

Different contexts in scripture may yield different meanings, or shades of meaning. “Your conversation” in Philippians 1:27 is with respect to that which “becometh the gospel of Christ” and is therefore defined in the remainder of the verse as “your affairs” with respect to steadfastness and unity in the ministry of the Gospel i.e. “that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”

“Conversation” in 1 Peter 3:1 refers to “chaste conversation” in 1 Peter 3:2. “Conversation” is therefore defined *in a similar context* in Titus 2:4-5, where “conversation” is clearly a generic term for godly living.

“That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

1 Peter 3:16 also gives a summary definition of “conversation” in Peter’s letter with respect to what an individual *does in following the Lord Jesus Christ*.

“Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.”

The above definition of “conversation” clearly harmonises with Titus 2:4-5, 1 Peter 3:1-2.

It is true that Christians are “fellowcitizens with the saints, and of the household of God” Ephesians 2:19 but “conversation” in Philippians 3:20 is defined by comparison the verses immediately before and after it.

“Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)” Philippians 3:19.

“Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” Philippians 3:21.

“Conversation” in Philippians 3:20 therefore refers to the Christian’s “end” or indeed “expected end” Jeremiah 29:11, which is not “destruction” but to be glorified *bodily* like the Lord Jesus Christ to “bear the image of the heavenly” 1 Corinthians 15:49 and “and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” 1 Corinthians 15:52-53.

In addition, the term “conversation” has a *further* meaning in scripture that refers to what is *heard* as well as what is *done*.

“And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)” 2 Peter 2:7-8.

“The filthy conversation of the wicked” that vexed Lot was “their unlawful deeds” but the context of the passage shows that it had to include what the wicked *said* as well as what they *did*.

In sum, the proffered definitions “conduct” and “citizenship” do not convey the true *scriptural* meanings of the word “conversation” in the scriptures cited.

See further Will Kinney’s articles brandplucked.webs.com/kjbarticles.htm *Philippians 3:20 our conversation is in heaven* and *1 Peter 3:1 conversation* and the following extracts.

Now to address the issue of the word “conversation” as used by the King James translators.

First of all, the King James Bible is not the only one to translate this word as “conversation” in Philippians 3:20. So do Tyndale 1525, Coverdale 1535, the Great Bible 1540, Matthew’s Bible (John Rogers) 1549, the Bishops’ Bible 1568, the Geneva Bible 1599...

The Great Bible 1540 - “But oure conuersacyon is in heauen, from whence we loke for the saueoure, euen þe Lorde Iesus Chryst”

The Geneva Bible 1587 - “But our conuersation is in heauen, from whence also we looke for the Sauour, euen the Lord Iesus Christ”...

Ron Cook, in The Christian Lifestyle, says of this passage: “A verse that sheds more light on this is Philippians 3:20: “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.” It is not as it was, where our CONVERSATION in times past were in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and we were by nature the children of wrath, even as others (Eph. 2:3). As Christians there has been a radical change in position for we now function as citizens of heaven and OUR PERFORMANCE AND MANNER OF LIFE is from a heavenly perspective and not an worldly one... This is emphatic; we are to have such a LIFESTYLE that allows us to patiently await the return of Christ. Our affections have been changed; our corrupt nature has been change to a glorious nature; we have been translated from this world to reside in heavenly places. The union that we have in Christ has placed us in a new position, a legal position. This new position requires A NEW LIFESTYLE. If we are to reside in “heavenly places” we must be a stranger to the old lifestyle and a pilgrim in this world. We must reject that which rendered pleasure in this world and seek after the high calling of God. Our dreams, aspirations, and goals are now defined from a spiritual standpoint and not a self-seeking, self-gratifying, self-fulfilling worldly view...

If we follow the context of Philippians 3 we see that the apostle Paul is exhorting the Christians regarding their practical, [everyday] walk with the Lord. “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample...” “For our conversation (our manner of life, our walk, our behaviour) is in heaven; from whence we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto his glorious body...”

Actually it is the King James Bible that brings out the better of the two meanings rather than the newer versions that limit the context merely to the place of our “citizenship”. We can be citizens of heaven but live like the world in which we find ourselves. Most of us do this too much now. The King James rendering follows the context of the pas-

sage; reminds us that our true life, behaviour and affections are in heaven, and exhorts us to live accordingly.

We find the same positional truth expressed in such verses as Colossians 3:1-4 "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Ephesians 1:4-6 also tell us that we are now seated in heaven with Christ - "But God who is rich in mercy, for his great love wherewith he loved us...hath quickened us together with Christ...And hath raised us up together, and made us sit together in the heavenly places in Christ Jesus."

Our life is hid with God in Christ. We are seated in the heavenly places, and our life or "conversation"...is in heaven. The apostle exhorts us to live now as we will be living then. This is the truth presented in the King James Holy Bible.

Will Kinney...

Let's first examine this old English word "conversation" and then take a look at what you will be giving up by abandoning the time tested King James Bible and taking up with one of the multiple choice, contradictory "easy to read" bible versions.

CONVERSATION

Webster's Dictionary 1828

1. General course of manners; behavior; deportment; especially as it respects morals.

Let your conversation be as becometh the gospel. Philippians 1.

Be ye holy in all manner of conversation. 1 Peter 1...

Ephesians 2:1-3 "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all HAD OUR CONVERSATION in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others."

Galatians 1:13 "For ye have heard of MY CONVERSATION in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it."

Obviously such phrases as "we had our conversation" and the frequent use of the word "conversation" in the King James Bible to describe a manner of life or pattern of behaviour is a word that has changed its general meaning in modern English...

Not only does the Authorized King James Holy Bible use the word conversation in this way in 1 Peter 3:1 and many other passages, but so also do the following Bible versions: Wycliffe 1395, Tyndale 1525, Coverdale 1535, Bishop's Bible 1568, the Geneva Bible 1599...

Once you understand what the word "conversation" means in these older Bibles, you become familiar with the word, and whenever you come across it you automatically think "manner of life" or "behaviour". God forbid that we should have to learn a new meaning of an English word! The alternative is to remain ignorant of the richness and variety of the English language and start using a vastly inferior bible version that nobody considers to be the inerrant word of God..

If you have to choose between having the complete, inerrant, inspired words of God, even though you may have to learn the meaning of a few older English words and edu-

cate yourself in the process, OR using a multiple-choice, error filled, "easy to read" Bible of the Month Club version, I suggest you take to heart the principle found in God's words from the prophet Jeremiah to the rebellious people of Israel: "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16...

Will Kinney

The expression "**We will not walk therein**" fits Robert A. Joyner's mindset exactly. Note that Will Kinney's analysis does not contradict remarks above on the word "**conversation**" in 2 Peter 2:7-8. "**Conversation**" in Philippians 1:27 must be associated with speech i.e. "**the gospel preached**" and "**the word preached**" Hebrews 4:2.

20. In Genesis 8:1 the KJV, speaking of the flood waters of Noah, says the "waters asswaged." I do not believe you will find this word in any dictionary. The NASB says, "the waters subsided." I can understand the NASB but I am not sure about the KJV.

Robert A. Joyner has not done a serious amount of checking. "**Asswage**" is another spelling for the term *assuage* according to *Webster's Revised Unabridged Dictionary*, published 1913 by C. & G. Merriam Co. See www.thefreedictionary.com/Asswage. That source gives among the various meanings for *assuage* the term *lessen* that would fit the context of Genesis 8:1-13, as the context itself shows. Robert A. Joyner has clearly not checked the context of Genesis 8:1-13 either.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged" Genesis 8:1.

"And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated" Genesis 8:3.

"And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen" Genesis 8:5.

"And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry" Genesis 8:13.

The context of Genesis 8:1-13 shows that "**asswaged**" simply means "**abated**" or "**decreased**" until "**the waters were dried up from off the earth.**"

Note that the word "*subsided*" is *not* correct in the context of Genesis 8:1-13 because it implies that the flood waters drained away. They did not because "**God made a wind to pass over the earth...And the waters returned from off the earth continually**" Genesis 8:1, 3 i.e. "**off the earth,**" not *into* the earth as the incorrect NASV reading implies.

Robert A. Joyner is wrong again. He has been *wrong* twenty times out of twenty and the 1611 Holy Bible has been *right* twenty times out of twenty.

CONCLUSION

The KJV is a good translation. It is accurate in most places, but if you know about the mistranslations and obsolete words, it will help you to understand what God actually said in the Hebrew and Greek.

The 1611 Holy Bible is **“the book of the LORD”** Isaiah 34:16. As such, it has been shown in the last twenty examples to have no mistranslations. See above. The 1611 Holy Bible has no obsolete words because it is not subject to the degenerative nature of contemporary word usage. See again *The Language of the King James Bible* by Gail Ripplinger and note this extract p 59, author’s emphasis.

The Bible contains God’s own built-in dictionary so that cultural, regional, personal and devilish views moving through the hourglass of history do not sift out his intended ‘meanings’ for words. For example, when reading KJV words like ‘fornication,’ ‘concupiscence,’ ‘chambering,’ and ‘lasciviousness,’ the only ‘meaning’ that can be ascribed to them is ‘sin.’ They are strictly Bible words and given ‘meaning’ only on the pages of the Bible. God discusses many sensitive subjects in the Bible without leading the reader into temptation.

Robert A. Joyner’s reference to **what God actually said in the Hebrew and Greek** is a blatant lie, a violation of the priesthood of all believers, 1 Peter 2:5, 9 and a treacherous denial of **“the royal law”** James 2:8 - www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris* pp 2-3.

Note that Robert A. Joyner has been unable to identify any definitive source of **the Hebrew and Greek** as a single extant document between two covers that he is willing to specify as **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16. Gail Ripplinger rebukes Robert A. Joyner’s duplicity. See *In Awe of Thy Word* p 956, her emphases.

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.

There is no valid reason to reject the other good English translations we have today. In many places they can be a great help.

This work has revealed twenty valid reasons for rejecting the modern English versions, none of which are ‘good’ and none of which provide any kind of help in any place. Fourteen more valid reasons will follow immediately.

Robert A. Joyner’s level of Biblical acumen puts him in the same bracket as those whom Isaiah lamented.

See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris* 3 against *One Book Stands Alone* by Douglas D. Stauffer p 48.

“We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men” Isaiah 59:10.

IS THE KING JAMES VERSION OF THE BIBLE INFALLIBLE? Part II

By Robert A. Joyner

Ø Many people say the KJV is the preserved word of God in English. They believe it is without error. Christians have always believed it was the original Bible writers who were inspired, not the translators. It was the original writings that were perfect. The KJV translators believed this.

Robert A. Joyner has thus far not identified a single error in the 1611 Holy Bible. He has however been error twenty times in a row. See above. Yet again, Robert A. Joyner has lied about what Christians and the King James translators believed and with respect to the original writings Robert A. Joyner has resorted to **“the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”** Ephesians 4:14.

Naturally, Robert A. Joyner substantiates nothing in his comments. He is one that **“that darkeneth counsel by words without knowledge”** Job 38:2. He certainly doesn't know where to find the original writings. No-one does, mainly because they don't exist.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* pp 6ff for thirty summary statements from *The Word: God Will Keep It*, Chapter 9, 1850-1899 by Joey Faust, his emphases, with respect to Christian belief on inspiration, noting especially the following.

*“1882: “...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 Bible in the English language...I furthermore say, that King James' Translation of the Bible is the only Divinely Inspired translation directly [in modern ages]...” (William Washington Simkins, *The English Version of the New Testament, Compared with King James' Translation*, 1882)*

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Malcolm Bowden* pp 11, 34 and www.jesus-is-lord.com/pref1611.htm *The Translators to the Reader*.

Emphases are the author's for the citations in the following extract.

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.

Emphases are this writer's in the following extract from *The Translators to the Reader*.

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.

Concerning **the original writings** and the 1611 Holy Bible, note the following extract from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – the Book p 85.

2. I repeat several reasons why the AV1611 is superior to "the originals" [*The Bible Babel* Dr Peter S. Ruckman] p 118.

The AV1611:

- 2.1 can be READ, the originals CANNOT and were NEVER collated into one volume. The verse usually quoted in support of "the God-breathed originals," 2 Timothy 3:16, refers to copies of the scriptures, NOT the original.
- 2.2 has chapter and verse divisions, which even the modern translations must follow. The oldest manuscripts do NOT.
- 2.3 has word separation so that it can be more easily understood. The oldest manuscripts do NOT.
- 2.4 is arranged in Pre-millennial order which the Masoretic text is NOT and even though the translators were NOT Pre-millennial. Again, the modern translations must follow this order.
- 2.5 is rhythmical and easy to memorise which Greek and Hebrew are NOT.
- 2.6 has been responsible for the conversion of more souls than any original autograph or any copy made within 5 centuries of the original autographs.
- 2.7 is in the universal language which Greek and Hebrew are NOT. Hebrew is spoken by approximately 1% of the world's population. New Testament Greek is a DEAD language, not even spoken in Greece, which incidentally is one of the most spiritually impoverished nations in Europe, according to the Trinitarian Bible Society.

Robert A. Joyner has no idea of perfection. King David did. The application now is to the 1611 Holy Bible, according to the King James translators. See citations above.

"I have seen an end of all perfection: but thy commandment is exceeding broad"
Psalm 119:96.

∅ **There is no verse in the Bible that teaches translators are inspired. The KJV translators disclaimed inspiration for themselves.**

Robert A. Joyner has yet to identify **the Bible**. Again, he has failed to substantiate any of his comments and he has maligned the King James translators by insinuating that God could not work in and through them i.e. *inspire* them as William Washington Simkins stated to bring forth as cited above "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."

Robert A. Joyner has obviously missed the promise that God gave to Jeremiah that has application to this day for the 1611 Holy Bible and has overlooked what the King James translators said about themselves with respect to God working in and through them.

“Then said the LORD unto me, Thou hast well seen: *for I will hasten my word to perform it*” Jeremiah 1:12.

See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris 3* against *One Book Stands Alone* by Douglas D. Stauffer p 37 and the following extract, noting that the remarks against Rick Norris apply equally against Robert A. Joyner.

Concerning Rick Norris’ second question, he has now sought to insinuate against the King James translators themselves. Rick Norris is clearly wilfully ignorant, 1 Corinthians 14:38, of the King James translators’ perception of themselves *and their shrewd insight into the mindset of Rick Norris four centuries in advance.*

See www.jesus-is-lord.com/pref1611.htm Epistle Dedicatory, this writer’s emphases.

*So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because **we are poor Instruments to make GOD’S holy Truth to be yet more and more known unto the people**, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their Anvil; we may rest secure, supported within by truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by **the powerful protection of Your Majesty’s grace and favour, which will ever give countenance to honest and Christian endeavours against bitter censures and uncharitable imputations.***

As King Solomon observed and of which Rick Norris is also wilfully ignorant **“He that loveth pureness of heart, for the grace of his lips the king shall be his friend”** Proverbs 22:11.

Concerning inspired translators, Robert A. Joyner is again clearly negligent with respect to the Lord’s command to **“Search the scriptures...”** John 5:39, in his denial of inspired translators. See this extract from this work pp 4-5, reproduced as it appears in this work.

See:

www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris 3* against *One Book Stands Alone* by Douglas D. Stauffer pp 71-72.

On page 265, Dr. Stauffer criticized me for saying, “God never promised a perfect translation.” If God did promise one, then show me where He did.

That is easy. Robert A. Joyner has shown that he doesn’t know the scriptures very well.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *D.A. Waite Response - Refutation of Dr D.A. Waite’s false teaching of ‘originals-onlyism’ and of his attack on Gail Riplinger and her book Hazardous Materials that warns against corrupted Greek/Hebrew so-called study aids** p 55. *Aka Dr D. A. Waite and *The DBS, Dead Bible Society*

Daniel 4:1, 2

“Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me.”

Daniel 5:25-28

“And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.”

Daniel 6:25, 26

“Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.”

All three passages were first written in Aramaic [[Ruckman Reference Bible, p 1136](#)] and form part of *“the holy scriptures”* 2 Timothy 3:15.

Daniel 4:1, 2 and 6:25, 26 are *“the word of a king”* [[Ecclesiastes 8:4](#)] and are delivered *in writing “unto all people, nations, and languages.”* These passages will be just as much *“the word of a king”* and part of *“the holy scriptures”* in whatever languages they are received. See remarks on the principles set out in the passages from Esther above [[Esther 1:20-22, 8:8, 9, D.A. Waite Response pp 53-54](#)]. Note that the only time *“the king’s word”* could be changed was *through the direct intervention of “the Son of God,”* Who is the *“KING OF KINGS AND LORD OF LORDS”* Proverbs 30:4, Daniel 3:25, 28, 1 Timothy 6:15, Revelation 17:14, 19:16. *His words, consisting of the 1611 English Holy Bible, won’t change, Matthew 24:35.*

“Heaven and earth shall pass away, but my words shall not pass away.”

The same is true of the *“wholesome words, even the words of our Lord Jesus Christ”* from the *“King of kings, and Lord of lords”* 1 Timothy 6:3, 15 when these were received in English in 1611, as the 1611 English Holy Bible. The same is true now.

Daniel 5:25-28 is a striking example of a *written* Hebrew original, translated or interpreted verbally into Aramaic and recorded as part of *“the holy scriptures.”* Translation, or interpretation of the words by Daniel was necessary because *“all the king’s wise men...could not read the writing, nor make known to the king the interpretation thereof”* Daniel 5:8. Clearly the *written* translated version was just as much part of *“all scripture...given by inspiration of God”* as the written Hebrew original.

Once again, the same is true of the *“wholesome words, even the words of our Lord Jesus Christ”* from the *“King of kings, and Lord of lords”* 1 Timothy 6:3, 15 when these were received in English in 1611, as the 1611 English Holy Bible and as they are now.

[Robert A. Joyner should aim for some Biblical nobility.](#)

Ø I want to point out some contradictions, mistakes and obsolete words in the KJV.

You don't have the authority to even attempt that, Robert. Nobody has or ever will. See remarks on "***the royal law***" James 2:8 under the conclusion to Robert A. Joyner's first twenty misfires against "***the book of the LORD***" Isaiah 34:16.

See www.timefortruth.co.uk/why-av-only/version-comparison.php *The Book of the LORD – Salient Points*.

Not surprisingly, you failed miserably in that respect twenty times in a row, Robert. Great expectations are unlikely to be fulfilled in this your second effort.

You and the rest of your 'originals-onlyist' renegade posse might at least be good for a laugh in "***the third heaven***" 2 Corinthians 12:2, Robert. You're sure enough that down here.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision" Psalm 2:4.

Of course, if I can do that, it shows clearly the KJV is not infallible but it has some errors, like all other translations.

So what is infallible, Robert? You haven't disclosed a single, definitive finally authoritative infallible source yet, Robert. Where is it? Beware of trusting in your own opinion, Robert. It's a recipe for disaster, as King Solomon warned.

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him" Proverbs 26:12.

Ø I want to show that the NIV and NASB correct all these mistakes. Therefore other translations can be useful sometimes.

You've just contradicted yourself, Robert. You've just said that all translations have errors. That includes the NIV and the NASV. How, therefore, can you know *for certain* that one or other of them is right and the 1611 Holy Bible is wrong where they differ, especially if one of them actually ***agrees*** with the 1611 Holy Bible? You can't, because you have no infallible standard according to your own profession.

You really need to "***ask of God***" James 1:5 for wisdom, Robert.

"The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself" Ecclesiastes 10:12.

Ø Please understand I am not attacking the KJV.

Don't insult the reader's intelligence, Robert and don't "***bear false witness***" Romans 13:9. You've attacked the 1611 Holy Bible twenty times in a row thus far and you are about to attack it another fourteen more times. You really need to follow Paul's exhortation:

"Providing for honest things, not only in the sight of the Lord, but also in the sight of men" 2 Corinthians 8:21.

The things I point out will help you understand your KJV better.

Beware of aspiring to "***be like the most High***" Isaiah 14:12, Robert. Only one Individual can fulfil that particular ministry and your statement has failed to mention Him. "**Then opened he their understanding, that they might understand the scriptures**" Luke 24:45.

I am not saying that the KJV is inferior or that the NIV is superior.

It's the other way round, Robert. You've got things back to front. The Biblical term is "**froward.**" You should take careful note of Solomon's exhortation, Robert. "**They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight**" Proverbs 11:20.

I am simply saying that it is silly to claim perfection for the KJV.

What is perfection, then, Robert and where is it? You haven't specified either its identity or its location yet *even though the only 'Bible' that you have actually pointed to as such, by means of your remarks on John 4:24 above, is the 1611 Holy Bible.* Naturally, you haven't got the honesty to say so.

You are, Robert, as "**Ephraim...like a silly dove without heart**" Hosea 7:11.

Robert A. Joyner's next set of supposed errors in the 1611 Holy Bible follows. As with his first set, all of them turn out to be Robert A. Joyner's errors, with no supposition at all, not those of the 1611 Holy Bible.

1. In the KJV it says in I Kings 4:26 that Solomon had forty thousand stalls of horses and in II Chronicles 9:25 it says he had four thousand. These verses are an obvious contradiction. The NIV says four thousand in both places. Who would say the KJV is superior here?

Anyone who has obeyed the Lord's command to "**Search the scriptures**" John 5:39. Robert A. Joyner's 'difficulty' with 1 Kings 4:26 and 2 Chronicles 9:25 is dissolved by comparing "**spiritual things with spiritual**" 1 Corinthians 2:13.

"And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen" 1 Kings 4:26.

"And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem" 2 Chronicles 9:25.

2 Chronicles 9:25 gives the total number of stalls for the sets of chariots and horses i.e. four thousand. 1 Kings 4:26 gives the total number of stalls for the individual horses to draw the chariots i.e. forty thousand for ten horses per chariot.

That equals ten horses quartered in ten individual stalls in each of the four thousand sets of chariots and horses. No difficulty exists except in Robert A. Joyner's Bible-rejecting mindset. Observe that according to the 1611 Holy Bible, Solomon has three horsemen per chariot, which seems realistic.

Bro. Will Kinney has recently circulated by email a comprehensive summary of the 1611 Holy Bible reading in 1 Kings 4:26 versus the NIV reading and found overwhelming version support for the 1611 Holy Bible including that of the faithful pre-1611 Bibles from Wycliffe to Geneva. He also makes the following observation in support of the above analysis.

Brother Teno Groppi succinctly notes: "Notice that in 2 Chronicles it was 4,000 stalls FOR horses, but 1 Kings was 40,000 stalls OF horses. They kept ten horses in each stall. Therefore there were 4,000 stalls for 40,000 horses. Not a problem at all. That's why EVERY WORD of God is vital."

Note that the NIV reading is stupid. The NIV has converted the horsemen into horses – which Robert A. Joyner has failed to mention - resulting in *three* horses sharing a single stall, a ready-made situation for equine conflict. A veteran police officer who served with a mounted police section and knows virtually everything there is to know about the management of both cavalry and police horses i.e. spirited creatures has informed this

writer that horses are always accommodated individually in stables, in part prevent the animals from attacking each other. The NIV editors are detached from reality.

Note further that the NASV agrees with the 1611 Holy Bible in 1 Kings 4:26, 2 Chronicles 9:25. Robert A. Joyner has used the NASV almost exclusively in his first twenty attacks on the 1611 Holy Bible obviously because it differs from the 1611 Holy Bible in the twenty supposed 'difficulties' to which he has referred. Now that NASV agrees with the 1611 Holy Bible, Robert A. Joyner has ditched the NASV for *another* corruption i.e. the NIV because *it* differs from the 1611 Holy Bible.

It should be noted further that Robert A. Joyner has no Biblical authority for his multiple translation approach to what he purports to be God's actual words.

See www.timefortruth.co.uk/why-av-only/version-comparison.php *The Book of the LORD – Salient Points*.

Principles of Understanding

- The Lord does *not* recognise "**many books**" Ecclesiastes 12:12 i.e. multiple *differing* translations in any one language. That is "**confused noise**" Isaiah 9:5 and "**God is not the author of confusion**" 1 Corinthians 14:33.
- The Lord has *commanded* "**Seek ye out of the book of the LORD, and read.**" That is, "**the book of the LORD**" not "**many books**" must be *sought after* and *read*.
- The command "**Seek ye out of the book of the LORD, and read**" can only be fulfilled if "**the book of the LORD**" is in "**words easy to be understood**" 1 Corinthians 14:9.

An 'originals-onlyist' does not and never can have *one* Book to seek after and read. 'Originals-onlyism' is among the "**damnable heresies**" 2 Peter 2:1.

Robert A. Joyner clearly has no authority other than his own opinion. His supposed 'difficulties' with the 1611 Holy Bible are like the false accusations that "**the enemies of the Jews**" Esther 9:1 levelled at Nehemiah and merit the same rebuke.

"Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart" Nehemiah 6:8.

2. In the KJV it says in II Kings 8:26 that Ahaziah was twenty-two years old when he began to reign. In II Chronicles 22:2 it says he was forty-two years old when he began to reign. Of course, this is a contradiction. The NIV says he was twenty-two years old in both places. Everybody knows this is better.

Everybody knows this is better do they, Robert? Since when have you become everybody's spokesperson, Robert? The ordinary individual could be forgiven for asking you "**Who made thee a prince and a judge over us?**" Exodus 2:14, Robert.

This is what the Psalmist says about you, Robert, understandably.

"Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood" Psalm 144:11.

The truth is, Robert, that you are wrong and so is 'everybody' whom you actually speak for i.e. you and your crowd of Bible rejecters.

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Ahaziah's Age, 22 AND 42* p 12 and the following extracts, the first extract with slight format changes and the second extract having been taken from **Table 1 Summary Notes** point 6:

This explanation draws from the material published by Dr Gerardus Bouw, *The Book of Bible Problems*, pp 112ff, Dr Peter S. Ruckman, *Problem Texts*, pp 241ff, the late Dr Dennis Spackman from New Zealand, *The Stand*, Oct/Nov 2007, pp 35ff and *How Old was Ahaziah, 22 or 42?* by Will Kinney brandplucked.webs.com/kjbarticles.htm. All four accounts differ in some respects and this account differs slightly from all of them. Nevertheless, this writer is very grateful for the efforts of those other four researchers. All four writers are agreed that the KJB is correct with respect to the above passages and therefore cannot be charged with error or inconsistency.

Another account that seems to match this one most closely is www.kjvtoday.com/home/forty-and-two-years-old-or-twenty-two-years-old-in-2-chronicles-222 "Forty and two years old" or "Twenty-two years old" in 2 Chronicles 22:2?. It too is a most helpful reference...

6. **Ahaziah king of Judah**, son of Jehoshaphat by Athaliah daughter of Ahab and Jehoram of Judah's half brother, 2 Kings 8:26, 2 Chronicles 22:2, 3, 4, 9, **is aged 22** when he begins to reign as a 'spare' or deputy king, 1 Kings 22:47, in Israel, because he is a son in law to the house of Ahab and his father Jehoshaphat is said to be king of *Israel*, as well as the king of *Judah*, 1 Kings 22:2, 10, 26, 29, 2 Kings 3:7, 14, 8:27, 2 Chronicles 18:25, 28, 19:1, 21:2. He reigns 7 years co-regent with Ahab, one year co-regent as deputy king of Judah with Jehoshaphat while Jehoshaphat is on campaign with Ahab and then another 11 years as co-regent or 'spare' king in Israel first with Ahaziah and then with Jehoram (Joram), sons of Ahab successively on the throne of Israel. Ahaziah of Judah reigns one year *over Judah* after the death of his half brother Jehoram, in the 11th year of Jehoram of Israel's reign, 2 Kings 9:29, 2 Chronicles 21:1, 18, 19, 20 and then reigns as king *in Jerusalem* for the second and final year of his reign, which is the 12th year of Jehoram of Israel's reign, 2 Kings 8:25, 26, 2 Chronicles 22:1, 2. Ahaziah of Judah **is aged 42** at the time of his one-year reign in Jerusalem.

That, in sum, is the explanation for 2 Kings 8:26 and 2 Chronicles 22:2 with respect to Ahaziah's age of 22 *and* 42 in the 1611 Holy Bible. They do not contradict each other, they complement each other, as shown "[**in the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**](#)" 1 Corinthians 2:13.

3. In the KJV it says in I John 3:9, "Whosoever is born of God doth not commit sin." This contradicts plain scriptures in many places. Ecclesiastes 7:20 says, "There is not a just man upon earth that doeth good and sinneth not." The NASB says in I John 3:9, "No one who is born of God practices sin." This translation is more in harmony with other scripture and with Christian experience. We sin but we do not practice sin. Our life is not characterized by sin.

See Will Kinney's article brandplucked.webs.com/kjbarticles.htm *1 John 3:9 He CANNOT SIN* and the *Ruckman Reference Bible* pp 1635-1636 and Dr Ruckman's commentary *The Books of the General Epistles* Volume 2 pp 100-104 for detailed comment.

Robert A. Joyner has failed to read what 1 John 3:9 actually says in either the 1611 Holy Bible or the NASV and in turn has failed yet again with respect to "[**rightly dividing the word of truth**](#)" 2 Timothy 2:15.

The NASV reading for 1 John 3:9 that Robert A. Joyner has quoted only in part, see below, is *not* [**in harmony with other scripture and with Christian experience**](#), Robert A. Joyner's opinion to the contrary notwithstanding.

1 John 3:9 states "[**Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.**](#)"

1 John 3:9 is *not* a description of a saved individual's day-to-day experience. Robert A Joyner has of course failed to explain *from scripture* what the tipping point is in that respect, according to how many sins it takes per day before 'occasional' sin becomes the

'practice' of sin. The NASV alteration to "*practises sin*" is clearly no help in that respect. Without that explanation, Robert A. Joyner has no basis for objecting to 1 John 3:9 in the 1611 Holy Bible. He has also overlooked the context of 1 John 3:9 that has the same sense as 1 John 3:9 itself.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" 1 John 3:4.

As James states, committal of *one* sin, not the *practice* of sin, transgresses the law and indeed "**the whole law.**"

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" James 2:10.

1 John 3:4, 9 are therefore showing that the individual who commits but *one* sin has "**become a transgressor of the law**" James 2:11, as if he had transgressed "**the whole law**" and the only way to avoid becoming "**a transgressor of the law**" is not to sin *at all*. That is only possible, as 1 John 3:9 shows, by being "**born of God.**"

The NASV alteration to "*practises sin*" is therefore unhelpful, unscriptural and indeed futile, as the rest of 1 John 3:9 in the NASV that Robert A. Joyner has failed to quote, itself shows, in plain contradiction to the first part of 1 John 3:9 in the NASV.

"No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God."

By inspection, the second part of 1 John 3:9 reads the same in the NASV as it does in the 1611 Holy Bible and the contradiction that Robert A. Joyner perceives, wrongly, in the 1611 Holy Bible, persists in the NASV.

What Robert A. Joyner has missed in 1 John 3:9, twice, is the expression "**born of God,**" which is why Ecclesiastes 7:20 does not apply to 1 John 3:9. No-one in the Old Testament was "**born of God.**" That is why Robert A. Joyner has shown again that he cannot rightly divide "**the word of truth**" 2 Timothy 2:15.

An individual may only be "**born of God**" by receiving the Lord Jesus Christ, which could not and did not happen in the Old Testament.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" John 1:12-13.

The Christian is, rightly, said to be "**born of God.**" However, the expression applies strictly to him being "**in Christ...a new creature**" 2 Corinthians 5:17. It is this "**new creature**" or "**new man,**" "**the Spirit of God...in you...the Spirit of Christ**" Romans 8:9, "**Christ in you, the hope of glory**" Colossians 1:27 with respect to "**the body of Christ, and members in particular**" 1 Corinthians 12:27, who therefore "**doth not commit sin...and he cannot sin**" 1 John 3:9, in contrast to "**the old man,**" still with the Christian until glory, who can and does commit sin, as Paul explains.

"**The old man**" is, as Paul says "**put off**" but needs to be "**put off**" consistently, until glory.

"...put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And...put on the new man, which after God is created in righteousness and true holiness" Ephesians 4:22-24.

"Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him" Colossians 3:9-10.

Again, the 1611 Holy Bible is right and Robert A. Joyner and the NASV are wrong.

4. In Exodus 25:31-38 the KJV describes the making of the candlestick for the tabernacle, but no candles are mentioned in this passage. Verse 37 says, "make the lamps thereof." The description that is given to us is a lampstand with seven branches, a beautifully wrought stand for seven lamps. The oil which the lamp would burn is described in Exodus 27:20. Throughout the KJV, the translators call a lampstand a candlestick. Examples in the New Testament where "candlestick" should be "lampstand" are Matthew 5:15 and Revelation 1:20, 13. The NASB always says lampstand. Certainly this is clearer.

See brandplucked.webs.com/kjbarticles.htm "Candlestick" or "lamp stand"? *Is the King James Bible in error?* by Will Kinney for a detailed analysis. Will Kinney addresses Robert A. Joyner's comment above directly.

As Will Kinney states, alteration of "**candlestick**" to "lampstand" of itself explains nothing.

These Bible critics recommend versions that use the word "lamp stand" and "lamps" and yet these terms themselves need to be explained and defined. They certainly did not have what most kids think of today when they hear of "lamps" and "lamp stands" being used back in the days of Moses or the apostle John.

Robert A. Joyner has again showed his ignorance of scripture. He has therefore overlooked the very nature of a candlestick. Contrary to Robert A. Joyner's ill-informed opinion, the NASV term "lampstand" is *not* clearer than the word "**candlestick**."

"And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same" Exodus 25:31.

"And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same" Exodus 37:17.

"And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick" Numbers 8:4.

The above scriptures show clearly that the essential feature of a "**candlestick**" is a "**shaft**" as the embedded word "**stick**" indicates. Those words readily enable the reader to envisage the basic shape of a "**candlestick**." The word "lampstand" does not and by inspection, may even mislead the reader. That much should have been clear even to Robert A. Joyner, had he been prepared to obey the Lord's command to "**Search the scriptures**" John 5:39.

Moreover, the scripture itself defines the term "**candle**" and it is the height of presumption on the part of Robert A. Joyner to impose his own "**private interpretation**" 2 Peter 1:20 on the term "**candle**."

"The light shall be dark in his tabernacle, and his candle shall be put out with him" Job 18:6.

"When his candle shined upon my head, and when by his light I walked through darkness" Job 29:3.

A "**candle**" in scripture is defined as that which gives light, according to the statement of the Lord Jesus Christ Himself, to which Robert A. Joyner objects.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" Matthew 5:15.

“A candlestick,” therefore, is that which holds the devices that emit light and as even Robert A. Joyner has to acknowledge, these devices may be called **“lamps.”**

“And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick...And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it” Exodus 25:37.

“The candlestick also for the light, and his furniture, and his lamps, with the oil for the light” Exodus 35:14.

“And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it” Numbers 4:9.

The scripture also describes the shape of **“lamps.”**

“His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude” Daniel 10:6.

Note further the scripture’s precise terminology that reinforces the above description of the shape of **“lamps.”**

“For the eyes of the LORD run to and fro throughout the whole earth...” 2 Chronicles 16:9.

“And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God” Revelation 4:5.

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth” Revelation 5:6.

Note now the following extracts for further enlightenment (!) from scripture on the term **“candlestick.”** See www.timefortruth.co.uk/why-av-only/version-comparison.php / *AM - Studies in Exodus 3, John 8, 6, 9, 10, 11, 14, 15, 18, Revelation 1* p 95. This extract addresses Revelation 1:13, 20 in the 1611 Holy Bible, to which Robert A. Joyner objects

8. The NIV is deficient in the following verses in Revelation 1:12-20.

- 8.1 Revelation 1:12, 13, 20. Alteration of **“candlesticks”** to **“lampstands”** leads to an imprecise reading. A candlestick is easily recognizable as such and a church should be easily recognizable as such. A lampstand could be anything e.g. a table or an upturned box and is not easily visualised as a distinct shape.

See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* pp 135-136 and note that cutting out the word **“candle”** from scripture in order to substitute the word **“lamp”** where the modern versions do, cuts out prophetic revelation. The blue text in the following extract is an addition to the text of the printed 1st Edition of ‘O Biblios’ – *The Book*. The following extract also addresses Matthew 5:15 in the 1611 Holy Bible to which Robert A. Joyner objects.

Our critic's next "error" in the AV1611 is in **Matthew 5:15**, which should not read "candle" AV1611 but "lamp" as in the NIV, JB, NJB, NWT and the English renderings of the Greek texts.

However, "candlestick," to which one attaches "candles" occurs in Exodus 25:31 and in Exodus 25:37 the "candles" are called LAMPS, which "give LIGHT" like the "candle" in Matthew 5:15. Another 'enlightening' reference is Zechariah 4:2, where the "candlestick all of gold" has "seven LAMPS thereon."

Moreover CANDLEpower is still used as a unit of light measurement^{*2012}, so the word is entirely appropriate for the modern reader. Our critic is gnat-straining, again, Matthew 23:24.

^{*2012}The term *candlepower* was officially replaced in 1948 by the term *candela*, en.wikipedia.org/wiki/Candlepower, so the term "candle" in the AV1611 is still up to date. It is ironic that the UK's best-selling single CD of all time (and evidently second best in the world) is entitled *Candle in the Wind 1997*, [en.wikipedia.org/wiki/Candle in the Wind 1997](http://en.wikipedia.org/wiki/Candle_in_the_Wind_1997), a fitting title in the light of Job 21:17-18 "**How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away.**"

"They are as stubble before the wind, and as chaff that the storm carrieth away"
Job 21:18 is as good a description as any of Robert A. Joyner and all his cronies and all their objections to the 1611 Holy Bible.

5. In the KJV the word "quick" never means "fast." It means living or alive. In Hebrews 4:12 it says the word of God is "quick and powerful." The NASB says it is "living." The KJV says Christ will judge the "quick and the dead." (II Timothy 4:1) The NASB says the "living and the dead." It is easy to see which is more accurate.

Robert A. Joyner has yet again arrogantly limited the meaning of a Biblical term to his own "**private interpretation**" 2 Peter 1:20. See his part 1 points 5, 6, 8, 9, 10, 18, 19.

It is easy to see that Robert A. Joyner is wrong, again. Note the following extracts. See first www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 277-279. The following extract also addresses the term "**powerful**" in Hebrews 4:12 that Robert A. Joyner has failed to address, in that the NASV along with the NIVs has the much weaker word "active."

White believes that the AV1611's "**quick and powerful**" in Hebrews 4:12 is inferior to the NASV and NIV's "living and active" because, his emphasis, "'Quick' **never** means 'fast' when used by the KJV... 'quick' refers to 'living' or 'alive' in the AV... The second term, rendered 'powerful' here by the AV (but rendered 'effectual' at 1 Corinthians 16:9 and Philemon 1:6) refers to something that is active and effectual in its task... Any honest person must admit that the modern translations provide a much needed element of clarity and precision that is lacking in the AV."

Thus far, all of White's work has been shown to lack "clarity and precision" and much of it lacks honesty – another biblical term that White scurrilously attacks in spite of his earlier pledge [*The King James Only Controversy, Can You Trust the Modern Translations?* p 13] to "truth and honesty." His rejection of the AV1611 reading "**quick and powerful**" is no exception.

Dr Vance [*Archaic Words and the Authorized Version* p 278] explains how the meaning of "**quick**" developed from its original to its current usage.

"The original meaning [of "quick"] was "characterized by the presence of life," and it is from this sense that developed the meaning of fast or prompt. The latter usage is not found in the AV."

It is possible, though, that a similar usage is found.

Dr Ruckman [*The Book of Hebrews* pp 83-84] states, his emphasis. *“The word “quick” is the one used in such terms as “the quick and the dead” (1 Peter 4:5)...The word “quicken” is defined for us in the AV in Ephesians 2:1-5. It obviously means to give life to something. If a thing is “quicken,” it is alive; however, I wouldn’t argue about the term. You see, when I was born again, time speeded up for me; the pace tripled...Now a year goes by so fast I don’t know what happens to it: it’s “quicken” as far as I’m concerned.”*

The meaning of *“quick”* as *“alive”* in the AV1611 is defined in Numbers 16:30, 33 so White’s insistence on use of the modern term in Hebrews 4:12 is unnecessary.

“But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.”

“They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.”

Moreover, the same chapter uses the word *“living”* in a context where it is clearly appropriate for the sense of the narrative. (The word *“living”* occurs repeatedly in the AV1611, in both Testaments, again, obviously where it fits the context, especially with respect to the term *“the living God,”* e.g. 1 Timothy 6:17, found in both Testaments and occurring a total of 30 times.)

“And he stood between the dead and the living; and the plague was stayed” Numbers 16:48.

Furthermore, 1 Peter 1:23 refers to *“the word of God, which liveth and abideth for ever.”*

So the AV1611 leaves the reader in no doubt about the ‘living’ nature of the *“the word of God.”*

And Young [*Analytical Concordance to the Holy Bible*] indicates that the King James translators rendered *zao* as both *“living”* and *“quick”* and selected the former much more often, on 37 occasions versus 4, these being in Hebrews 4:12 and in the expressions *“quick and dead”* and *“the quick and the dead”* Acts 10:42, 2 Timothy 4:1, 1 Peter 4:5.

So why didn’t the King James translators choose *“living”* in Hebrews 4:12?

That said, Dr Mrs Riplinger [*In Awe of Thy Word* p 1142] observes *“Speed and hastiness often accompany ‘q’: “quickly” is defined as “hastened” in Gen. 18:6.”*

“And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.”

“Quick” is an adjective in Hebrews 4:12 and *“quickly”* is an adverb but the two terms must be related. *“Quickly”* occurs 39 times in the AV1611 and always connotes *“speed and hastiness,”* as Rahab said to the messengers of the king of Jericho about the two spies, *“pursue after them quickly; for ye shall overtake them”* Joshua 2:5b and as the angel said to the women in Matthew 28:7, *“go quickly and tell his disciples that he is risen from the dead.”*

The word *“quick”* must therefore denote both life *and* vigour, where it occurs in the AV1611, especially to emphasise the contrast with *“the dead”* who lack *both*. This is in keeping with the distinct picture of a sword thrust in Hebrews 4:12, because in addition to the depiction of *“seed...incorruptible”* in 1 Peter 1:23, Ephesians 6:17 states *“the sword of the Spirit, which is the word of God.”*

Again, White forgot to consider the *whole* verse.

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and intents of the heart.”

The term *“living”* is exact for the expression *“the living God”* in reference to *“the King of kings, and Lord of lords; Who only hath immortality”* 1 Timothy 6:15, 16 but *“quick”* is exact to denote the vigor of the sword thrust.

Again, the AV1611 is superior to the NASV, NIV, James White's opinion notwithstanding.

The AV1611 term "**powerful**" is also superior to the modern term "*active*." This term does not appear in the AV1611, perhaps because it implies movement without purpose or direction. It is also much weaker than "**powerful**" which *is* an energetic term in the AV1611, in spite of White's opinion to the contrary, as the piercing sword thrust in Hebrews 4:12 emphasizes.

Consider Psalm 29:4, 5.

*"The voice of the LORD is **powerful**; the voice of the LORD is full of majesty. The voice of the LORD **breaketh the cedars**; yea, the LORD **breaketh the cedars of Lebanon**."*

"**Powerful**," i.e. full of power and energy, not merely "*active*," is clearly the right word for the context. If "*the voice of the LORD is powerful*" it follows immediately that "*the word of God is...powerful*."

Unlike Robert A. Joyner and the NASVs, NIVs.

See further www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* p 89. *Not a misspelling.

quicken

"make alive", as in Romans 8:11.

The *Oxford Wide Margin/Twister/lister* definition fails to give the scriptural precision for the word "quicken" and its derivatives that occur 12 times in the New Testament, with meanings associated with that in Romans 8:11. Note the following verses, the first being the first occurrence of the word "quicken" in the New Testament.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" John 5:21.

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" John 6:63.

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" Ephesians 2:5-6.

"Buried with him in baptism, wherein also ye are risen with him through the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" Colossians 2:12-13.

"Quicken" according to scripture means to be risen from the dead with Christ to die no more because "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" Romans 6:9.

The *Oxford Wide Margin/Twister/lister* definition fails to give that revelation.

The same applies to the Robert A. Joyner/NASVs/NIVs definition. See further www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Hebrews ch 4* pp 4-5.

6. How is the word of God described in this chapter (Hebrews 4:12) and what use is that for us today?

“The word of God is”:

- **“quick and powerful”**

The term “**quick**” denotes *spiritual* life and *spiritual* understanding that “**the word of God**” imparts *far beyond their mortal counterparts*. Isaiah explains how “**quick**” = *spiritual*.

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears” Isaiah 11:2-3.

Concerning *spiritual* understanding, the Lord gave “**quick understanding**” to Nehemiah, *and without delay*.

“And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me” Nehemiah 6:11-13.

Concerning *spiritual* understanding, the Lord Jesus Christ had “**quick understanding**,” *again without delay*.

“And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?” Mark 2:8.

Concerning *spiritual* understanding, the Lord can give that to the believer today as Paul prayed for the Colossians.

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding” Colossians 1:9, prompting the questions **“But where shall wisdom be found? and where is the place of understanding?”** Job 28:12 *for today* which Paul answers in the same letter.

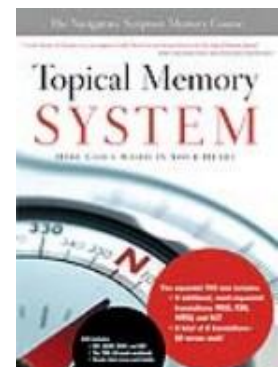
“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” Colossians 3:16. One practical way to apply Colossians 3:16 today is by means of *The Topical Memory System*, designed by *The Navigators*.

See www.navpress.com/#sthash.f7hn1x9V.dpbs. Search Topical Memory System.
See also www.eden.co.uk/shop/tms_topical_memory_system_118852.html.

The product description is as follows. This writer can testify to the effectiveness of the system, having used it for over 45 years. Verse cards are available in the AV1611 Text.

The Topical Memory System (TMS) approach to Scripture memory is easy to learn, practical, and effective.

Description: Use the Topical Memory System Kit (TMS), developed by The Navigators, to improve your knowledge of the Bible, deepen your walk with God, and memorize [74] verses that will carry you through the hard times of life.



Concerning *spiritual* life, the Lord Jesus Christ, Paul and Peter explain how it is *incorruptible, immortal* life through “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” 1 Peter 1:23.

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” John 6:63.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” Romans 8:11.

That is how the Christian believer receives immortality and incorruptibility.

“For this corruptible must put on incorruption, and this mortal must put on immortality” 1 Corinthians 15:53.

That is a great comfort for today with respect to *eternal security* via *“the word of God.”*

The term *“powerful”* denotes *creative* power, *upholding* power, *regenerative* power and *cleansing* power.

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” Hebrews 11:3.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” Hebrews 1:3.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” 1 Peter 1:23.

“Now ye are clean through the word which I have spoken unto you” John 15:3.

That is a great comfort for today with respect to *eternal sustaining* via *“the word of God.”*

Robert A. Joyner has missed all of the above, naturally, in his fixation to **“corrupt the word of God”** 2 Corinthians 2:17.

6. In the KJV the word “prevent” is used 15 times in the Old Testament and twice in the New. Today the word “prevent” means to hinder or to stop. The Psalmist said in Psalm 119:147, “I prevented the dawning of the morning.” He does not mean he hindered the dawning. The NASB says, “I rise before dawn.” In 1 Thessalonians 4:15, the KJV says when Jesus comes the living will not “prevent” them which are asleep. The NIV says they shall not “precede” them. The Bible teaching here is that the living Christians and those who are asleep will go up together. Seventeen times the KJV obscures the meaning of the scripture by using the word “prevent.” In all these cases the NASB or the NIV is much clearer.

In no case are the NASVs, NIVs clearer than the 1611 Holy Bible. See brand-plucked.webs.com/kjbarticles.htm *What about that Archaic word “Prevent”?* by Will Kinney and note this extract.

“The word can mean a “pre-event”, something that happens before something else, and it is used in this way in 1 Thessalonians 4:15. “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede, come before, a pre-event) them which are asleep.”

Even when others criticize this word, they know what it means. It is easy to just explain the meaning of the word in this context, then you understand it, and let it stand as is in the King James Bible. Young people and students learn hundreds of new vocabulary words at school and pick up new meanings for old words with their use of slang. Why

not apply these same learning skills to the most important Book on this earth - the Holy Bible...

Unlike Robert A. Joyner, Will Kinney has followed the *scriptural* procedure to determine the meaning of a word **“in the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual”** 1 Corinthians 2:13. See this extract in which the same approach has been adopted from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* p 87. *Not a misspelling.

prevent

“precede”, Psalms 88:13, I Thessalonians 4:15.

The word “prevent” and its derivatives occur a total of 17 times in the 1611 Holy Bible; 2 Samuel 22:6, 19, Job 3:12, 30:27, 41:11, Psalm 18:5, 18:18, 21:3, 59:10, 79:8, 88:13, Psalm 119:147, 148, Isaiah 21:14, Amos 9:10, Matthew 17:25, 1 Thessalonians 4:15.

The basic meaning of the word “prevent” is embedded in the word itself and is clearer than “precede.” “Prevent,” as Dr Ruckman notes in *Manuscript Evidence* p 149, consists of two words, pre-event, or that which goes before something else.

That is the sense of how the word “prevent” is used in scripture, only slightly modified in different contexts.

“The sorrows of hell compassed me about; the snares of death prevented me” 2 Samuel 22:6.

“Prevent” in the above context means that David is beset by trouble *before him on all sides*, whichever way he turns.

“When I looked for good, then evil came unto me: and when I waited for light, there came darkness. My bowels boiled, and rested not: the days of affliction prevented me” Job 30:26-27.

“Prevent” in the above context means to *come unto*. By inspection, the expression *come unto* according to tense can be satisfactorily substituted for “prevent” and its derivatives in almost every instance where the word “prevent” in its various forms occurs in scripture, including Psalm 88:13, where the word “precede” makes little sense. (In Psalm 119:148, it appears that David came unto “the night watches” wide awake “that I might meditate in thy word.”)

Exceptions are Job 41:11, where “prevent” appears to mean “stand before” Job 41:10 and 1 Thessalonians 4:15, where meaning of “prevent” shows the order in which the saints will rise at the Lord’s Return.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” 1 Thessalonians 4:15-16.

The meaning of “prevent” in the above context is clear. It is simply to *rise before*, because “the dead in Christ shall rise first.”

The *Oxford Wide Margin/Twister/lister* definition fails to provide any of the above revelation and, as indicated, fails to show how the sense of a Biblical word may change slightly with context.

Yet again, Robert A. Joyner's failure with respect to "[comparing spiritual things with spiritual](#)" 1 Corinthians 2:13 has obscured both clarity of meaning and Biblical revelation.

Yet again, Robert A. Joyner has heinously sought to override "**the word of God**" 1 Thessalonians 2:13 with "**the word of men**" 1 Thessalonians 2:13 according to contemporary usage. See remarks under Robert A. Joyner's Part I points 5, 6, 8, 10, 18, 19 and Part II point 5 above. Note again the Lord's question in Jeremiah 23:28 "**What is the chaff to the wheat? saith the LORD**". Robert A. Joyner doesn't know.

7. In Matthew 19:9 and 5:32 the KJV gives "fornication" as the only grounds for divorce under the law. Today this word means premarital sex. These verses in the KJV say the only grounds for divorce is something you did before you married. This translation grossly confuses the Bible teaching about divorce. The Greek word used here is "porneia." Both STRONG'S CONCORDANCE and VINE'S word studies say the word is not confined to illicit sex between the unmarried but it covers all kinds of sexual immorality. It means harlotry, adultery, incest or idolatry. The NIV translates the word as "marital unfaithfulness." The NASB says "unchastity" (sic) or "immorality." Certainly this makes more sense.

Note first that Robert A. Joyner is incapable of identifying *any definitive Greek New Testament* from which he has drawn The Greek word used here for "**fornication.**" He has instead had to resort to STRONG'S CONCORDANCE and VINE'S word studies that are manmade sources and *not* "**the book of the LORD**" Isaiah 34:16. Such sources are trustworthy only where the word meanings that they give conform to the Biblical meanings. See *Hazardous Materials* by Gail Riplinger Chapter 7 "*Strong Delusion*" and Chapter 12 "*Vine's Expository Dictionary.*" Where such conformity exists, those sources are therefore superfluous except as listings of where particular words actually occur in scripture.

Regardless of his sources, Robert A. Joyner has grossly confused the Biblical meaning of the word "**fornication**" by yet again imposing his "**private interpretation**" 2 Peter 1:20 upon a Biblical term, as shown even by the verses that he himself mentions.

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" Matthew 5:32.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" Matthew 19:9.

By inspection, Matthew 5:32, 19:9 do *not* say the only grounds for divorce is something you did before you married. They state that fornication is grounds for divorce for an individual who *is* married and has committed fornication *while that person is married*. This is clear from the following scriptures which also show that the term fornication in scripture encompasses all the meanings that Robert A. Joyner mentions; harlotry, adultery, incest or idolatry.

"And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot...And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth" Isaiah 23:15, 17.

"What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh...Flee fornication. Every sin that a man doeth is with-

out the body; but he that committeth fornication sinneth against his own body" 1 Corinthians 6:16, 18.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" Revelation 17:1-2.

"Fornication" therefore includes *all harlotry*, whether physical or spiritual, which is idolatry, and the two may be associated.

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" Revelation 2:14.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" Revelation 2:20.

"Fornication" includes adultery.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" Romans 7:3 with Matthew 5:32, 19:9.

"Fornication" includes incest.

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" 1 Corinthians 5:1.

"Fornication" also includes **"the sin of Sodom"** Lamentations 4:6 that Robert A. Joyner has failed to mention but which Jude explains.

"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" Jude 7.

None of Robert A. Joyner's preferred paltry modern substitutes for the term **"fornication"** makes more sense. They themselves need definition, which Robert A. Joyner has failed to mention and they destroy the manifold Biblical sense of the term. In sum, they are as **"the chaff to the wheat"** Jeremiah 23:28.

8. In the KJV the word “nephew” actually means “grandson.” The Hebrew word means “sons of sons.” In Judges 12:14 the “thirty nephews” are changed to “thirty grandsons” in the NASB. The word “nephews” in I Timothy 5:4 in the KJV means grandchildren in the Greek. The NIV says “grand-children.” The KJV can bring confusion here because it is telling us who is responsible to take care of the destitute widows in our family. The KJV says children and nephews are responsible. The NIV says children and grandchildren are to do it. It is easy to see which is right.

Robert A. Joyner has again imposed his own **“private interpretation”** 2 Peter 1:20 on **“the book of the LORD”** Isaiah 34:16. See his Part I points 5, 6, 8, 10, 18, 19 and Part II points 5, 6, 7 above. Again Robert A. Joyner has failed to identify anyone whom the 1611 Holy Bible has confused, this time by means of the word **“nephew.”**

Yet again, Robert A. Joyner has failed to identify *any* definitive Hebrew and Greek Bible that is unequivocally **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16. He is in that sense **“as one that beateth the air”** 1 Corinthians 9:26.

See Will Kinney’s article brandplucked.webs.com/kjbarticles.htm ...1 Tim 5:4 Nephews for an explicit rebuttal of Robert A. Joyner’s objection to the word **“nephews”** in the 1611 Holy Bible with additional scholarly input by Herb Evans. See also Dr Ruckman’s commentary *Pastoral Epistles* p 100 for his incisive observations on 1 Timothy 5:4 and the word **“nephews.”**

Yet again, a straightforward response to Robert A. Joyner’s objections to **“the scripture of truth”** Daniel 10:21 is found **“in the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual”** 1 Corinthians 2:13, with reference to the two other occurrences of the term **“nephew”** in scripture that Robert A. Joyner has failed to mention and the remainder of 1 Timothy 5:4 that he has also failed to mention.

“He shall neither have son nor nephew among his people, nor any remaining in his dwellings” Job 18:19.

“For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD” Isaiah 14:22.

“But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God” 1 Timothy 5:4.

Job 18:19, Isaiah 14:22 clearly refer to blood relatives other than biological sons, who are in the wider community or realm i.e. **“his people”** or have some association with the family name i.e. **“the name, and remnant.”** The term **“nephew”** would therefore include both grandchildren and nephews in the conventional sense.

1 Timothy 5:4 clearly has a *primary* application to **“nephews”** as *grandchildren* within the immediate household i.e. **“at home”** who are **“to requite their parents,”** which would or could by definition include a *grandparent* in the conventional sense.

It is not true therefore that the term **“nephew”** or any other Biblical term disputed by the likes of Robert A. Joyner has ‘changed its meaning,’ especially insofar as the Lord Jesus Christ promised that such changes cannot happen, Matthew 24:35, Mark 13:31, Luke 21:33.

What has happened is that the range of meaning of Biblical words has been arbitrarily restricted to reflect, at best, only the limited modern-day connotations as found in the modern versions. The reason for this restriction is to make the 1611 Holy Bible seem ‘archaic,’ when it is not, as the Lord has promised it would never be, Matthew 24:35, Mark 13:31, Luke 21:33. It is the modern versions that are instead degenerative with respect to the range of meaning of Biblical words.

The restrictive operation has been carried out by men but it is satanic in principle. See *New Age Versions, In Awe of Thy Word* and *Hazardous Materials* by Gail Riplinger for detailed proof **“Lest Satan should get an advantage of us: for we are not ignorant of his devices”** 2 Corinthians 2:11.

An information scientist would probably say that the modern versions have suffered a loss of information in transmission.

By contrast, **“the book of the LORD”** Isaiah 34:16 has gone **“from strength to strength”** Psalm 84:7 in its transmission from the old languages to the English language of the pre-1611 Bibles to the 1st Edition 1611 Holy Bible to the perfected 1611 Holy Bible as *God’s standard* in time for the world-wide missionary and revival movements of the 18th-19th century running up the Lord’s Return.

It appears that God carried out this stage-wise *supernatural* process for the perfection of **“the book of the LORD”** Isaiah 34:16 to show that *His* transmission of **“The words of the LORD”** Psalm 12:6 is *not* degenerative but *regenerative*.

“This is the LORD’S doing; it is marvellous in our eyes” Psalm 118:23.

See:

www.timefortruth.co.uk/why-av-only/ *The purification of the Lord’s word – Psalm 12:6-7*

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

www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *God’s Standard Full Article.*

“Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders...and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me” Isaiah 49:22, 23.

“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ” 2 Thessalonians 3:5.

9. In the KJV Paul says, “I know nothing by myself.” (1 Cor. 4:4) The NASB says “against myself.” This translation agrees with the Greek and with the context where Paul is defending himself against the accusations of the Corinthians. He is telling them that they may accuse him but his conscience is clear.

Robert A. Joyner has again failed to identify **the Greek** but it remains a ghoulish fixation for him.

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

Dr Mrs Riplinger has this incisive observation from *In Awe of Thy Word* p 544, her emphases, in agreement with the priesthood of all believers, 1 Peter 2:5, 9. ***“The Bible appears in many forms – such as Hebrew, Hungarian, English and Polish. The “form” of the Word seemed different at various times, yet it was still Jesus (e.g. the “fiery furnace” (Dan. 3:35), the “babe wrapped in swaddling clothes” (Luke 2:12), when “She supposing him to be the gardener” (John 20:15), and when “his eyes were as a flame of fire” (Rev. 1:14). When the Word “appeared in another form,” as Jesus did, “neither believed they them” (Mark 16:12, 13). Likewise, some still dig for words in haunted Greek graveyards.”***

1 Corinthians 4:4 states in full **“For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.”**

The issue here is not one of Paul having a clear conscience as Robert A. Joyner, *having been misled by the Greek*, wrongly supposes.

Paul in writing to the Corinthians is *not telling them that they may accuse him but his conscience is clear*. Even the NASV reading that Robert A. Joyner quotes only in part does *not* support Robert A. Joyner's supposition.

"For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord" 1 Corinthians 4:4 NASVs. Note again the sinister substitution of "the one" for "he." See *New Age Versions Chapter 5 The One vs. the Holy One*.

Robert A. Joyner has *not* read *the context* of 1 Corinthians 4:4:

"...yea, I judge not mine own self" 1 Corinthians 4:3.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" 1 Corinthians 4:5.

Paul is saying in 1 Corinthians 4:3, 4, 5 that he cannot justify himself because he does not know all there is to know about himself. Only God knows that and therefore only God *through "The word of God"* Hebrews 4:12 can *"judge righteous judgment"* John 7:17 for any individual *with respect to being "a discerner of the thoughts and intents of the heart."*

See the *Ruckman Reference Bible* p 1514.

As indicated, even the NASV reading suggests that explanation, though it is inferior to the AV1611 reading in that the NASV does not highlight Paul's incomplete knowledge of himself i.e. *"I know nothing by myself"* and substitutes the weaker word "examines" for *"judgeth."*

Paul in 1 Corinthians 4:3, 4, 5 is in a similar situation to David and would no doubt pray the same prayer, which is an excellent prayer for any believer today. Robert A. Joyner of course missed it.

"Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression" Psalm 19:12-13.

10. In the KJV Paul says, "Let your moderation be known to all men." (Phil. 4:5) People use this verse to justify mediocrity and use it to justify moderate drinking of alcoholic beverage. "Moderation" in the Greek means "gentle, kind, forbearing." The NASB says, "Let your forbearing spirit be known to all men." The NIV says, "Let your gentleness be evident to all." Either of these is closer to the true meaning than the KJV.

Naturally Robert A. Joyner has failed to identify his source of *the Greek* and in which supposedly inspired finally-authoritative Greek New Testament it is found. It remains among *"the hidden things of darkness"* 1 Corinthians 4:5 and *"the hidden things of dishonesty"* 2 Corinthians 4:2. He has again imposed his own *"private interpretation"* 2 Peter 1:20 on *"the book of the LORD"* Isaiah 34:16. See his Part I points 5, 6, 8, 10, 18, 19 and Part II points 5, 6, 7, 8 above.

Robert A. Joyner has failed to identify anyone who has used Philippians 4:5 *to justify moderate drinking of alcoholic beverage*. In this writer's view, Robert A. Joyner is lying. Billy Sunday was a steadfast believer in the 1611 Holy Bible. Billy Sunday once said *"When the Bible [AV1611] says one thing and scholarship says another, scholarship*

can go plumb to the devil!" See *The History of The New Testament Church* Volume II by Dr Peter S. Ruckman p 110.

Billy Sunday said this about moderate drinking, giving the lie to Robert A. Joyner's comment above. See www.biblebelievers.com/billy_sunday_booze.html.

The Moderate Drinker

I remember when I was secretary of the Y. M. C. A. in Chicago, I had the saloon route. I had to go around and give tickets inviting men to come to the Y. M. C. A. services. And one day I was told to count the men going into a certain saloon. Not the ones already in, but just those going in. In sixty-two minutes I could count just 1,004 men going in there. I went in then and met a fellow who used to be my side-kicker out in Iowa, and he threw down a mint julep while I stood there, and I asked him what he was doing.

"Oh, just come down to the theater," he said, "and came over for a drink between acts."

I said to my friend, "George, do you see that old drunken bum, down and out? There was a time when he was just like you. No drunkard ever intended to be a drunkard. Every drunkard intended to be a moderate drinker."

"Oh, you're unduly excited over my welfare," he said. "I never expect to get that far."

"Neither did that bum," I answered. I was standing on another corner less than eight months afterward and I saw a bum coming along with head down, his eyes bloodshot, his face bloated, and he panhandled me for a flapjack before I recognized him. It was George. He had lost his job and was on the toboggan slide hitting it for hell. I say if sin weren't so deceitful it wouldn't be so attractive. Every added drink makes it harder.

Clearly, no genuine King James Bible believer like Billy Sunday would ever use Philippians 4:5 to justify moderate drinking of alcoholic beverage. Any individual who would do so has, like Robert A. Joyner, ignored the context of Philippians 4:5. Dr Ruckman in his commentary *The Books of Galatians, Ephesians, Philippians, Colossians* pp 448-449 reveals that if the Greek means "gentle, kind, forbearing" then Robert A. Joyner has culled an English meaning from the Greek that is wrong. Dr Ruckman reveals that the readings of the NASV, NIV that Robert A. Joyner espouses are the opinion of the unsaved Greek philosopher Aristotle, en.wikipedia.org/wiki/Aristotle, who never appears to have been a Bible believer and of whom Paul warns in his letter to the Colossians.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" Colossians 2:8.

Robert A. Joyner has clearly been spoiled. So have the compilers of the NASV, NIV.

Philippians 4:5 states **"Let your moderation be known unto all men. The Lord is at hand."**

Robert A. Joyner has overlooked the second half of the verse. **"Moderation"** accurately describes the believer's **"manner of life"** 2 Timothy 3:10 in anticipation of the Lord's Return as Paul explains to the Corinthians.

"But this I say, brethren, the time is short: it remaineth, that...they that use this world, as not abusing it: for the fashion of this world passeth away. But I would have you without carefulness..." 1 Corinthians 7:29, 31-32.

Note what Paul says immediately after **"The Lord is at hand."**

"Be careful for nothing..." Philippians 4:6 with 1 Corinthians 7:31-32.

Contrary to the NASV, NIV, Aristotle and Robert A. Joyner, the meaning of **"moderation"** therefore is not to be overcome by **"the cares of this world, and the deceitful-**

ness of riches, and the lusts of other things” Mark 4:19 because they **“entering in, choke the word, and it becometh unfruitful”** thereby causing the individual to forget that **“The Lord is at hand”** Philippians 4:5 **“And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever”** 1 John 2:17.

11. The word “naughty” as used in the KJV can be misleading. The Hebrew and Greek words mean “very wicked.” To us “naughty” means something trivial that a child or an adult might do. For example, “You naughty boy.” In the KJV Jeremiah 24:2 says the figs were “so naughty” they could not be eaten. This shows the true meaning of the word by the context. The NASB says they were “very bad.” The NIV and the NASB always use a better word than “naughty”.

Again, Robert A. Joyner has failed to identify anyone who was misled by the term **“naughty”** in the 1611 Holy Bible and the actual sources of **The Hebrew and Greek** to which he refers. He has also failed to list all the scriptures that contain the term **“naughty”** or one of its associated words. Yet again Robert A. Joyner has arrogantly and arbitrarily sought to override **“the word of God”** 1 Thessalonians 2:13 with **“the word of men”** 1 Thessalonians 2:13 according to his perception of contemporary usage. See remarks under Robert A. Joyner’s Part I points 5, 6, 8, 10, 18, 19, Part II points 5, 6, 7, 8, 10.

The scriptures that contain the term **“naughty”** or one of its associated words are 8 in all and are as follows.

“And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle” 1 Samuel 17:28.

“And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren” 2 Kings 2:19.

“A naughty person, a wicked man, walketh with a froward mouth” Proverbs 6:12.

“The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness” Proverbs 11:6.

“A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue” Proverbs 17:4.

“It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth” Proverbs 20:14.

“One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad” Jeremiah 24:2.

“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls” James 1:21.

Note this extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Twist and Curl - Your Fiendly* Neighbourhood Bible Correctors* pp 72-73. with respect to the term **“froward.”** *Not a misspelling

froward

“evil, wrong”, as in Proverbs 2:12.

This is an extract from this writer’s earlier work www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php KJO (King James Only) Review Full pp 563-564.

“Froward” 1 Peter 2:18. “Froward” and related words occur 25 times in the AV1611. This is an appreciable number of occurrences but the meaning of the word is clear from many of them. The first occurrence is in Deuteronomy 32:20, where the “froward” are those that are not trusting in the Lord. Proverbs 2:15 shows that the “froward” are those “whose ways are crooked.” Other occurrences show that to be “froward” is to be “wicked” Psalm 101:4, “evil” Proverbs 2:12 and “perverse” Proverbs 4:24. The dictionary meaning is ‘persistent in error’ or ‘wayward’ and Dr Vance [Archaic Words and the Authorized Version] includes with these meanings, ‘turned away from...what is demanded or reasonable.’ Dr Vance indicates that ‘froward’ is the opposite of ‘toward,’ as in ‘to and fro.’ All these meanings match the scriptural use of the word, which, as shown, is apparent from the verses where it occurs.

As the above extract shows, Proverbs 2:12, 15 define the word “froward” and show that the scriptural meaning matches the meaning of the word as the opposite of toward.

“To deliver thee from the way of the evil man, from the man that speaketh froward things;”

“Whose ways are crooked, and they froward in their paths:”

The evil man is “forward” in “departing” from the LORD Hosea 1:2 instead of going toward Him. The scripture, not the *Oxford Wide Margin* and Twister/lister definition, provides that full definition.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php Answers to the Wolf-Man Part 2 pp 46-47 with respect to the word “naught.”

Naught: 2 Kings 2:19, Proverbs 20:14 etc.

The NIV, NKJV have “*bad*” in 2 Kings 2:19 and “*no good*” and “*good for nothing*” respectively in Proverbs 20:14.

Dr Vance [Archaic Words and the Authorized Version p 234] and the dictionary [The Concise Oxford Dictionary] each gives the meaning of “naught” as the familiar word “*nothing*,” so the modern substitutions in the NIV, NKJV accomplish *nothing* with respect to the word “naught” in Proverbs 20:14 in the AV1611.

The word “naught” in scripture can take on the meaning “*bad*” and in turn the meanings “*good for nothing*” and even “*evil*,” i.e. extremely “*bad*.”

“This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing” Jeremiah 13:10.

“One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil” Jeremiah 24:2-3.

The cross references for the word “naught” therefore show that the water of 2 Kings 2:19 was “*bad*,” “*good for nothing*” and indeed “*evil*,” such that it caused both death and barrenness and therefore needed healing that only God could give, as 2 Kings 2:22 shows.

“And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.”

Inspection of Jeremiah 13:10, 24:2-3 in the NIV, NKJV show that these versions break the cross references for 2 Kings 2:19, 22 and fail to convey the strength of the word *“naught”* in the context of 2 Kings 2:19.

The above scriptures and extracts show that the NIV, NASV *never use a better word than “naughty”*. The word *“naughty”* and its associated words *“naught”* and *“naughtiness”* have a splendid range of meanings, *precise* in each of their respective contexts according to matching parts of speech; *“pride”* 1 Samuel 17:28, *“barren”* 2 Kings 2:19 i.e. *“good for nothing”* Jeremiah 13:10, *“wicked”* Proverbs 6:12, 17:4 *“froward”* Proverbs 6:12 i.e. *“wicked” Psalm 101:4, “evil” Proverbs 2:12 and “perverse” Proverbs 4:24, unrighteousness* Proverbs 11:6, *“false...a liar”* Proverbs 17:4, *boastful* and *“a liar”* Proverbs 17:4, 20:14, *“so bad”* and *“very evil”* Jeremiah 24:2-3 i.e. *rotten, inedible* and full of himself i.e. *“naughtiness” = haughtiness, the opposite of “meekness”* James 1:21.

Robert A. Joyner missed all of that, naturally. So did the NIV, NASV editors. Note that Robert A. Joyner was economical with the truth about *the context* of Jeremiah 24:2 in the 1611 Holy Bible:

“One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil” Jeremiah 24:2-3.

Jeremiah 24:2-3 show that *“naughty”* signifies *“so bad,” “evil,” “very evil”* and *“so evil”* in the 1611 Holy Bible. *The Hebrew and Greek words* and *The NIV and the NASB* have contributed nothing of substance and neither has Robert A. Joyner, who, as indicated, has tried to *conceal* what Jeremiah 24:2-3 says in the 1611 Holy Bible.

Solomon has not concealed what that Book says about Robert A. Joyner.

“A naughty person, a wicked man, walketh with a froward mouth” Proverbs 6:12.

12. Many people complain that the new versions leave out things that are in the KJV. The question is not whether something is in the KJV or some other version, but rather is it in the original Hebrew and Greek? Below are some examples of phrases and words that are left out of the KJV but are in the NIV.

- A. In Jude verse 25, the NIV says that God gets glory *“through Jesus Christ our Lord.”* The KJV leaves this phrase out.
- B. In Acts 4:25, the KJV says that God spoke through the mouth of David. The NIV says that God *“spoke by the Holy Spirit through the mouth of David.”* The KJV leaves out the *“Holy Spirit.”*
- C. In Acts 16:7 the KJV says, *“the Spirit suffered them not.”* The NIV says, *“the Spirit of Jesus would not allow them to.”* *“Of Jesus”* is left out of the KJV.
- D. In Philippians 1:14, *“of God”* is left out of the KJV. The NIV says the *“word of God.”* The KJV simply says *“word.”*
- E. In Colossians 2:9, the KJV says *“in Him.”* The NIV says *“in Christ.”*

When things are left out of the modern versions, some people claim there was a conspiracy or the translators were biased against the deity of Christ, etc. Why did the KJV leave these words and phrases out?

Bible believers, not merely **Many people** truthfully reveal that **the new versions leave out things that are in the KJV**. Robert A. Joyner doesn't know what is or is not **in the original Hebrew and Greek**. He doesn't have it, has never seen it and his articles reveal that he cannot reproduce it even though he purports to know what it says, although he doesn't. See the introduction to Robert A. Joyner's Part II, first bullet point and note again that Robert A. Joyner has resorted to **"the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"** Ephesians 4:14.

Concerning the major omissions from new versions, including the NIV, see Terry Watkins' findings under the heading **BIBLE WORDS REMOVED**.

See this extract from www.av1611.org/biblewrd.html **BIBLE WORDS REMOVED** by Terry Watkins. NIV refers to the 1978 NIV, although the 1984, 2011s NIV continue to cut out the 15 major words listed many times. See inserts for the number of times the 1984, 2011 NIVs cut out the words **"Christ"** and **"God."**

The number of times 15 Major words differ from the King James Bible							
o = Omits	a = Adds			* = Word is Completely Removed			
WORD	NIV	NASV	NKJV	RSV	NRSV	NCV	LIV
Christ	o 25						
Christ 1984 NIV	o 23	o 34	o 1	o 32	o 87	a 121	a 44
Christ 2011 NIV	o 86						
Lord	o 352	o 438	o 66	o 36	o 91	o 299	o 2368
Jesus	a 292	o 64	o 2	o 53	a 16	a 1098	a 293
God, GOD	o 468						
God, GOD 1984 NIV	o 336	o 87	o 51	o 111	o 138	a 803	a 452
God, GOD 2011 NIV	o 277						
Godhead	o 3 *	o 3 *	o 1	o 3 *	o 3 *	o 3 *	o 3 *
Lucifer	o 1 *	o 1 *		o 1 *	o 1 *	o 1 *	
devil(s)	o 80	o 82	o 81	o 82	o 80	o 74	o 87
hell	o 40	o 41	o 22	o 41	o 41	o 39	a 13
heaven	o 160	o 127	o 50	o 83	o 88	o 186	o 26
damned (able, ation)	o 15 *	o 15 *	o 15 *	o 15 *	o 15 *	o 15 *	o 7
blood	o 41	o 39	o 23	o 26	o 46	o 157	o 174
salvation	o 42	o 4	o 2	o 33	o 37	o 94	o 25
Word of God	o 8	o 2	o 1	o 3	o 8	o 31	o 27
Word of the Lord	o 25	o 2	a 4	o 2	o 3	o 217	o 236
Lord Jesus Christ	o 24	o 21		o 21	o 22	o 20	o 15

Robert A Joyner should do some research in order to **"Prove all things; hold fast that which is good"** 1 Thessalonians 5:21.

Concerning **examples of phrases and words that are left out of the KJV but are in the NIV** the NIV additions are spurious. See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – the Book pp 119-121, 124. Ne, G, L, T, Tr, A, W are the minority Greek texts of Nestle's 21st Edition, Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth respectively. See 'O Biblios – The Book pp 116-118 for brief biographical sketches of Griesbach, Lachmann, Tischendorf, Tregelles and Alford showing that they were not Bible believers and most likely not even saved individuals. Their texts, therefore, and those of Nestle and Wordsworth that are like them, can hardly be said to be

those of **“him that is poor and of a contrite spirit, and trembleth at my word”** Isaiah 66:2.

NIV in the extracts that follow refers to the 1984, 2011 NIVs.

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

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

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

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

*²⁰¹²154 times as **“Thus saith the LORD,”** 415 times if the expressions **“Thus said the LORD God”** and **“Thus saith the LORD of hosts”** are included.

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

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

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

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

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

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

This addition is inappropriate for two reasons:

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

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

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

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

Concerning Philippians 1:14 the 1984, 2011 NIVs, 1984, 2013 NWTs, Ne, L, T, Tr, A add “*of God.*” The JB, NJB have “*the message*” and the 2011 NIV has “*the gospel*” i.e. removing the explicit term “*of God.*”

The addition of “*of God*” in Philippians 1:14 is spurious because it weakens important cross references with respect to “**the word**” and “**the Word**” as the context of Philippians 1:14-16, 17 shows.

“And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds...notwithstanding, every way, whether in pretence, or in truth, Christ is preached...” Philippians 1:14-16, 17.

“In the beginning was the Word, and the Word was with God, and the Word was God...And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father.) full of grace and truth” John 1:1, 14.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” 1 John 5:7.

The expression “**the word**” Philippians 1:14 points directly to “**Christ**” Philippians 1:15, 16, 17 and in turn *immediately* prompts the cross references to “**the Word**” John 1:1, 14, 1 John 5:7, Who is the Lord Jesus Christ.

It is *then*, following that necessary *intermediate* step that Robert A. Joyner and various modern editors have overlooked that the Lord Jesus Christ is explicitly identified as “**The Word of God.**”

It should be noted that the 1984, 2011 NIVs *detract* from the testimony of scripture to the Lord Jesus Christ in that they substitute “*the*” for “**The**” in the following passage of scripture *and cut out the word “called” thereby contradicting the preceding verse.*

“His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God” Revelation 19:12-13.

Concerning Colossians 2:9, of the possibly better known currently available modern versions, the 1984, 2011 NIVs, CEV Contemporary English Version, GN Good News, HCSB Holman Christian Stand Bible, NCV New Century Version, NLT New Living Translation have “*in Christ.*”

The ESV English Standard Version, 1977, 1995 NASVs, NET New English Translation, NKJV, NRSV, NJB New Jerusalem Bible, 1984, 2013 NWT have “*in h(H)im.*” The JB has “*in his body.*”

Robert A. Joyner and the modern editors opting for “*in Christ*” in Colossians 2:9 are wrong in that the reading “*in Christ*” actually breaks the thought-flow from Colossians 2:8, which ends with “**Christ**” such that “*him*” in Colossians 2:9 is clearly the Lord Jesus Christ:

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily” Colossians 2:8-9.

Robert A. Joyner thinks that the 1984, 2011 NIVs are right to have cut out the expression “**Godhead**” with respect to the three Persons of the Godhead, 1 John 5:7, and to have replaced it with the weaker word “*Deity*.” He is wrong, as will be shown.

Note Will Kinney’s extensive article brandplucked.webs.com/kjbarticles.htm *Godhead or Deity etc.* and his observation that *The word Godhead implies the Three Persons of the Trinity, whereas the simple word Deity does not. There are many deities but only one Godhead. It is more than just coincidence that the KJB has the word Godhead three times in the New Testament [Acts 17:29, Romans 1:20, Colossians 2:9].*

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 443-449 for more detailed information on why the term “**Godhead**” is the correct word in English and “*Deity*” is wrong as Gail Riplinger notes in countering James White’s criticisms of the word “**Godhead**.” She shows that the modern alteration of the word “**Godhead**” that Robert A. Joyner supports is based on the ungodly opinions of unregenerate individuals “**Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart**” Ephesians 4:18.

It should also be noted that the modern alteration of the word “**Godhead**” in Acts 17:29, Romans 1:20 occurs in the 1582 Jesuit Rheims New Testament and the later 1749-1752 Challoner’s Revision of the Douay-Rheims Version. They read “*D(d)ivinity*” in Acts 17:29, Romans 1:20. By contrast, the Bibles of the 16th century English Protestant Reformation; Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva all read “**Godhead**” in Acts 17:29, Romans 1:20, Colossians 2:9 with the 1611 Holy Bible.

See www.avpublications.com/avnew/content/Critiqued/james5.html and *KJO Review Full Text* p 446.

White retains Thayer’s lexical definitions for the Greek words translated as “**Godhead**” in the AV1611 and the reference to Trench, because Dr Mrs Riplinger makes only a brief, though damning reference to Trench in *Blind Guides*, p 48-9...

“His Greek lexicon library comes from the enemy camp. He must be totally unaware that the lexicon he uses, Thayer’s Greek-English Lexicon, was written by a UNITARIAN. Thayer spent his entire life trying to prove that the Trinity does not exist and that Jesus Christ and the Holy Ghost are not God.

“So, where does Mr. White go to prove that my defence of the KJV’s “Godhead” (Rom. 1:20, Col. 2:9, Acts 17:29) is wrong? You guessed it: Thayer’s Greek-English Lexicon!! The publisher’s preface even gives a warning cautioning readers to be alert regarding alterations and verses dealing with the deity of Christ. There are four very strong verses on the Trinity in the KJV [Acts 17:29, Romans 1:20, Colossians 2:9, 1 John 5:7]. Thayer manages to dissolve all of them. White follows this blind leader of the blind and says,

““Thayer’s lexicon says ‘deity...theotes, theiotes: theot’. Deity differs from ‘theiot’. Divinity, as essence differs from quality or attribute. This bit of information is vital” (Pros Apoligian, Vol. 2, Issue 2)””

“To defend the new version’s dismissal of “the Godhead,” White parrots Thayer saying, “theio-tes means divinity or divine nature just as the NASB renders it. [T]heotes...means deity.”

*“Sorry, Mr. Thayer and Mr. White, the root theos means G-O-D, no matter how deftly a non-Trinitarian like Thayer tries to divest the powerful term ‘Godhead’ of its Trinitarian meaning. Most lexicons used to **correct** the KJV were written by unsaved liberal scholars. (White also cites Trench’s Synonyms to correct the KJV; Trench was a turn-of-the-century liberal.)...*

Note further the first mention of the word **“Godhead”** in scripture.

“Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device” Acts 17:29.

Paul’s statement condemns idolatry but it also shows that *even idolatrous heathen* (apart from **“certain philosophers of the Epicureans, and of the Stoicks”** Acts 17:18, who may be found in various academic circles today) had a better understanding of **“the true God and eternal life”** 1 John 5:20 than modern version editors and Bible critics like James White and Robert A. Joyner. Acts 17:29 shows that they knew that they needed three materials; *gold, silver, stone* to represent **“THE UNKNOWN GOD”** Acts 17:23 *even in idolatry*. Note then Paul’s exhortation to the Corinthians.

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble” 1 Corinthians 3:12.

Noting again that **“we ought not to think that the Godhead is like unto gold, or silver, or stone”** because these substances do not live and God is **“the living God”** Deuteronomy 5:26, Joshua 3:10, 1 Samuel 17:26, 36, 2 Kings 19:4, 16, Psalm 42:2, 84:2, Isaiah 37:4, 17, Jeremiah 10:10, 23:36, Daniel 6:20, 26, Hosea 1:10, Matthew 16:16, 26:63, John 6:69, Acts 14:15, Romans 9:26, 2 Corinthians 3:3, 6:16, 1 Timothy 3:15, 4:10, 6:17, Hebrews 3:12, 9:14, 10:31, 12:22, Revelation 7:2; 30 references in all, these substances are nevertheless a reminder of **“the Godhead.”** See the *Ruckman Reference Bible* p 1513:

- **“Gold”** is a reminder of **“the Father”** 1 John 5:7 in that gold was used extensively in the construction of the tabernacle and in the making of the priestly garments. **“All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary”** Exodus 38:24 with Exodus 25, 26, 36, 37. **“And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest’s office”** Exodus 28:4 with Exodus 28, 39.
- **“Silver”** is a reminder of **“the Word”** 1 John 5:7 because silver is the price of redemption, Exodus 30:13-15, Numbers 3:47-49 and **“the Word”** John 1:1, 2, 14 is the Lord Jesus Christ **“In whom we have redemption through his blood, even the forgiveness of sins”** Colossians 1:14.
- **“Precious stones”** are a reminder of **“the Holy Ghost”** 1 John 5:7 because **“the Spirit is life because of righteousness”** Romans 8:10 and **“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ”** 1 Peter 2:5 **“And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him”** Malachi 3:17.

As indicated *even unsaved idolatrous heathen* (apart from **“certain philosophers of the Epicureans, and of the Stoicks”** Acts 17:18, who may be found in various aca-

demic circles today) understood **“the Godhead”** Acts 17:29 better than those who changed **“Godhead”** into **“Deity”** etc. and those who approved of or even condoned that change. See also www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *The Godhead*.

In sum, Robert A. Joyner has sided with Rome and unsaved heretics in his opposition to the word **“Godhead”** Acts 17:29, Romans 1:20, Colossians 2:9. He should take careful note of Solomon’s warning.

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

In addition, Robert A. Joyner of course doesn’t tell readers that an early edition of the NIV cuts out the name **“Christ”** 25 times.

See again extract above from www.av1611.org/biblewrd.html **BIBLE WORDS REMOVED** by Terry Watkins and tabulated figures.

The name **“Christ”** has been cut out from the 1984 NIV 23 times and 86 times from the 2011 NIV. See **Table “Christ,” “Christ’s” AV1611 versus Modern Versions** below. Moreover, although Joyner is very keen on ‘the Greek,’ he doesn’t tell readers that **“in Christ”** Colossians 2:9 has *no support at all* from Nestle and the other minority texts that all read **“in him.”** It appears that the NIV editors arbitrarily substituted **“Christ”** for **“him”** in Colossians 2:9 and several later modern editors followed suit.

See again Will Kinney’s extensive article brandplucked.webs.com/kjbarticles.htm *God-head or Deity etc.* and note his observation of the ad-libbing NIVs, in particular the last paragraph with respect to Colossians 2:9. Discrepancies that exist between Terry Watkins’ figures and Will Kinney’s for the NIV are very likely attributable to differences between NIV editions.

The NIV continually adds to and takes away from the true words of God in both the Old and New testaments. There are certain expressions where the word God or Lord are implied, as in ‘God forbid’ or ‘God save the king’, and in these cases the KJB as well as many other translations express this. However in the NIV what we often find is the word “God” or “Lord” being left out of these expressions and instead, the NIV adds the words God, Lord, Jesus or Christ when it is not in any text, be it Hebrew or Greek.

You might want to take a look at the NIV complete concordance for yourself. In it you will find by their own documentation that the NIV has ADDED the name of ‘Jesus’ to the New Testament a total of 336 times when it is not found in the Greek texts they themselves are using. That’s three hundred and thirty six times! Here are just a few of those 336 times that the NIV ADDS the word JESUS to their version, and yet when you look at their own NIV complete concordance the word Jesus is followed by these capitalized letters NIG, meaning NOT In Greek. They just added them. Matthew 4:12, 18, 19, 21, 23; 8:3, 7; 12:22, 25; 13:24; 14:14, 22, 25; 15:10, 39; 16:1, 4; 19:8; 21:7; 22:34; 26:23, 25; 27:14. You can check out their own UBS critical Greek text and you will not find the word “Jesus” in these passages.

The NIV has omitted the name of God or JEHOVAH # 3378 thirty eight times (38 not translated) and 52 times they have added LORD, or GOD when it is not in the Hebrew text. This information comes right out of their own NIV complete concordance.

The word Elohim, or God found on page 454 of the NIV concordance, has not been translated 13 times when found in the Hebrew text and it was placed in the NIV text another 52 times when not in the Hebrew for a total of the word “God” being added 104 times and not translated when it is in the text 51 times, and all this just in the Old Testament.

The NIV has also ADDED the word God 117 times in the New Testament when it does not occur in any Greek text nor when it expresses the idea of “God forbid” and they have not translated it three times when it is in their Greek texts.

Likewise the NIV has added the word Christ 15 times when not in any Greek text. [See for example Colossians 1:22; 2:9, 10 and 13. The NIV has also added the word Lord to the New Testament 6 times when it is not found in any Greek text - for example: 1 Cor. 1:2; and 7:34. All this factual information is found by merely looking at their own NIV complete concordance.

Robert A. Joyner has clearly been economical with the truth with respect to the NIV reading “**in Christ**” in Colossians. Of course, for a originals-onlyist like Robert A. Joyner, being economical with the truth is a way of life when needs must. **Table “Christ,” “Christ’s” AV1611 versus Modern Versions** shows Robert A. Joyner’s duplicity in more detail with respect to the increasing number of omissions of the Lord’s name by the modern versions. It should be remembered that the following totals for the NIVs have actually been inflated by unwarranted additions, as Will Kinney has shown.

Note how successive editions of the NASV, NIV *increasingly cut out* the words “**Christ**” and “**Christ’s**.”

Robert A. Joyner has failed to inform readers of those increasing omissions of the words “**Christ**” and “**Christ’s**” from the NASV, NIV with successive editions. He should take note of Eli’s admonition to Samuel and Samuel’s response.

“And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good” 2 Samuel 3:17-18.

Table “Christ,” “Christ’s” AV1611 versus Modern Versions

Version	“Christ” no.	“Christ’s” no.	Total	Differences
AV1611	555	16	571	n.a.
NKJV	553	15	568	-3
1977 NASV	520	11	531	-40
1995 NASV	515	11	526	-45
1984 NIV	532	11	543	-28
2011 NIV	469	11	481	-90

Robert A. Joyner’s concluding comment on his point 12 is When things are left out of the modern versions, some people claim there was a conspiracy or the translators were biased against the deity of Christ, etc. Why did the KJV leave these words and phrases out?

In answer, according to Matthew 7:20 **“Wherefore by their fruits ye shall know them”** modern version editors *have conspired* against the Lord Christ Jesus by denying that **“God was manifest in the flesh”** 1 Timothy 3:16 in the Person of the Lord Jesus Christ. See *New Age Bible Versions Part Four Christ or Antichrist* and Will Kinney’s article brandplucked.webs.com/kjbarticles.htm 1 Timothy 3:16 **“GOD was manifest in the flesh” or the Vatican Versions “He”?**

See also www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – the Book pp 33-34, 60-61,

1 Timothy 3:16

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

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

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

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

1 Timothy 3:16

“**God**” has been altered to “He” or “Who” by the RV, Ne, NIV, NKJV f.n., JB, NJB, NWT. The DR has “which.”

The alteration of “**God**” in 1 Timothy 3:16 to “He” or “Who” is a direct attack by the modern textual critics on the Deity of the Lord Jesus Christ. This alteration has been discussed exhaustively by Burgon [*The Revision Revised*] pp 101-105, 424-504, whose researches have been summarised by the TBS [*Articles and Reprints from The Quarterly Record The Trinitarian Bible Society, London*] *God was Manifest in the Flesh*. See also Fuller, citing the TBS, [*True or False? 2nd Edition*] pp 24-41. The TBS, *ibid.*, states that all the early Greek editions of the New Testament (Ximenes, Erasmus, Beza, Stephens - see Berry’s Greek text - the Elzevirs) read “**God was manifest**” and this must have been the reading of the manuscripts available to those editors. The wording of their editions is reflected in all the early English translations (Tyndale 1534, Great Bible 1539, Geneva 1557, Bishops’ 1568) except the surviving copies of Wyclif (1380) derived in part from the Vulgate. Moreover, the European versions associated with true Bible believers (Italian (Diodati), French (Osterwald), Spanish (Valera), German (Luther), Portuguese (Almeida)) all concur with the AV1611.

However, the 19th and 20th century Greek editions of the New Testament, culminating in those of Westcott and Hort and Nestle, all rejected “**God**” in 1 Timothy 3:16 in favour of “who.” These corrupt texts form the basis for most of the modern translations. According to Burgon, p 443, the only ancient witness in support of “who” is Aleph (4th century), while D (6th century) has “which.” C (5th century) and F and G (9th century) are indistinct in this place and their testimony therefore equivocal, while Codex B does not contain 1 Timothy. In addition Burgon p 99 cites only one cursive copy of Paul’s Epistles, designated Paul 17, as reading “who” in 1 Timothy 3:16. (Paul 73, a second copy, was thought to be possibly in agreement with Paul 17 but Burgon p 99 states it is actually an abridgement of Ecumenius’ citation, see later, which reads “**God**”.) Burgon p 483 states that of the ancient versions, only the Gothic (4th century) unequivocally witnesses to “who.” Agreeing with D in exhibiting “which” in 1 Timothy 3:16 are the Old Latin (2nd century), Vulgate (4th century), Peshitta Syriac (2nd century) Coptic and Sahidic (3rd and 4th centuries) and Ethiopic (6th-7th centuries) versions. The Armenian and Arabic versions are indeterminate in this place (Burgon, *ibid.* p 454).

The only fathers in opposition to **“God”** are Gelasius of Cyzicus (476 AD), who cites “which” and an unknown author of uncertain date, who also cites “which.” The TBS *ibid.* p 8 state that the Latin, Peshitta and other versions may well have been influenced by the erroneous reading in D, of the ‘Western’ family. Later copies of the Peshitta (4th century) may have been influenced by the views of Nestorius, who evidently denied that Christ was both God and man. It is probable therefore that the earliest copies of the Peshitta, now non-extant, in fact read **“God,”** rather than “who”. The most ancient Greek uncial in favour of **“God”** in 1 Timothy 3:16, is Codex A (5th century). Burgon (pp 432-436) cites in detail the witnesses who attest to the horizontal stroke of “Theta” in “Theos” being clearly visible up to the mid-18th century. The TBS pamphlet provides an excellent summary. In support of A are uncials K, L and P, (‘Mosquensis,’ ‘Angelicus’ and ‘Porphyrianus’) all of the 9th century. The extant cursive copies of Paul’s letters number 300 of which 254 (designated Paul 1 to Paul 301) contain 1 Timothy 3:16. Of these, no less than 252 read **“God”** in agreement with the AV1611. (The two exceptions, which have already been discussed, are Paul 17 and Paul 73 of which the latter is a doubtful witness.) Added to this favourable testimony are 29 out of 32 Lectionary copies from the Eastern Church reaching back to earliest times i.e. before Aleph, which support the reading **“God.”** Burgon p 478 declares the 3 exceptions to be *“Western documents of suspicious character.”* Burgon pp 450, 454, 489-490, also cites the Georgian (6th century), Harkleian Syriac (616 AD) and the Slavonic (9th century) versions as reading **“God.”** The fathers in support of the AV1611 are as follows (Burgon, pp 486-490):

- 1st Century: Barnabas, Ignatius (90 AD)
- 2nd Century: Hippolytus (190 AD)
- 3rd Century: Apostolic Constitutions, Epistle ascribed to Dionysius of Alexandria (264 AD), Gregory Thaumaturgus
- 4th Century: Basil the Great (355 AD), Chrysostom (380 AD), Didymus (325 AD), Diodorus (370 AD), Gregory of Nazianzus (355 AD), Gregory of Nyssa (370 AD), ‘Euthalian’ chapter title of 1 Timothy 3, attesting to “God in the flesh.”
- 5th Century: Anon. citation in works of Athanasius (430 AD), Cyril of Alexandria (410 AD), Euthalius (458 AD), Macedonius II (496 AD), Theodoret (420 AD)
- 6th Century: Severus, Bishop of Antioch (512 AD)
- 8th Century: Epiphanius of Catana (787 AD), John Damascene (730 AD), Theodorus Studita (790 AD)
- 10th Century: Ecumenius (990 AD)
- 11th Century: Theophylact (1077 AD)
- 12th Century: Euthymius (1116 AD).

See also Fuller [*Which Bible?* 5th Edition] pp 110-111, [*True or False?* 2nd Edition] pp 98, 260, summarising Burgon’s final findings as 300 Greek manuscripts (uncial, cursive, lectionary), reading **“God”** in 1 Timothy 3:16, versus 7 which do not, Hills [*The King James Version Defended* 3rd Edition, wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html] pp 137-138, Ruckman [*Problem Texts*] p 330, [*The New ASV - Satan’s Masterpiece*] pp 46-48. See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *1 Timothy 3:16 “GOD was manifest in the flesh” or the Vatican Versions “He”?*...

14.2 1 Timothy 3:16

Our critic's next attack is on the verse used by the Westminster Divines in support of the Deity of Christ, 1 Timothy 3:16, which reads "**God was manifest in the flesh.**" See Section 13.1.

Our critic states "*The manuscript evidence is decidedly in favour of "He". "God" has no support at all in the early manuscripts nor the versions. It does not appear in the quotations of any of the Fathers before the late 4th Century. No uncial (in the first hand) supports it before the 8th Century. By contrast 'He' is in the earliest extant codices (except Vaticanus which does not include the Pastorals) the quotations of the Ante Nicene Fathers, and various versions in other languages.*"

Taking our critic's first assertion, none of the manuscript evidence is in favour of "He." ALL the manuscript evidence is in favour of either "**God**" or "Who" or "Which." I described in Section 6.2 how "THEOS" or "God", which is found in the majority of manuscripts and is written "THS", can easily be changed into "OS", "Who", or "O", "Which".

Pickering [*True or False? 2nd Edition*] p 260 summarises Burgon's findings on 1 Timothy 3:16 as follows:

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

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

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

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

Burgon [*The Revision Revised*] p 479 identifies D2 as "*the VIth-century codex Claromontanus D*", the ONLY Greek manuscript containing "which." Yet Gail Riplinger [*New Age Bible Versions*] p 352 states "*The uncials, Aleph and especially A and C, have been altered here so that EITHER "God" or "who" can be deduced.*"

This is hardly evidence "*decidedly in favour of "He".*" Moreover, Gail Riplinger states [*New Age Bible Versions*] p 353 "*Those few copies that have "who" in place of "God" do not have a complete sentence. There is no subject without "God." In addition, a neuter noun "mystery" cannot be followed by the masculine pronoun "who." To avoid having a clause with no subject, the NIV and JW bible arbitrarily drop the word "who" and invent a new word, "He"...By making these additions and subtractions, the new versions, in 1 Timothy 3:16, follow no Greek manuscripts at all, not even the five late uncials.*" She states that these five manuscripts are of the 9th, 12th and 13th centuries.

Dr Hills states [wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html, *The King James Version Defended 3rd Edition*] p 138 "*But if the Greek is "who", how can the English be "He"? This is not translation but the creation of an entirely new reading.*" See wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html.

Concerning the versions, Burgon [*The Revision Revised*] pp 426, 448 shows that the Old Latin does NOT bear witness to "He" but rather to "O," "which" and that "*From a copy so depraved, the Latin Version was altered in the second century.*" See Hills, above. The TBS Publication No. 10, p 8, states "*While the Syriac "Peshitto" version has been justly described as "the oldest*

and one of the most excellent of the versions...It was evidently influenced by Greek manuscripts like Codex D and the Latin versions, which have "which was manifested"...It is probable that the earliest Syriac copies had "God was manifested."

"One of the Syriac versions which was remarkable for its literal adherence to the Greek was attributed to Philoxenus Bishop of Hierapolis in Eastern Syria, A.D. 488-518. This version actually includes the name of God in 1 Timothy 3:16 and indicates that Philoxenus found "God" in the Greek or Syriac copies in his hands."

As for the quotations by the fathers, Burgon [*The Revision Revised*] p 479 found only Gelasius (A.D. 476) and "an unknown author of...uncertain date" citing "which" and NOT ONE citing "who." By contrast, the fathers citing "God" are numerous. They include Gregory of Nyssa (d. A.D. 394, TBS No. 10), who "in at least 22 places, knew of no other reading but "Theos"" [*The Revision Revised*] p 45. Patristic citations before 400 A.D. include [*The Revision Revised*] pp 486ff:

Barnabas and Ignatius	A.D. 90
Hippolytus	A.D. 190
Dionysius of Alexandria	circa A.D. 264
Gregory Thaumaturgus and Apostolic Constitutions	also 3 rd Century
Didymus	circa A.D. 330, "clearly witnesses to what was the reading of the first quarter of the IV th century."
Gregory of Nazianzus	A.D. 355
Diodorus	A.D. 370

Burgon allows that the testimonies before 300 A.D., apart from Dionysius, are "open to cavil" because "the very early Fathers are ever observed to quote Scripture thus partially." However, they do NOT bear witness to "he," "who" or "which".

Our critic states that "the earliest uncials...call Christ "God" elsewhere in the New Testament" but he does not SAY where! In any case, this is beside the point. The point is the WORDING of 1 Timothy 3:16, "God was manifest in the flesh" which our critic evaded.

Again, reviewing ALL the evidence, it is significant that 1 Timothy 3:16 certainly meets 6 if not all of Burgon's tests of truth. It may be that some "respectability of witnesses" is lacking in the aberrant readings of some ancient versions but other "respectable" witnesses are numerous.

See again Will Kinney's detailed article brandplucked.webs.com/articles.htm *1 Timothy 3:16 "GOD was manifest in the flesh" or the Vatican Versions "He"?*

Our critic's parting shot on this reading is that "the idea that questioning the authenticity of one late highly doubtful reading, means denying the truth that Christ is God manifest in the flesh, is quite indefensible. This truth is taught repeatedly in the N.T. especially in Johannine and Pauline theology."

In reply, it can be said unequivocally that the reading is NOT "late." Nor is it "highly doubtful," although our critic's "evidence" certainly IS. Once again, the point at issue NOT what the Bible TEACHES but what the BIBLE SAYS.

Unless there is certainty about what the Bible SAYS, there can no certainty about what it TEACHES, although fundamentalists who worship their egos and their education may find this hard to accept. Reference to "theology" is merely more evasion. One wonders what the Westminster Divines would have made of our critic's evaluation of 1 Timothy 3:16.

“All the words that I command thee...speak unto them; diminish not a word” Jeremiah 26:2.

Robert A. Joyner has wilfully disobeyed that command. So have the modern version editors who from Westcott and Hort onwards clearly have conspired against the Lord Jesus Christ by denying in their texts the testimony scripture to the Lord Jesus Christ that **“God was manifest in the flesh”** 1 Timothy 3:16.

13. Some people say the NIV and the NASB are weak on the deity of Christ. This is a lie. I will show you some key verses on the deity of Christ and anyone can clearly see the KJV is the weakest on this subject.

Robert A. Joyner has lied three times in a row in the above statement. The NASV, NIV are weak on the Deity of Christ, those who've said so (Robert A. Joyner is afraid to identify them) are *not* lying and the 1611 Holy Bible is by far the strongest testimony in the verses that Robert A. Joyner does list to the Lord Jesus Christ Who is **“God...manifest in the flesh”** 1 Timothy 3:16. Note that Robert A. Joyner's list does not have 1 Timothy 3:16, *the* key verse on the Deity of the Lord Jesus Christ.

- A. Jude 4 in the KJV says, **“denying the only Lord God and our Lord Jesus Christ.”** By adding an **“and,”** the KJV makes it appear like God and the Lord Jesus are different persons. The NIV says, **“deny Jesus Christ our only Sovereign and Lord.”** The KJV separates God and Christ. The NIV makes God and Christ one. Also, **“Jesus Christ our only Sovereign and Lord”** is stronger than **“our Lord Jesus Christ.”**

Robert A. Joyner is in la-la-land. *The NIV does not even mention “God” in the expression “deny Jesus Christ our only Sovereign and Lord”.* The NIV has not merely separated **God and Christ** which the 1611 Holy Bible does *not* do, as will be shown. *It has entirely eliminated any association between God and Christ in Jude 4.*

James White has raised the same unbiblical objections to Jude 4 in the 1611 Holy Bible that Robert A. Joyner has. This writer's response to James White will answer all of Robert A. Joyner's objections to Jude 4 in the 1611 Holy Bible.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php
KJO Review Full Text pp 451-459.

James White then claims that *“the deity of the Lord Jesus is more plainly revealed in modern translations than in the KJV [in] Jude 4...”*

He cites the NASV, which reads *“our only Master and Lord, Jesus Christ”* versus the AV1611 **“the only Lord God, and our Lord Jesus Christ.”**

White continues, his emphases.

“The TR adds one word here, “God,” which results in the disruption of the flow and the introduction of a second person into the text, “the Lord God,” who is then differentiated from the Lord Jesus Christ. Most would feel that “Lord God” would be referring to the Father.

“However, the modern texts contain a very clear testimony to the deity of Christ, for the term that is translated “Master” by the NASB is also translated “Sovereign” by the NIV in the same passage. It is a very strong term in the Greek language [that]...is also used of God as Master. Note Acts 4:24 (NIV): “When they heard this, they raised their voices together in prayer to God. “Sovereign Lord,” they said, “you made the heaven and the earth and the sea, and everything in them.””

“Jude tells us that there is only one “Sovereign Lord,” and that is Jesus Christ. I have often pointed this passage out to Jehovah's Witnesses and asked, “Now, can you say with Jude

*that you have **only one** Sovereign Lord? Or do you have **two**, Jehovah, and Jesus Christ?" The point is rarely missed. But the KJV's rendering obscures this by following inferior manuscripts, resulting in a reading that allows one to distinguish between the "Lord God" and the Lord Jesus Christ."*

White fails to explain how the second occurrence of the word "**God**" causes any disruption in Jude 4 and he doesn't state what "*the flow*" is, although in a note [[The King James Only Controversy p 221](#)] on this passage, he inconsistently criticises Dr Mrs Riplinger for a lack of explanation because she "*lists [Jude 4] as denying the deity of Christ, though no explanation is given as to how this comes from the text itself.*" Dr Riplinger's analysis that includes Jude 4 will be considered below.

White's criticism of the TR – and the AV1611 – is invalid because the Lord Jesus Christ said so.

"That all men should honour the Son, even as they honour the Father. *He that honoureth not the Son honoureth not the Father which hath sent him*" John 5:23.

Dishonouring "*the only Lord God*" e.g. by outright denial, is the same as dishonouring "*our Lord Jesus Christ*" by denial, because each is God, although different Persons of the Godhead. White would have understood this equivalence in Jude 4, if he knew the scriptures and if he didn't despise the term "**Godhead**." See remarks on Colossians 2:9 above and Will Kinney's comments below on White's opinion of Jude 4.

White's question to the Jehovah's Witnesses may have repeatedly elicited the answer that he sought but a Jehovah's Witness could declare that he has "*only one Sovereign Lord*" i.e. Jehovah but also a "*Lord*" i.e. Jesus Christ, exercising delegated sovereignty from Jehovah. The scripture has the illustration, insofar as the Jews declared that they had "**no king but Caesar**" John 19:15, although at the time they did have a king, Herod, Mark 6: 14, who was the local sovereign on behalf of Caesar. So White's notion that the modern versions are superior to the AV1611 in Jude 4 with respect to refutation of Watchtower teaching is false.

White has a further note to the effect that "*The term "God" is not found in the papyrus manuscripts P 72, 78, Sinaiticus (8) Alexandrinus (A) Vaticanus (B), numerous other texts and translations as well.*"

Note that like James White, who accuses the King James translators of using "*inferior manuscripts*" for Jude 4, 'our critic' above accuses the King James translators of using an "*inferior text*" with respect to 1 Peter 3:15. See **Chapter 3** for an evaluation of the sources that White considers to be 'superior' to those underlying the AV1611 Text and Chapter 9 of this author's earlier work [www.timefortruth.co.uk/why-av-only/] '*O Biblios – The Book*'.

Table A1, Appendix, shows that the NIV, JB, DR, JR and NWT all omit "**God**" from the phrase in question in Jude 4 and that the NIV, NASV readings closely match those of the JB, NWT, indicating that the modern versions are in good agreement with Rome and Watchtower against the AV1611. Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth...also omit "**God**" from Jude 4, thus influencing Nestle and Westcott and Hort's RV. See again remarks under **Modern 'Scholarly' Bitterness – and Untrustworthiness** for an overview of these ungodly earlier Greek text editors.

By contrast, although Wycliffe..., probably influenced by Jerome's Vulgate..., omits "**God**" from Jude 4, the bibles of Tyndale..., Geneva... and Bishops'... that brought in the 16th century English Protestant Reformation all agree with the AV1611 in retaining "**God**" in the phrase "*the only Lord God*."

Moreover, if "*the modern texts contain a very clear testimony to the deity of Christ*" in Jude 4, why does White have to resort to *two* modern versions for the same verse and "*the Greek*

language”? The citing of three multiple authorities for this purpose suggests a testimony that is anything but “clear.”

Concerning White’s cross reference to Acts 4:24, the AV1611 has the unequivocal statement **“Lord, thou art God”** in this verse and the pattern of witnesses for and against this reading is similar to that for Jude 4, except that the modern Greek editors aren’t as unified as they are with respect to deleting **“God”** from Jude 4. Griesbach and Wordsworth appear to retain **“God”** in Acts 4:24 while Lachmann, Tischendorf and Tregelles omit **“God”** from Acts 4:24 and Alford regards the word as doubtful. In turn, however, these four editors influence Nestle and Westcott and Hort’s RV so that **“God”** is also omitted from Acts 4:24 in those sources.

Wycliffe..., again probably influenced by Jerome’s Vulgate..., omits **“God”** from the above phrase in Acts 4:24 but the bibles of the 16th century English Protestant Reformation, Tyndale..., Geneva... and Bishops’... all retain **“God”** here, in agreement with the AV1611.

The DR, JR, NIV, NASV, JB, NWT all agree in omitting **“God”** from the phrase **“Lord, thou art God”** in Acts 4:24 and the NWT reads **“Sovereign Lord”** identically with the NIV, revealing once again the consistency of the modern versions in matching Rome and Watchtower against the AV1611.

This pattern is repeated so often in the verses that White quotes in favour of the modern versions that they cannot be regarded as true bibles any more than the corruptions stemming from those two decidedly Satanic offspring.

“Wherefore by their fruits ye shall know them” Matthew 7:20

Returning to Jude 4, White omits to give the reference to Dr Mrs Riplinger’s work [[New Age Bible Versions](#)] ^{p 305}, which is possibly an oversight on his part or a deliberate omission to minimise the risk of his readers discovering that he is lying again. However, his criticism is unjustified.

Dr Mrs Riplinger gives a clear demonstration of the denial of the Lord’s Deity by the modern versions in this verse, by way of illustration, because she lists it as one several verses where titles of Deity that refer to the Lord Jesus Christ are omitted by the modern versions. The verses that she lists in addition to Jude 4 are as follows.

Acts 2:30 reads **“he would raise up Christ to sit on his throne”** i.e. David’s throne but this throne is also **“the throne of thy glory”** Jeremiah 14:21, i.e. God’s glory, so the Lord Jesus Christ is God, because He occupies God’s throne on earth, Matthew 25:31 [[The Book of Acts by Dr Peter S. Ruckman](#)] ^{p 107}. However, the NIV, NASV alter **“Christ”** to **“one of his descendants”** and lose all reference to the Lord’s Deity.

Romans 5:9 reads **“Much more then, being now justified by his blood, we shall be saved from wrath through him”** which is a reference to **“the redeemed of the Lord”** Psalm 107:2, Ephesians 1:7, or **“the church of God, which he hath purchased with his own blood”** Acts 20:28, such that Romans 5:9 must refer to God in the Person of the Lord Jesus Christ. However, the NIV, NASV break the reference to the Lord’s Deity with the reading **“saved from the wrath of God through Him”** implying two separate persons.

Romans 14:10b, 12 read **“we shall all stand before the judgment seat of Christ...So then every one of us shall give account of himself to God”** i.e. the Lord Jesus Christ is God Who exercises judgement and to Whom accounts are given but the NIV, NASV alter **“Christ”** to **“God”** in Romans 14:10 and obscure the Lord’s Deity.

1 Corinthians 10:9 reads **“Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents”** i.e. when **“the Lord sent fiery serpents among the people”** Numbers 21:6, it was Lord Jesus Christ Who inflicted this punishment upon the children of

Israel but the NIV, NASV alter “**Christ**” to “*Lord*” in 1 Corinthians 10:9, obscuring the Deity of the Lord Jesus Christ.

1 John 3:16a reads “**Hereby perceive we the love of God, because he laid down his life for us” i.e. the Lord Jesus Christ, Who laid down His life for us, is God but the NIV, NASV omit “**God**” from 1 John 3:16.**

Revelation 1:11 reads “**I am the Alpha and Omega**” but the NIV, NASV omit this statement. Dr Mrs Riplinger notes that, “*As the chapter [Revelation 1] is written in the KJV, it is the best defence of the deity of Christ that can be shown to a Jehovah’s Witness. They believe that the Alpha and Omega is God, but their version agrees with the new versions which obscure the deity of Christ.*”

See Dr Mrs Riplinger’s outline at the start of this chapter for leading a Jehovah’s Witness to the Lord Jesus Christ.

In Jude 4, White forgets that the expression “**the only Lord God, and Lord Jesus Christ**” could apply simultaneously to the Lord Jesus Christ as God and the First and Second Persons of the Godhead. See comments above. Either way (or both), Jude 4 testifies unequivocally to the Deity of the Lord Jesus Christ because the Christian only has “**One Lord**” Ephesians 4:5.

Will Kinney [brandplucked.webs.com/jameswhitejude4.htm] “*The Book of Jude - James White’s “inferior” texts*

“*In his book, The King James Only Controversy, James White makes a lot of outrageous statements in an attempt to destroy the Christian’s faith in the King James Bible.*”

“*In one section of his book he discusses the reading of the KJB in Jude verse four. On page 206 of his book Mr. White brings up his experience in speaking to Jehovah witnesses and he says: “I have often pointed this passage out to Jehovah’s Witnesses and asked, “Now, can you say with Jude that you have only one Sovereign Lord? Or do you have two, Jehovah, and Jesus Christ?” The point is rarely missed. But the KJV’s rendering obscures this by following INFERIOR (caps are mine) manuscripts, resulting in a reading that allows one to distinguish between the “Lord God” and the Lord Jesus Christ.*”

“*It should first be pointed out that many Christians see a reference to two persons of the Godhead in this verse, both God the Father and God the Son.*”

“*Matthew Henry comments: “Those who turn the grace of God into lasciviousness do in effect deny the Lord God, and our Lord Jesus Christ; that is, they deny both natural and revealed religion. They strike at the foundation of natural religion, for they deny the only Lord God; and they overturn all the frame of revealed religion, for they deny the Lord Jesus Christ.”*”

“*Likewise John Gill remarks: “And denying the only Lord God; God the Father, who is the only sovereign Lord, both in providence and grace; and the only God, not to the exclusion of the Son and Spirit, but in opposition to nominal and fictitious deities, or Heathen gods; And our Lord Jesus Christ; as his deity, or sonship, or humanity, or that he was the Messiah, or the alone Saviour, or his sacrifice, satisfaction, and righteousness;”*”

“*Secondly, if we adopt the view that this verse speaks of only the second Person of the Godhead, the only Lord God, and our Lord Jesus Christ, the King James reading is more accurate than the NASB and NIV. Mr. White misses on both of his objections to the KJB reading. The King James Bible is both theologically correct and based on superior manuscripts as we shall see...*”

“If this verse is referring to Jesus Christ as THE only Lord God and OUR Lord Jesus Christ, the KJB is correct. Jesus Christ is THE only Lord God and creator of all people and things, but He is OUR Lord only of His redeemed.

“Notice the distinctions brought out in Jude 9, 14, 17, 21 and 25. In verse 9 Michael the archangel says to Satan “the Lord rebuke thee”; in 14 it is “the Lord” who comes to execute judgment upon the ungodly; in 17 he speaks to other Christians ‘of the apostles of “our” Lord Jesus Christ’; in 21 we are looking for the mercy of “our” Lord Jesus Christ unto eternal life; and in 25 he closes in a benediction to the only wise God “our” Saviour.

“In Jude 4 the NASB reads: “deny our only Master and Lord, Jesus Christ.” The NIV has: “deny Jesus Christ our only Sovereign and Lord”, while the J. W. bible reads: “our only Owner and Lord, Jesus Christ.” The Jehovah Witness version reads basically like the NASB and the JWs still don’t believe Jesus Christ is God. In fact, with neither the NIV nor the NASB can you prove that Jesus Christ is God using Jude verse four. Mr. White’s objection to the KJB is pointless [as is Robert A. Joyner’s].

“A Jehovah Witness can easily reply that Jesus is sovereign only in so far as JEHOVAH gave him that designated authority, but Jesus is still less and inferior to Jehovah.

“As a side note, I personally am convinced that the Lord Jesus Christ is JEHOVAH God, but if you are using the NKJV, NIV or NASB you might well ask “Who is JEHOVAH? I don’t see that word in my bible.” The name JEHOVAH has been removed from the NKJV, NIV and NASB.

“The main point I want to look at is the statement by Mr. White that the KJB follows INFERIOR manuscripts. The omission of the word “GOD” in the NASB, NIV is based on a handful of Greek manuscripts that Mr. White seems to imply are then SUPERIOR to the “inferior” majority of all remaining Greek copies we have today which are the basis of the KJB. According to Mr. White these “superior” manuscripts are Sinaiticus, Vaticanus, A, C and P72.

“Let’s examine more closely what these “superior” manuscripts actually say. We will soon learn that they are in constant disagreement not only with the majority of Greek texts but with each other as well.

“1. “Jude, the servant of Jesus Christ, and brother of James, to them THAT ARE SANCTIFIED by God the Father, and preserved in Jesus Christ, and called”

““Them that are sanctified” is the reading of the Majority or 90% plus of all remaining Greek manuscripts we have today, plus several uncial or capital letter manuscripts. However the NASB, NIV read BELOVED or LOVED instead of sanctified. This reading comes from Sinaiticus, Vaticanus, C and P72.

“In verse three the NKJV departs from the Greek text of the KJB and follows the Westcott-Hort text of the NASB, NIV. The NKJV does not follow the same Greek text of the KJB in at least 40 places I have personally found so far, and I am not yet done with that study.

““Beloved, when I gave all diligence to write unto you of THE common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

“The reading of the TR of the KJB and the Majority is THE (tes τῆς) common salvation. The TR is the Textus Receptus, or the traditional Received Text that underlies the King James Bible. This is in contrast to the modern Critical Text that differs from the TR by changing or omitting some 5,000 words from the New Testament. I like to refer to it as the Textus Corruptus.

“However Sinaiticus, Vaticanus, A and P72 say OUR (hemoon) common salvation and this is the reading of the NKJV and NASB. The NIV paraphrases even this as “the salvation we share” introducing a verb where none is found in any Greek text. It should also be noted that Sinaiticus adds additional words to this text which are not found in the others. Sinaiticus says: “our salvation AND LIFE”, but no version has adopted this additional reading - yet.

“Verse 4 is where we get into the interesting and totally hypocritical comments made by James White in his book The King James Only Controversy.

“The reading of the Textus Receptus, the Majority, K, L, P and others is as it stands in the KJB. “...ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord GOD, and our Lord Jesus Christ.” In the NASB and NIV the word GOD is missing because the word God or Theos is not found in Sinaiticus, Vaticanus, A, C and P72.

“In the very next verse these same 5 “superior” manuscripts all go each one their separate ways and they continue to do so in the remainder of this small book of Jude which contains only 25 verses...

“Continuing in Jude verse 5, we see that Sinaiticus reads “You knew ALL THINGS (panta), instead of THIS (touto), and it omits the word ONCE (hapax), while P72, A and C omit the word YOU (humas), though it is in Vaticanus and Sinaiticus.

“Sinaiticus omits the definite article THE in “the Lord”, but it is in C, while A and Vaticanus read JESUS...and P72 reads GOD CHRIST instead of THE LORD! These are the “superior” manuscripts Mr. White refers to when he calls the KJB texts inferior! None of them agree with each other in very substantial ways, and all this occurs right after the verse Mr. White criticizes in the KJB.

“And still the NASB and NIV do not agree with each other. The NASB says: “though you know ALL THINGS once for all, that the Lord...” while the NIV has: “though you already know ALL THIS” - the NIV makes up its own text here as none of the 5 “superior” nor any of the majority texts read this way...

“In Jude 12 we read of these wicked men “feeding THEMSELVES (heautous) without fear”, and so read Vaticanus and Sinaiticus, but C reads “feeding YOU”, while P72 says “feeding THEM.”

“Also to be noted is that the Majority, TR, Vaticanus and Sinaiticus read “in your FEASTS OF CHARITY,” but A and C read: “in your DECEPTIONS”...

“In 14 we read of a future prophecy. “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord COMETH with ten thousand of his saints.”

““The Lord COMETH” is the translation of the KJB, the NKJV, Tyndale, Geneva, even the NIV and the NRSV, but the NASB says “the Lord CAME with many thousands of his holy ones” - like it already happened - Duh, I don’t recall that happening yet, do you?.

““Ten thousand of his saints” is the reading of the Majority, B, A and C, but again we see the so called superior manuscripts contradict each other. Sinaiticus and P72 omit HIS (autou) and read ANGELS (aggeloon) instead of SAINTS or holy ones (hagioon).

“V. 15 “To execute judgment upon all, and to convince ALL THAT ARE UNGODLY AMONG THEM of all THEIR UNGODLY DEEDS...” This is the reading of the Majority and the TR of the KJB.

““All the ungodly” is the reading of the Majority, Vaticanus, A and C. It is also the reading found in the NKJV, NASB, NIV...but Sinaiticus and P72 again split off and read EVERY SOUL (pasan psuke) instead of “all the ungodly” (pantas tous asebeis). What is of great interest here is that the modern Nestle-Aland Greek texts keep changing every few years. The

Nestle-Aland text USED TO READ “all the ungodly”, but NOW they have once again changed their actual Greek text to read “to convict EVERY SOUL”, so even their latest modern versions do not agree with their own latest Nestle-Aland, UBS Critical text.

“The words AMONG THEM are also omitted by the 5 “superior” texts, but found in the Majority. In this same verse the phrase “of all their ungodly deeds” (peri pantoon toon ergoon asebeias autoon) reads the same in the Majority and C, but Vaticanus omits THEIR, while Sinaiticus and C add WORDS (logoon) and Sinaiticus omits “ungodly deeds” altogether. Thus we see that Mr. White’s oldest and best manuscripts are in total disarray and disagreement among themselves - and this not once but hundreds of times throughout the entire New Testament.

“In verse 16 we read: “These are murmurers, complainers, walking after their own lusts; and THEIR MOUTH SPEAKETH GREAT SWELLING WORDS, HAVING MEN’S PERSONS IN ADMIRATION because of advantage.”

“In this verse P72 omits the whole phrase “walking after their own lusts”, but it is found in the others. “Their mouth speaketh great swelling words” is the reading of the KJB, the ASV and the Revised Version word for word.

“The NASB says: “they speak arrogantly” omitting the literal “their mouth” and changing the meaning of the phrase. There is a difference between speaking great swelling words and speaking arrogantly. The NIV says: “they boast about themselves” again omitting “their mouth”, changing “speak” to “boast” and adding “about themselves”, which is not in any text at all.

“In verse 20, “building up yourselves on your most holy faith”, P72 has a different word order, spells 5 words differently than any other text and omits YOUR faith, while manuscript C changes YOUR faith to OUR faith.

“In 21 we read: “Keep YOURSELVES in the love of God” and this is the reading of the Majority, Sinaiticus and A, but Vaticanus and C read LET US KEEP. But both the NASB and NIV rejected the reading of their favorite Vaticanus here and read as does the KJB.

“In verse 22 we read: “And of some HAVE COMPASSION, MAKING A DIFFERENCE.” The verb “have compassion” is eleete in the Majority and TR, but Sin/Vat have a different form in eleate; both A and C say REBUKE instead of have compassion and P72 entirely omits the verb...

“23. “And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” This is the reading of the Majority and the TR of the KJB. However the NASB and NIV add “AND ON SOME HAVE MERCY” to this verse. This reading comes from Vaticanus, Sinaiticus and A. However, A and Vaticanus omit “on some”, though it is in Sinaiticus and C reads as does the KJB and does not include these extra words. Are you beginning to get the picture of how mixed up and confused these “superior” texts are that Mr. White recommends?

“24. “Now unto him that is able to keep YOU from falling...” YOU is found in all the texts except A which reads US instead of YOU and P72 omits the word altogether.

“25. “To the only WISE God our Saviour be glory AND majesty, dominion and power, both now and ever. Amen.” Again this is the reading of the Majority and the TR, but the “superior” texts of Mr. White have added a lot of different words to this verse.

“The NASB and NIV omit WISE from “only wise God” - (P72, Sinaiticus and Vaticanus omit “wise”) - and omit the word AND, though it is found in P72 which predates Sinaiticus and Vaticanus by about 100 years. The NASB [and] NIV say: “to the only God our Savior be glory, majesty, power and authority, THROUGH JESUS CHRIST OUR LORD, BEFORE ALL AGES, now and forevermore. Amen.”

“All of these eight added words in the NIV represent 10 extra words in the Greek which come [from] the usual suspects -Vaticanus, Sinaiticus, A and C. However Sinaiticus omits the word pantas (ALL) while included in B and A, but what is quite interesting here is that P72, which is 100 years older than Sinaiticus and Vaticanus, does not contain these added eight words but reads like the King James Bible, though it does omit the word “wise”.

“The oldest manuscript we have reads as does the KJB in this particular verse (except for “wise”), yet Mr. White and other scholars like him choose to use readings found in their favorite two which are constantly differing from each other. Sinaiticus and Vaticanus are not the oldest and they certainly are not the best.

“James White’s criticism of the KJB reading in Jude 4 is seen to be without basis. His assertion that the KJB is based on “inferior” texts and that the others are “superior” has been shown to be completely false.

“If Mr. White’s “superior” manuscripts are the best we have, then we are in BIG trouble and God has failed to preserve His words. We are left with the vain hope that somehow our great present day scholars, like Mr. White, might get lucky and rescue God’s words from the dumpster of history.

“Either God has been faithful to preserve His pure, perfect and inspired words in the King James Bible or they are lost forever. If God cannot preserve His words as He promised, then maybe He will also fail in preserving our souls. How can a Christian trust Him for the one and yet deny the other?”

Kinney’s findings in Jude for Vaticanus and Sinaiticus match those of Burgon with respect to the Gospels. See *The Revision Conspiracy* for Burgon’s analyses of Luke 11:2, 4 and Mark 2:1-12. In sum, as Will Kinney remarked, White’s objections to the AV1611 reading *“the only Lord God”* in Jude 4 are *“pointless.”*

So are Robert A. Joyner’s. In addition to Jude 4, Bro. Kinney has highlighted wrong readings in the modern versions largely derived from corrupt manuscripts in Jude 1, 3, 5, 12, 14, 15, 16, 20, 21, 22, 23, 24, 25. James White and Robert A. Joyner are apparently unaware of these errors that the modern versions have perpetuated from their corrupt sources. That emphasises what poor students of Biblical texts that they are, yet they purport to be able to find fault with *“the book of the LORD”* Isaiah 34:16. As Solomon said:

“Seest thou a man wise in his own conceit? there is more hope of a fool than of him” Proverbs 26:12.

In addition, Robert A. Joyner does not understand that the expression *“the only Lord God, and our Lord Jesus Christ”* Jude 4 AV1611 is a hendiadys, whereby the same person or item is described by two sets of nouns joined by the word *and*. By long established tradition, the Channel Islanders may refer to the reigning monarch i.e. one individual as *Her – or His – Majesty the Queen – or King – and our Duke*. The same remarks apply to Titus 2:13, 2 Peter 1:1 in the 1611 Holy Bible to which Robert A. Joyner also objects and which will be addressed in turn.

Note that **“Jesus Christ our only Sovereign and Lord”** is *not* stronger than **“our Lord Jesus Christ.”** as Gail Riplinger shows in *The Language of the King James Bible* p 66, her emphases. Gail Riplinger further reveals Robert A. Joyner’s lack of understanding of the modern versions as precursors to the encroaching satanic new world order that the Lord Jesus Christ called *“the power of darkness”* Luke 22:53.

The NIV omits the powerful word “GOD” over 300 times [See Terry Watkins’ table above The number of times 15 Major words differ from the King James Bible]. It substitutes the weak word ‘Sovereign’. This term was introduced into English by the

*French-speaking 'sovereigns' who governed England during the 12th century [See [en.wikipedia.org/wiki/List of English monarchs](http://en.wikipedia.org/wiki/List_of_English_monarchs) Henry I, Stephen, Henry II, Richard I]. According to the [Oxford English Dictionary's] corpus of English language, it has been used almost exclusively to indicate a mortal political leader, **not** the transcendent Almighty GOD. The recent unfortunate popularization of this word in some religious circles, no doubt owes its emphasis to John Calvin. The word 'Sovereign' capsulizes his French training for the priesthood, his denial of man's free-will and his teachings merging church and state. This merger looms frighteningly close as the Antichrist's shadow falls over the NIV's "Sovereign Lord," a term the OED cites as indicating a "man."*

The first English Bible version to use the term "sovereign" e.g. as "sovereign Lord" was the Catholic Douay-Rheims Bible first published in 1610 and revised by Bishop Challoner in 1749-1752. No surprises there, then. The DR version extant today is Challoner's revision.

See [en.wikipedia.org/wiki/Douay%E2%80%93Rheims Bible](http://en.wikipedia.org/wiki/Douay%E2%80%93Rheims_Bible).

The DR uses the word "sovereignty" in Judges 5:11 and "sovereign" in Isaiah 3:1, 10:16, 33, 51:22, Amos 5:14, Jude 4, 7 times excluding 3 additional uses in the Apocrypha. It is interesting to compare the DR and 1984, 2011 NIVs as follows:

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

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

"For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord" Jude 4 2011 NIV.

The above readings show that the DR and the 1984, 2011 NIVs are unmistakably all from the same "**troubled fountain, and...corrupt spring**" Proverbs 25:26.

Note that in addition to 'sharing' the weak word "sovereign" that the DR, 1984, 2011 NIVs all cut out the expression "**Lord God**" from Jude 4. See below.

Note further the gender-neutral changes in the 2011 NIV in Jude 4 to merge the apostate church of the End Times with, as indicated above, the encroaching satanic new world order that the Lord Jesus Christ called "**the power of darkness**" Luke 22:53.

By contrast, here are "**The words of the LORD**" Psalm 12:6 from "**the scripture of truth**" Daniel 10:21, "**the book of the LORD**" Isaiah 34:16, "**The law of the wise...a fountain of life, to depart from the snares of death**" Proverbs 13:14.

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

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *The Sovereign Power of Darkness* for a summary overview of the word *sovereign* and its sinister implications for the apostate church of the End Times.

- B. In Titus 2:13, the KJV inserts the word “our” and makes it sound like God and Jesus are different. It says, “The great God and our Saviour Jesus Christ.” The NIV and NASB both say, “Our great God and Saviour Jesus Christ.” They make it clear that the great God is the same as the Saviour Jesus Christ. Three times in Titus the expression, “God our Saviour” is used. (Titus 1:3; 2:10; 3:4) In Titus 2:13 when he finally reveals who the “God and Saviour” is, the KJV obscures it. This mistake affects at least four verses about the Deity of Christ.

Yet again, it is Robert A. Joyner who is mistaken **about the Deity of Christ** and the testimony of the 1611 Holy Bible to the Lord Jesus Christ as **“God...manifest in the flesh”** 1 Timothy 3:16 in Titus 2:13. See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* pp 239-240 and these extracts with respect to John 1:18, Titus 2:13, 2 Peter 1:1 that Robert A. Joyner wrongly perceives to be mistakes in the AV1611.

13.2 “The “High Christology” of the NIV”

Our critic then insists that *“In a number of instances the NIV is much clearer for the deity of Christ...than the KJV.”*

He seeks to illustrate this assertion by reference to *“five key texts affirming the deity of Christ about which there is no textual controversy John 1:1; Romans 9:5; Titus 2:13; Hebs 1:8; 2 Peter 1:1 In terms of presenting a high Christology the NIV scores 5 out of 5 while the KJV scores 3 out of 5.”*

I assume that by *“a high Christology”* our critic means that the verses indicate that Jesus is God. He then extends this list to eight, *“where the Greek text can be understood (either in the light of the best Greek MSS. or correct grammatical interpretation) to call Christ God.”*

Observe that our critic does NOT specify WHICH manuscripts are *“the best Greek mss.”*, nor does he allow for the fact that INTERPRETATIONS belong to GOD, Genesis 40:8, not Greek grammarians.

His eight verses are John 1:1, 1:18, Acts 20:28, Romans 9:5, 2 Thessalonians 1:12, Titus 2:13, Hebrews 1:8, 2 Peter 1:1. He concludes *“The KJV accepts only 4 out of 8 as referring to Christ’s deity, while the NIV accepts 7 out of 8. Yet the NIV is supposed to be apostate!”...*

The extracts from the above source that address John 1:18, Titus 2:13, 2 Peter 1:1 follow in turn. Our critic did not take issue explicitly with Romans 9:5, which will therefore be addressed separately below. John 1:18 will be further addressed below in greater detail.

Once again, Gail Riplinger reveals the subterfuge to which our critic has resorted [*New Age Bible Versions*] pp 369-371. She refers to a book by “D. A. Carson, a most forward new version advocate” entitled *The King James Version Debate* [**Most likely Robert A. Joyner’s source**].

“(Carson) proceeds to give, as “advanced work,” a small chart from the promotional brochures used to ‘advance’ the sale of new versions. It quickly becomes apparent that he must mean - ‘advanced con artistry’ not ‘advanced’ scholarship. The chart is composed of only eight verses, which he calls, “all the verses of the New Testament that can be translated in such a way that they directly call Jesus, ‘God’.” (He must be using a new version.) In fact, only three of the eight deal with the deity of Christ at all. (Books such as Nave’s Topical Bible or Lockyer’s classic All the Doctrines of the Bible do not even mention these five other

verses under the heading 'Deity of Christ.' However, these books do cite many of the verses covered in this book which are omitted by the new versions.)

"The following is an abridgement of the trumped-up chart used by new version publishers and Carson.

"VERSES THAT IDENTIFY JESUS AS GOD

Verse	KJV	NIV
John 1:1	Yes	Yes
John 1:18	No	Yes
John 20:28	Yes	Yes
Rom. 9:5	Yes	Yes
2 Thess. 1:12	No	No
Titus 2:13	No	Yes
Heb. 1:8	Yes	Yes
2 Pet. 1:1	No	Yes

For brevity, I have omitted the NASV, which is also included in the chart.

Our critic's list has Acts 20:28 instead of John 20:28. The discrepancy is minor because the NIV reads as the AV1611 in Acts 20:28, while both versions are awarded a "Yes" by Carson for John 20:28. However, there is a slight advantage for our critic in using Acts 20:28 because in John 20:28 the NIV reads "Thomas answered, "My Lord and my God!""

The AV1611 reads **"And Thomas answered AND SAID UNTO HIM, My Lord and my God"** (my emphasis). The AV1611 puts much greater emphasis on the fact that Thomas is addressing Jesus. [The 1978, 1984, 2011 NIVs agree with the JB, NJB.](#) The RV, NWT, Ne and other Greek texts read with the AV1611.

Gail Riplinger continues *"The KJV's four out of eight verses marked 'No', to which Carson points to support his claim that "the KJV missed half" of the verses on Christ's deity, prove to be straw men which fall with a touch of scholarly inspection.*

1. *John 1:18 [New Age Versions pp 339, 342] The term "the only begotten Son" is seen in the vast majority of MSS and is witnessed to by the earliest extant record of John 1:18, Tertullian in A.D. 150...The word 'only begotten' emphasises too strongly the distinction between Jesus Christ, the begotten Son, and believers who are adopted sons. "Only begotten" also flattens any New Age assertion that Jesus is one in a long line of avatars. The 'censored' versions stand ready to support those unscriptural schemers who subscribe to a Son who was not 'begotten'.*

"He, Jesus, is the unique Son of God...but there have been lots of others like him...he was a guide and I can be just like him" New Ager.

"The only Son, Jesus is mankind's Saviour. The second advent of Jesus is in Korea" Reverend Moon.

"The Spirit of Eternity is One...God the Mother is omniscient...The only Son is Christ, and Christ is Love" The Aquarian Gospel of Jesus Christ...

"The jarring tone of 'Christians' harmonising with cultists is confounding. (Recall that Palmer hand picked the members of the NIV committee and had the final say on all translations.)

"The Holy Spirit did not beget the Son" Edwin Palmer NIV Committee Executive Secretary."

I will discuss John 1:18 further in relation to scriptures which our critic wishes to delete from the Bible. Mrs Riplinger continues, p 370:

3. *Titus 2:13: ALL Greek texts have the wording of the KJV, "God and our Saviour Jesus Christ." None render it as the new versions do...*
5. *...Titus 2:13, and 2 Peter 1:1 are called "hendiades," from the Greek "hen, dia dyoin," 'one by two'. Grammatically it is the "expression of an idea by two nouns connected by "and", instead of by a noun and an adjunct. It would be like introducing one's spouse as "my wife and best friend.""*

Gail Riplinger also states under point 5 *The expression "God and our Saviour Jesus Christ" in Titus 2:13 and 2 Peter 1:1 follows the same grammatical construction used to express the deity of the Father in Galatians 1:4, 1 Thessalonians 1:3 and Philippians 4:20 – "God and our Father."*

Dr Ruckman adds [*The Christian's Handbook of Biblical Scholarship*] p iii *"Any fool could have seen the same construction in Isaiah 45:21."*

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me" Isaiah 45:21.

See also the *Ruckman Reference Bible* pp 1594-1595 for summary information on Titus 2:13. The extract continues.

The AV1611 reading in Titus 2:13 and 2 Peter 1:1 is actually a superior testimony to the Deity of the Lord Jesus Christ than the NIV variation. "Our God" NIV, simply designates the Lord as God of the Christians. The expression **"God and our Saviour"** AV1611 shows that the Lord is GOD universally but effectually the Saviour of the Christian. Doctrinally, the Lord is, of course, **"Saviour of the world"** John 4:42. Note 1 Timothy 4:10.

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe"...

See also Will Kinney's article brandplucked.webs.com/kjbarticles.htm *Deity of Christ Romans 9:5; Titus 2:13; 2 Peter 1:1*. Extracts from Will Kinney's article on 2 Peter 1:1, Romans 9:5 are given below, under Robert A. Joyner's objection to 2 Peter 1:1, Romans 9:5 in the AV1611. Extracts from Will Kinney's article on Titus 2:13 follow.

Titus 2:13 - "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"

James White has a lot to say in his book, The King James Version Controversy, about how badly he thinks the King James Bible mangles the meaning of this verse and obscures the Deity of Christ. On page 81 he says: "the KJV is shown to be wanting in Titus 2:13." On page 201 he says, regarding Titus 2:13 in the KJB: "The simple fact is that the KJV provides an inferior translation, one that unintentionally detracts from the presentation of the full deity of Jesus Christ. The unwillingness of KJV defenders to overlook this fact is most disturbing."

James White is entitled to his personal opinions, but there are a couple of things you should know about this man. He SAYS he believes the Bible IS the infallible words of God, but if you ask him to show you a copy of this infallible Bible he professes to believe in, he will never tell you. He will immediately try to change the subject.

Secondly, I believe he and many like him have been deceived when it comes to the Bible version issue. The modern version he promotes like the ESV, NIV, NASB are all in fact the new Vatican Versions. The Vatican has made a formal agreement

with the United Bible Society to create an “inter confessional” text to unite “the separated brethren” and one of the main editors of this text was the Jesuit Cardinal Carlo Martini. Nobody seriously believes any of these modern versions are the inerrant words of God; certainly not the people who put them together. Don’t believe it? Then please see my article and the links found in it called James White - the Protestant Pope of the new Vatican Versions

brandplucked.webs.com/jameswhiteppopev.htm

And thirdly, James White is completely wrong in his understanding and analysis of Titus 2:13 as it stands not only in the King James Bible but in many others as well. The King James Bible is actually the most literal translation of the Greek text here and it brings out a special truth that apparently is hidden from Bible correctors like James White.

Titus 2:13 “Looking for that blessed hope, and the glorious appearing of THE GREAT GOD AND OUR SAVIOUR Jesus Christ;”

Here the critics like James White and others say the KJB rendering does not fully bring out the deity of Jesus Christ. I don’t really understand what they are talking about, because when I read this passage, it clearly declares that Jesus Christ is both the great God as well as our Saviour.

Dr. Larry Bednar, who also addresses this passage at his KJV Textual Technology site correctly asks: “One wonders if White thinks saints and faithful brethren (Col.1:2) separates saints and faithful brethren, as if they were two different types. Or does he think God and the Father of our Lord Jesus Christ (Col.1:3) separates God from the Father, as if the Father were not God?”

www.kjvtextualtechnology.com/kjv-classical-language-of-emphasis.php

The NKJV, NIV, ESV and NASB translate this verse in different ways. They don’t even agree with each other. The NKJV is not quite as bad as the NIV, NASB, ESV in that it says: “looking for the blessed hope and glorious appearing of OUR great God and Savior Jesus Christ”. The NKJV does not follow the literal Greek word order as does the King James Bible and it obscures the full and wonderful truths we see in the King James Bible.

But the NIV, NASB, ESV don’t have us looking for THE APPEARING OF GOD AND OUR SAVIOUR Jesus Christ” but instead looking for THE APPEARING OF THE GLORY of our great God and Savior, Jesus Christ.” God’s glory and His [actual] appearance can be two different things. The heaven declare the glory of God, but it is not God Himself.

However, it is necessary to point out two very important things in this verse. Number one is that the Greek reads exactly as it stands in the KJB, and not as it is in the NKJV, NIV, ESV and NASB.

The Greek in all texts reads “the great God and OUR Saviour.” This is one of the few verses in the N.T. that has no textual variants; they all read the same and the King James Bible is the most literal by far... See Gail Riplinger’s observation above to that effect. Will Kinney continues.

The crucial difference in meaning is this. When Christ appears again in glory, He is the God of everybody - every man, woman and child, believer or unbeliever - but He is OUR Saviour. He is the Saviour of only those who are true Christians, but He is the God and creator of all, and He will be the judge of those who have not believed on Him. Jesus Christ is BOTH the Great God AND OUR Saviour. We are looking for Him to appear as such, and this truth is fully brought out in the King James Bible

and many others that have likewise translated it this way by following the literal Greek text.

Another big difference in meaning between the KJB and such modern versions as the NASB, NIV and ESV is this which was pointed out to us recently on a Facebook King James Bible club. The Bible believing brother wrote the following: "The glorious appearing of our great God in the person of the Lord Jesus Christ is taught by Paul in one single text in Titus 2:13. Modern bibles twisted and denied it!"

Titus 2:13 (King James Version) "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" Comment: You see the words glorious appearing of the great God?

Titus 2:13 (New International Version) "while we wait for the blessed hope — the appearing of the glory of our great God and Savior, Jesus Christ," Comment: Where are the words glorious appearing of the great God? We are not waiting for the glory of God but His glorious appearing!

Titus 2:13 (New American Standard Bible) "looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus" Comment: Where are the words glorious appearing of the great God? We are not waiting for the glory of God but His glorious appearing!

Titus 2:13 (English Standard Version) waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ," Comment: Where are the words glorious appearing of the great God? We are not waiting for the glory of God but His glorious appearing!

Comment: Where are the words "the glorious appearing of the great God? We are not waiting for the glory of God but His glorious appearing!" At first glance you may think modern bibles say the same as KJV says, but they are not!" (end of comments by this Bible believer. And he is right!)

So the KJB is actually more accurate here than the NIV, ESV, NKJV or the NASB.

Other Bible translations that read as does the KJB are Wycliffe's 1380, Tyndale 1525, Coverdale 1535 - "appearynge of the glory of ye greate God and of oure Sauioure Iesu Christ", the Great Bible 1540, Matthew's Bible 1549, the Bishop's Bible 1568, the Douay-Rheims 1582 - "the glory of the great God and our Saviour Jesus Christ.", the Geneva Bible 1599 - "that mightie God, and of our Sauiour Iesus Christ"... Note that the later Catholic versions, JB, NJB, have adopted the incorrect reading of the NIV, ESV, NKJV, NASV for Titus 2:13. Will Kinney continues.

James White, who is now promoting the modern Vatican Versions and who SAYS the Bible is the infallible words of God but will NEVER tell you where to get one, is dead wrong in his criticisms of this verse, and the King James Bible is absolutely correct and infallible, as always.

All of grace, believing the Book - the King James Holy Bible.

See also Dr. Larry Bednar's explanation of Titus 2:13 in the KJB and why it is absolutely correct and better than the ESV, NIV, NASB and NKJV at his KJV Textual Technology site here -

www.kjvtextualtechnology.com/kjv-classical-language-of-emphasis.php

The King James Bible is right, as always.

Robert A. Joyner is wrong, as usual. The NIVs, ESV, NASV, NKJV fail to recognise the hendiadys figure of speech in Titus 2:13, fail to translate correctly and fail to recognise that the Lord Jesus Christ is both "**the great God**" Titus 2:13 as "**the Word**"

1 John 5:7 “**and our Saviour**” Titus 2:13 “**to them that believe on his name**”
John 1:12.

See www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php
KJO Review Full Text pp 431-440 for summary analyses of Titus 2:13, 2 Peter 1:1.

- C. **The KJV adds “our” again in II Peter 1:1, “Righteousness of God and our Saviour Jesus Christ.” The NIV says, “God and Saviour Jesus Christ.” The KJV makes it appear like “God and Saviour” are two different persons. The NIV and NASB make it clear they are one and the same.**

See remarks under Titus 2:13 showing that the NIV, NASV readings for Titus 2:13, 2 Peter 1:1 together with those of the NKJV are *not* faithful translations of their underlying sources and do *not* faithfully testify to the Deity of the Lord Jesus Christ, limiting Him to being the God of Christian believers only.

Gail Riplinger in *New Age Bible Versions* Chapter 28 *The Godhead’s Gone*, following immediately after the chapter that addresses Titus 2:13, 2 Peter 1:1, shows why the Lord Jesus Christ must be relegated to being God of Christians only, so that all adherents to the devil’s new world order can get along in ungodly ecumenical oneness. The new versions, NIV, NASV, NKJV etc. help the devil considerably in that respect.

See these extracts from Will Kinney’s article *Deity of Christ Romans 9:5; Titus 2:13; 2 Peter 1:1*.

#3 - *The third verse that critics cite against the KJB is 2 Peter 1:1. Here we read*

2 Peter 1:1 - “To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

Again they say the verse, as it stands in the KJB, does not clearly show the deity of Jesus Christ. The NKJV, NIV and NASB read: “through the righteousness of OUR God and Savior, Jesus Christ”...

The reading as it stands in the KJB “the righteousness of God and our Saviour Jesus Christ” can easily be seen as stating that He is both God and our Saviour; but the difference is this - Jesus Christ is God but He is not every body’s Saviour. He is OUR Saviour and 2 Peter is written to born again, blood bought Christians.

Compare other verses with similar wording. In Isaiah 44:6, 24 we are told “Thus saith the LORD the King of Israel, AND his redeemer the LORD of hosts: I am the first, and I am the last; and beside me there is no God...Thus saith the LORD, thy redeemer, AND he that formed thee from the womb, I am the LORD that maketh all things...” Even though there is the word “and” in between the two nouns, we know there is only one person who is being referred to - God.

The same thing is found in 1 Thessalonians 3:11 “Now God himself AND our Father, and our Lord Jesus Christ direct our way unto you.”; Galatians 1:4 “according to the will of God AND our Father.” The “and” is not implying another person, but is bringing out another aspect of the same one. He is both God and our Father.

So too, in 2 Peter the “God and our Saviour Jesus Christ” can be seen as showing another aspect of the same divine Person, just as 2 Peter 1:11 “kingdom of our Lord AND Saviour Jesus Christ.”

Even the reading of the NKJV, NIV and NASB could be looked upon as describing two distinct persons; it all depends on how one reads it.

“Righteousness of our God and Savior Jesus Christ”, can be compared to statements like “our Mom and Dad won’t let us go to the party” or “our boss and manager will be at the meeting”.

In Scripture we have “ye are our glory and joy” 1 Thessalonians 2:20, and Acts 15:25 “our beloved Barnabas and Paul”. Both Barnabas and Paul were beloved but they obviously were two different people. You see, if you wish to see a declaration of Christ’s deity in this verse, it is there. Likewise, it can be explained away by those who do not wish to see it in either rendering. The Jehovah Witness New World Translation reads much the same way as the NKJV, NIV, NASB - “by the righteousness of OUR God and [the] Savior Jesus Christ” (NWT) and yet they manage to explain away the full deity of our Saviour Jesus Christ.

Dr. Thomas Holland has written a very good article refuting James White’s groundless criticism of the King James Bible, and these three verses.

He addresses Titus 2:13 and the others about two-thirds down in his article here: www.purewords.org/kjb1611/html/lesson12.htm.

The above site is no longer available as such but may be found here:

sovereignword.org/?series=dr-thomas-hollands-manuscript-evidence-class Lesson 12 *Deliberating the Arguments*

www.wilderness-cry.net/bible_study/courses/mssevidence/

I hope this has been of some help to those who believe that we have all of God’s inspired, pure words today, and that they are found in the King James Holy Bible.

Will Kinney

The JB, NJB, 1984, 2013 NWTs read the same in 2 Peter 1:1 as the NIVs, ESV, NASVs, NKJV in ecumenical oneness with Robert A. Joyner.

Note that 2 Peter 1:1 is one of the exceptional cases where the pre-1611 Bibles; Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva all differ from the 1611 Holy Bible in reading “our God and Saviour Jesus Christ.”

See www.timefortruth.co.uk/why-av-only/ *The purification of the Lord’s word – Psalm 12:6-7.* This is a case where the Lord carried out additional refinement of “**The words of the LORD**” Psalm 12:6 according to the principle of the vine and the branches as He explained to His disciples.

“Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit” John 15:2.

- D. In Colossians 2:9 the KJV says, “For in Him dwelleth all the fullness of the Godhead bodily.” The NIV says, “For in Christ all the fullness of deity lives in bodily form.” The NIV is definitely clearer and stronger.

Robert A. Joyner has not explained why the term “*deity*” is more easily understood than the word “**Godhead**” that at least has the explicit embedded word *God*. Moreover, Robert A. Joyner has failed to appreciate that *God* sustains the trinity of man.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” 1 Thessalonians 5:23.

Paul then depicts as sustaining “**the body**” “**the Head**” that is the Lord Jesus Christ “**the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God**” Colossians 2:19.

If “**the Word**” 1 John 5:7 the Lord Jesus Christ “**the Head**” sustains “**the body**” then it makes sense that “**the Father**” 1 John 5:7 God the Father sustains “**the soul**” Matthew 10:28, Mark 12:33, Hebrews 6:19, 10:39, 1 Peter 2:11 and that “**the Holy Ghost**” 1 John 5:7 “**the Spirit of God**” 1 Corinthians 3:16 sustains “**the spirit**” 1 Corinthians 2:11, 5:5, Ephesians 4:23, Philippians 3:3, James 2:26. Yet since *God* sustains the trinity of man, 1 Thessalonians 5:23 and He with the designation “**the Head**” sustains “**the body**” then all three Persons that individually and together sustain “**whole spirit and soul and body**” are “**the Head**” and are therefore rightly said to be “**the Godhead**” Acts 17:29, Romans 1:20, Colossians 2:9. The term “*deity*” does not and cannot express this Biblical reality, of which Robert A. Joyner is unaware.

Concerning Colossians 2:9 and the term “**Godhead**” see response to Robert A. Joyner’s point 12 above. To repeat, in sum, Robert A. Joyner has sided with Rome and unsaved heretics in his opposition to the word “**Godhead**” Acts 17:29, Romans 1:20, Colossians 2:9. He should take careful note of Solomon’s warning.

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

Moreover, **The NIV** is *not* **clearer and stronger** than the 1611 Holy Bible in Colossians 2:9.

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *The Godhead* and this extract.

Colossians 2:9

“For in him dwelleth all the fulness of the Godhead bodily” Colossians 2:9.

Colossians 2:9 associates “*fulness*” with the Godhead. *All three Persons of the Godhead manifest this fulness.* In addition to Colossians 2:9 note:

“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there” Psalm 139:7-8.

“Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD” Jeremiah 23:24.

The NIV has none of that clarity and strength in Colossians 2:9. Robert A. Joyner has lied, again.

- E. In Philippians 2:6 the KJV says, “Who, being in the form of God.” The NIV says, “Who, being in the very nature of God.” The “very nature of God” is certainly better than “the form of God.”

See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book p 144 and this extract with respect to Philippians 2:6.

Our critic’s next “failure” is in **Philippians 2:6, 7** where the AV1611 has “**form**” in each verse. The NIV has “nature” in each verse and although there is a spelling change in the Greek word “morphe” (form) from Philippians 2:6 to 2:7, Ne and Berry give each word as “form.” Young’s *Concordance...* lists “form” as “morphe” for both verses and Vine - no friend of the AV1611 - states “*The true meaning of morphe in the expression ‘form of God’ is confirmed by its recurrence in the corresponding phrase, ‘form of a servant.’ It is universally admitted that the two phrases are directly antithetical, and that ‘form’ must therefore have the same sense in both.*”

That is, “**form**” is right in Philippians 2:6 and “*nature*” is wrong.

Robert A. Joyner has shown that he does not “**Search the scriptures**” John 5:39 as the Lord said to.

“With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?” Numbers 12:8.

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness” Psalm 17:15.

“He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” Daniel 3:25.

“After that he appeared in another form unto two of them, as they walked, and went into the country” Mark 16:12.

“Who is the image of the invisible God, the firstborn of every creature” Colossians 1:15.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” 1 Timothy 3:16.

“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God” James 3:9.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” 2 Peter 1:4.

The above passages show that “**form**” is right in Philippians 2:6 and “*nature*” is wrong.

The Old Testament passages refer to appearances in those times of the Lord “**whose goings forth have been from of old, from everlasting**” Micah 5:2 “**being in the form of God**” Philippians 2:6.

1 Timothy 3:16 refers to the manifestation or *form* of the Lord at the First Advent. Mark 16:12 refers to the form of the Lord immediately after His Resurrection. Colossians 1:15 refers to the *form* of the Lord as He is now. As Gail Riplinger points out, *In Awe of Thy Word* p 544, the Lord has many forms.

James 3:9 shows that men have a *similarity* to God but are no longer in His image, Genesis 1:26, 27, 5:3. However, 2 Peter 1:4 shows that they can partake of the *nature* of God now by receiving the Lord Jesus Christ, John 1:12, but are not in **“the form of God”** Philippians 2:6.

Even though the believer can therefore partake of the *nature* of God now, any further transformation towards assuming **“the form of God”** awaits the Second Advent insofar as only the Lord Jesus Christ has **“the form of God”** now. Altering **“form”** in Philippians 2:6 to *“nature”* obscures *the above major doctrines and these that follow*, of which Robert A. Joyner understands nothing:

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God...Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” Romans 8:19, 21.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” 1 John 3:2.

- F. In Romans 9:5 the KJV says, “of whom as concerning the flesh Christ came, who is over all, God blessed forever.” The NIV says, “from them is traced the human ancestry of Christ, who is God over all, forever praised.” It is hard to see the deity of Christ in the KJV but it is crystal clear in the NIV.

The extract from Will Kinney’s article brandplucked.webs.com/kjibarticles.htm *Deity of Christ Romans 9:5; Titus 2:13; 2 Peter 1:1* follows.

#1 - Romans 9:5 says regarding the Jews: “Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever.”

Those who criticize the KJB say the rendering here does not declare the deity of Christ, but only says He is over all, and that God is blessed forever. I and many others believe they are correct in their understanding of the verse as it stands in the KJB. However, if you understand this particular verse as teaching the deity of Christ, even as it stands in the King James Bible, I would have no problem with that view. I fully believe that Jesus Christ is God manifest in the flesh; He is JEHOVAH God of the Old Testament.

But, as I understand this particular verse, it is not expounding that truth here...

...the KJB correctly says. Christ is over all, and it is God the Father Who placed Him there, after He finished His work of redemption.

Ephesians 1:20 -22 tells us of the mighty power of God “which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in the world to come: And hath put all things under his feet, and gave him to be the head over all things to the church.” This is what God the Father has done in Christ, and God is to be blessed and praised for ever for having done this.

To accuse the KJB of not showing the deity of Christ in a verse which does not teach this truth is hardly a fair argument. The versions which are usually cited in this attack on the KJB are the New KJV, the ESV and the NIV. None of these versions follow the Greek word order, but have altered it to teach the deity of Christ, and then blame the KJB for not doing the same. The NKJV says: “of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, [the] eternally blessed God.”

The NKJV has added the word “the” to the text. It changes the meaning and there is no justification for adding the word “the”. The phrase “for ever” has wrongly been altered in the NKJV to read “eternally”. It is rather the NKJV which has added to God’s word and changed the meaning of this verse.

Likewise the NIV has an almost complete paraphrase of the whole verse and has altered its meaning. The NIV says: “Theirs are the [patriarchs], and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.”

The NIV has changed the order of the Greek words to come up with a different meaning than what I believe the Holy Ghost who inspired this text intended. In fact, the NIV has a footnote here that recognizes the KJB and NASB rendering. It says: ‘or, “Christ, who is over all. God be forever praised.”

The 2011 NIV has altered “Christ” to “the Messiah.” This change could well suggest to a Jewish reader that maybe the Lord Jesus Christ wasn’t **“the Messiah the Prince”** Daniel 9:25 and make him susceptible to **“another come in his own name”** as the Lord warned the Jews of His time.

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” Matthew 24:24 with Mark 13:22.

“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive” John 5:43.

Note that Robert A. Joyner has neglected to mention the NASV agreement with the AV1611 in Romans 9:5. Will Kinney continues.

The ESV does a similar thing by re-arranging the Greek word order. It says: “To them belong the [patriarchs], and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.” There are zero words here in the Greek for “their race” and the literal word order in all Greek texts is “of whom the Christ according to the flesh who is over all God blessed for ever. Amen.”

This is how the King James Bible and many others have correctly translated the verse. The King James Bible translators were being honest about what the verse actually says. They certainly believed in the full deity of the Lord Jesus Christ and did not have an agenda to either deny or promote His deity when it was not warranted by what was actually written in the Holy Scriptures.

Christ is not “God over all” because this would exalt Christ above the Father. Christ was, is, and shall always be the second Person of the triune God, in submission to the Father. John 5:30 “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

1 Corinthians 11:3 “the head of the woman is the man; and the head of Christ is God.”

1Cor. 15:28 “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

While ‘the Greek’ is not finally authoritative, as Will Kinney makes clear, translators should nevertheless translate their sources faithfully, not make their texts up as they go along, which is what the NIV, NKJV, ESV translators did in Romans 9:5. As Solomon rightly warns for these increasingly **“perilous times”** 2 Timothy 3:1:

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

Note that Will Kinney is not saying that the Lord Jesus Christ is somehow an inferior God to *the Father*. He is saying that the Lord Jesus Christ fulfils perfect obedience to *the Father* in His identity as the Second Person of the Godhead as the Lord Himself states in John 5:30 that Will Kinney cited and as Paul explained to the Hebrews with respect to the Lord's perfection. (As usual, Robert A. Joyner missed all this.)

“Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him” Hebrews 5:8-9.

Finally, what Robert A. Joyner doesn't appreciate but which Will Kinney has made clear by his remarks *that Jesus Christ is God manifest in the flesh; He is JEHOVAH God of the Old Testament* and on Ephesians 1:20-22, is the *dual application* of Romans 9:5 in the 1611 Holy Bible with respect to the Lord Jesus Christ but which is obscured in the made-up modern alternatives of the NIV, NKJV.

Romans 9:5 in the 1611 Holy Bibles states **“Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen.”**

The Lord Jesus Christ Himself spoke of the dual application to Himself of Romans 9:5 that Paul later expressed.

“For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him”
John 5:22-23.

Yet again, as Will Kinney's remarks in particular have revealed, Robert A. Joyner has shown that he doesn't know enough about ***“the scripture of truth”*** Daniel 10:21 even to comment on it intelligently let alone criticise it.

- G. In John 1:18 the KJV says, “No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, He hath declared Him.” The NIV says, “No man has ever seen God, but God the one and only, who is at the Father’s side, has made Him known.” Certainly “God the one and only” is stronger and better than “only begotten Son.” All Christians are “begotten” by God. (1 John 5:1, 18.) Christ alone is “God the one and only.”

See remarks above with respect to Gail Riplinger’s analysis of Carson’s bogus chart under Robert A. Joyner’s objection to Titus 2:13 in the 1611 Holy Bible.

“God the one and only” is *certainly not* stronger and better than “only begotten Son.” It is both wrong and heretical. The NIV reading gives two distinct ‘Gods.’

1. “God the one and only”
2. “The Father”

Moreover, Robert A. Joyner can’t tell the difference between “*only begotten Son*” John 1:18, 3:16, 18, 1 John 4:9 and “*begotten of him*” 1 John 5:1, “*begotten of God*” 1 John 5:18.

Today’s believers are “*begotten of him*” 1 John 5:1, “*begotten of God*” 1 John 5:18 in that they are “*begotten again*” according to the new birth as both the Lord Himself and Peter explain.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God...Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God... Marvel not that I said unto thee, Ye must be born again” John 3:3, 5, 7.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” 1 Peter 1:3.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” 1 Peter 1:23.

The Lord Jesus Christ was never “*born again*” or “*begotten again*.” He was “*only begotten*” John 1:14, 18, 3:16, 18, 1 John 4:9 as the very first chapter, indeed page of the New Testament sets forth. Robert A. Joyner missed it.

“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” Matthew 1:20-23.

See Will Kinney’s comprehensive article brandplucked.webs.com/kjparticles.htm John 1:18 The only begotten Son.

See also:

www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *KJO Review Full Text* pp 399-406, 414-431 for detailed summary analyses of John 1:18.

For an overview of why John 1:18 in the AV1611 is right and the modern alternatives are wrong, see the following extracts from [www.timefortruth.co.uk/why-av-only/'O Biblios' – the Book](http://www.timefortruth.co.uk/why-av-only/'O%20Biblios'%20-%20the%20Book) pp 52, 257-264.

John 1:14, 18, 3:16, 18, 1 John 4:9

“**only begotten**” has been altered to “One and Only” or similar by the 1978, 1984, 2011 NIVs in all 5 verses. The 2011 NIV has “one and only Son” in John 1:14, 18, where the 1978 NIV brackets “Son” and the 1984 NIV omits “Son.” The JB, NJB have “the only Son” in John 1:14, 18, “his only Son,” “God’s only Son” and “his only Son” in John 3:16, 18, 1 John 4:9 respectively. The NWT retains “*only begotten*” in all 5 verses. However, the NKJV f.n. and Ne support the Arian and NWT reading in John 1:18 that Jesus was a “begotten God.”

“Monogenes” is found in the vast majority of manuscripts and is correctly translated “**only begotten.**” The omission of “begotten” is obtained from Papyri 66, 75, Aleph and B. “Only begotten God” is attributable to Valentinus, a 2nd century heretic, whose corrupting influence is preserved in P 66, Aleph, B, C, L. Note that the modern reading cannot be correct, according to Job 1:6, Luke 3:38 and John 1:12, which show that Jesus Christ is NOT God’s “one and only son.” Note also that the NWT is more faithful to the truth than the NIV in all the above verses except John 1:18, demonstrating that one can find ‘the fundamentals of the faith’ in ANY version.

See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *John 1:18 the only begotten Son...*

14.4 John 1:18

Our critic’s next attack on the Holy Bible is against John 1:18, where he objects to the expression “**only begotten Son**” on the grounds that:

“Both external evidence (Most reliable manuscripts and the earliest fathers) and internal evidence (A later scribe has clearly harmonised with other passages in John which read “only” or “only begotten” Son...) plainly indicate that John originally wrote “God” not “Son.”

“This is another example where the KJV (here using a defective manuscript and not at this point being guilty of incorrect translation as in 2 Peter and Titus) fails to affirm that Jesus is God.”

The supposed “*incorrect translations*” in 2 Peter and Titus have been discussed in Section 13.2. I alluded briefly there to the evidence for John 1:18, which included the vast majority of manuscripts and the earliest extant record. See also Section 7.3, which our critic ignored.

Our critic does not state what the “*most reliable manuscripts*” are or which “*defective manuscript*” the AV1611 translators used. I will now make up for these deficiencies, first from Dr Hills [*The King James Version Defended*] pp 133-134, wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html: “*The Only Begotten Son Versus Only Begotten God*”

“John 1:18...This verse exhibits the following four-fold variation:

- (1) “the only begotten Son,” Traditional Text, Latin versions, Curetonian Syriac.
- (2) “only begotten God,” Pap 66, Aleph, B, C, L, W-H.
- (3) “the only begotten God,” Pap 75.
- (4) “(the) only begotten,” read by one Latin manuscript.”

Dr Ruckman [*Problem Texts*] p 331 states that “The” has been added to the Aleph reading by its FOURTH corrector.

It has been shown how the few places in the Traditional Text which are defective have been rectified from other sources. See Sections 9.6, 14.1, 14.3.

However, Dr Hills shows that the “*most reliable manuscripts*”, according to our critic are, in fact, P66, P75, Aleph, B, C, L although he has said, Section 12.6, that “*Modern editions of the NT are not dominated by Vaticanus and Sinaiticus*” which were “*overestimated by Westcott*” and that to imagine otherwise “*is quite fallacious.*” Nevertheless, our critic has revealed here that Aleph and B are still AMONG the most dominant manuscripts. They are, of course, prominent amongst the sources used to corrupt the New Testament Text. See Sections 9.8, 12.6. Their depraved character, which our critic has NOT refuted, in spite of his assertions about “*quality*” and “*reliability*” was covered in Sections 1.6, 9.3, 9.5, 9.8.

The corrupt nature of P66 and P75 has also been discussed and it has been shown that they agree with the TR as much as, if not more than with the Alexandrian text, Section 9.5.

What of the other sources, which are with Aleph and B, the “*Most reliable manuscripts*”?

Of C, Codex Ephraemi, Dr Ruckman [*The Christian’s Handbook of Biblical Scholarship*] p 315, [*Problem Texts*] p 408 describes it as a “*palimpsest*” “*which simply means a worked-over work that has been partly erased, with another text written over it...written in the fifth-century A.D...*”

“It is very incomplete, containing now only sixty-four Old Testament leaves and 145 New Testament leaves...All New Testament books are present except for 2 Thessalonians and 2 John...(but) it omits Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings and all of the major and minor prophets.”

Burton says of this manuscript [*The Revision Revised*] p 325 “*Codex C, after having had ‘at least three correctors very busily at work upon it’ (in the VIth and IXth centuries), finally (in the XIIth) was fairly obliterated, - literally scraped out, - to make room for the writings of a Syrian Father.*”

Hoskier further demonstrated the unreliability of C, together with P47, Aleph and A [*True or False? 2nd Edition David Otis Fuller, D.D.*] p 290, in his “*complete collation of the book of Revelation.*” Hoskier identified “*two large groups of MSS which exhibit a high degree of stability within themselves, but between which the cleavage is remarkably sharp...P47, Aleph, A, C – ‘vacillate surprisingly from side to side.’*” This result indicates that the Alexandrian manuscripts are themselves “*an eclectic text.*”

Burton also noted the tendency of C to disagree with Aleph and B, Section 9.3. He discusses in detail [*The Revision Revised*] pp 11-17 the variations, describing C as “*fragmentary*” and concludes “*It is discovered that in the 111 (out of 320) pages of an ordinary copy of the Greek Testament, in which alone these five manuscripts are collectively available for comparison in the Gospels...The readings peculiar to A...are 133: those peculiar to C are 170. But those of B amount to 197: while Aleph exhibits 443: and the readings peculiar to D...are no fewer than 1829...We submit that these facts...are by no means calculated to inspire confidence in codices B, Aleph, C, D.*”

Of Codex L, Burgon [*Counterfeit or Genuine? Mark 16? John 8?*] pp 81-82 states “*Of the eighth or ninth century...It is chiefly remarkable for the correspondence of its readings with those of Codex B and with certain of the citations in Origen...a peculiarity which recommends Codex L...to the special favour of a school with which whatever is found in Codex B is necessarily right.*”

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

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

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

Yet if L is one of the “*most reliable MSS*” and the field of textual criticism is “*not dominated by Vaticanus and Sinaiticus*” Section 12.6 of this work, why is not the above reading from L in the NIV? Note our critic’s comment and question in Section 14:3 “*Incidentally some of the manuscripts which have Acts 8:37 also have in v. 39 “the Spirit of the Lord fell upon the eunuch.” Why is this not in the KJV?*” In addition to the answer given, note again Burgon’s statement above with respect to Codex L’s “*exceedingly vicious text,*” which could equally apply to the spurious addition to Acts 8:39 to which our critic alludes, “*an ignorant foreign copyist...who is found to have been wholly incompetent to determine which reading to adopt and which to reject...evidently incapable of distinguishing the grossest fabrication from the genuine text.*”

Having identified our critic’s “*most reliable MSS*”, I return to the variant readings, listed by Dr Hills, Gail Riplinger states [*New Age Bible Versions*] pp 338-339:

“*Arius (260-336), a student of Origen’s, crusaded for Jesus as “the begotten God,” only to be met by campaigning Christians like Athanasius (296-373), Hilary (315-367), and Ambrose (339-397) armed with “the only begotten Son” in their canon’s mouth.*” Dr Ruckman [*The Christian’s Handbook of Manuscript Evidence*] p 119 mentions Chrysostom (347-407) as also opposing Arius’ teachings. Gail Riplinger continues:

“*The further swell of Arianism by A.D. 330 prompted Constantine to replace semi-Arian Eusebius of Caesarea with Arian Eusebius of Nicodemia...It is in this climate that Constantine requested the production of manuscripts B and Aleph. Their use of “only begotten God” in John 1:18 was no doubt a political expedient.*

“*The term “the only begotten Son” is seen in the vast majority of MSS and is witnessed to by the earliest extant record of John 1:18, Tertullian in A.D. 150. Even Allen Wikgren of the UBS Greek New Testament committee admits:*

“*“It is doubtful that the author would have written ‘begotten God’ which may be a primitive, transcriptual error in the Alexandrian tradition.”*”

Note that our critic neglected to list Tertullian amongst his “*earliest Fathers,*” none of whom he actually identified. Gail Riplinger strips away the veil of anonymity.

“*The critical apparatus of the UBS Greek New Testament cites P66, P75, Aleph, B, C, and L, as well as Valentinus (who changed “begotten Son” to “begotten God”), Theodotus, Clement, Origen and Arius, as support for their use of “begotten God,” in spite of the doctrinal bias of these witnesses.*”

She cites Westcott from his “*superb*,” Section 12.6, commentary *The Gospel According to St. John* p 159 as follows:

“*It is impossible to suppose that two beings distinct in essence could be equal in power. We find ourselves met by difficulty which belongs to the idea of begetting...If we keep both (Arianism and Sabellianism) before us we may hope to attain...to that knowledge of the truth.*”” Dr Hills [*The King James Version Defended*] p 34, wilderness-cry.net/bible_study/books/kjv-defended/chapter2.html, explains “*The teaching of Sabellius (220 A.D.) (was) that the Father, the Son, and the Holy Spirit are merely three ways in which God has revealed Himself...these false doctrines culminated in the greatest heresy of all, namely, the contention of Arius (318 A.D.) that before the foundation of the world God the Father had created the Son out of nothing.*”

It now becomes apparent why our critic then states “***Much scholarly discussion has centred around whether monogenes means “only begotten” or “only”...I am inclined to believe that the better translation is “only”, this indicating Christ’s uniqueness.***”

Having insisted, along with Valentinus, Origen, Arius etc. that John 1:18 should read “God” instead of “**Son**,” our critic CANNOT agree with “**begotten**.” The reason is clear. As Dr Ruckman states [*The Christian’s Handbook of Manuscript Evidence*] p 119 “*The teaching that Jesus Christ is a “god,” begotten in Eternity (or sometime before Genesis 1:1) is the official theology of the Jehovah’s Witnesses.*”

It is also Edwin Palmer’s theology, “*From all eternity the Father begat the Son*” [*New Age Bible Versions*] p 339. The reason why Palmer’s NIV (New York International Bible Society 1978, Hodder & Stoughton 1979) omits “begotten” from John 1:18 and reads “No-one has ever seen God, but God the only (Son)” is discussed in Section 13.2. However, there is some confusion in the ranks of NIV editors because the Gideon Edition, 1983, REINSERTS “begotten” and reads “No-one has ever seen God, but the only begotten (Son) **with corner brackets, see summary below.**” The Gideon Edition re-inserted “begotten” in John 1:14, 1:18, 3:16, 3:18; Acts 13:33; Hebrews 1:5, 5:5 and 1 John 4:19 exactly where the AV1611 has it and from where the NY IBS and H&S NIV removed it.

In sum, for John 1:18:

1978 NIV: “God the only [Son]”

1983, 1996, 2007 Gideons NIV: “God, the Only Begotten [Son].” The corner brackets mean that the word bracketed was in the footnotes of the original NIV edition, not necessarily that the word should now be part of the Biblical text.

1984 NIV: “God the One and Only”

2011 NIV: “the one and only Son, who is himself God”

All editions of the AV1611 from 1611 to the present read “**the only begotten Son**” in John 1:18.

However, bracketing of the word “Son” in both editions of the NIV means that the editors regard the word as UNCERTAIN, p viii Preface. Neither NIV, therefore, is absolutely clear that Jesus Christ is even referred to in John 1:18. The 2011 NIV has given the word “Son” full status in its text but John 1:18 in the 2011 NIV then reads in full “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father has made him known.”

Will Kinney states that “(By the way, there is no printed Greek text or manuscript anywhere on this earth that reads the way the “new and improved” NIV 2011 reads. They made it up!)” The 2011 NIV reading should therefore be discarded for that reason alone. Even

though ‘the Greek’ is not the final authority, neither is **“the word of men”** 1 Thessalonians 2:13.

See again Will Kinney’s detailed article brandplucked.webs.com/articles.htm *John 1:18 the only begotten Son*.

Earlier in his document, our critic asked *“which of all these various revisions is the real KJV?”*, Section 11.2. One could now reasonably pose a similar question [*Should We Trust The New International Version?* FOCUS Christian Ministries Trust] p 18 *“Which version of the New International Version is the true version of the New International Version?”*

To return to “monogenes,” the TBS Article No. 58 *The Only Begotten Son* cites *“Professor Cremer’s great Lexicon of N.T. Greek...”* as giving “monogenes – “only-begotten”.” Gail Riplinger [*New Age Bible Versions*] p 342 states *“The Greek word preceding ‘Son’...is always “monogenes,” a two part word in which “mono” means ‘only’ or ‘one’ and “genes” means ‘begotten’, ‘born’, ‘come forth’. Buschel, in his definitive treatise on the meaning of the word ‘monogenes’ said, “It means only-begotten.” All inter-linear Greek-English New Testaments translate it as such.”*

Nestle is no exception and even Vine - no friend of the AV1611 - gives “only begotten” as the meaning of “monogenes,” adding that it *“has the meaning “only” of human offspring, in Luke 7:12; 8:42; 9:38.”*

Vine has a more honest assessment of the three verses in Luke than our critic, who cites them to justify rendering “monogenes” as “only” IMMEDIATELY after referring to CHRIST’S uniqueness - see above.

The *“uniqueness”* of the Lord Jesus Christ was that He did NOT have a human father! The three individuals in Luke DID! D. A. Carson also uses the verses in Luke to obscure the meaning of “monogenes” [*How To Teach The Original Greek* Dr Peter S. Ruckman, Bible Baptist Bookstore, 1992] p 36. Obviously it is not necessary to translate “genes” in these verses - nor would it be good style. (Isaac, Hebrews 11:17, is an exception because *“he was a type of Jesus Christ (see Gal. 3:16), the only son begotten by promise and command (Gen. 17:21, Gal. 4:28)”* [*How To Teach The Original Greek*] p 37.)

Our critic then claims that the distinction between “only” and **“only begotten”** was not drawn *“until Jerome’s Vulgate”* which allegedly influenced *“the KJV.”* See Section 11.1. The TBS Article No. 58 flatly refutes this: *“The Old Latin translation was made not later than the 2nd century, and it is significant that the translators who were in a position to know how the word MONOGENES was understood by contemporary Greek Christians, rendered it UNIGENTIUS - “only-begotten,” not UNICUS – “only.” It is therefore clear that the rendering “only begotten Son” in the Authorised Version is well supported by ancient evidence.”*

The Old Latin pre-dated Jerome by 200 years [*Which Bible? 5th Edition* David Otis Fuller, D.D. p 344, kjv.benabraham.com/html/chapter-2.html].

Our critic continues to defend “only” by means of theology. *“While...others in the Bible are called “sons of God” there is a radical and fundamental difference in Christ’s Sonship compared with theirs (Matt.11:25-27)...Others are sons in a derivative and much lesser sense since they are sinners dependent on God’s grace. In Johannine theology Christ’s Sonship is equivalent to equality with the Father (John 5:18). In this sense he is truly the Only Son. To attempt to suggest that Christ’s Sonship is different only in degree but not in kind is to take essentially a Unitarian position.”*

This is our critic’s reaction to the simple statement in Section 7.3 *“the modern reading (of John 1:18) cannot be correct, according to Job 1:6, Luke 3:38 and John 1:12, which show that Jesus Christ is NOT God’s “one and only son.””*

Our critic did not check the verses. Job 1:6 was a reference to ANGELS, who HAD kept **“their first estate,”** Jude 6 and had NOT sinned, 2 Peter 2:4 and were NOT therefore *“sinners dependent on God’s grace”*. Luke 3:38 was a reference to ADAM, who was God’s son BEFORE he sinned.

John 1:12 refers, of course, to those who are God’s sons by adoption, [Romans 8:15](#), [Galatians 4:5](#), [Ephesians 1:5](#) - not *“derivation,”* having received Christ by faith, Ephesians 1:5. Although *“they are sinners dependent on God’s grace,”* nowhere does the Bible speak of them as sons in a *“much lesser sense.”* Quite the reverse is true:

“For we are members of his body, of his flesh, and of his bones” Ephesians 5:30.

“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren” Hebrews 2:11.

“Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world” 1 John 4:17.

Of course these verses refer to one’s STANDING in Christ. One’s state may be different.

Our critic’s reference to Unitarianism is ironic. It is the JWs, the modern Unitarians who have adopted the reading from our critic’s *“most reliable MSS.”* for their New World Translation, NWT. It was their spiritual ancestors who made the change in the first place [[New Age Bible Versions](#)] pp 338-339.

It is also ironic that our critic seeks to alter or eliminate the scriptures that most strongly OPPOSE Unitarianism. See remarks on 1 John 5:7-8 and 1 Timothy 3:16.

Moreover, Christ’s Sonship HAS to be *“different in kind.”* NO OTHER SON OF GOD WAS VIRGIN BORN! The expression **“only-begotten”** makes this abundantly clear, as the fulfilment of Isaiah’s prophecy, Isaiah 7:14.

Finally, no matter how much our critic resorts to theology, or what the Bible is said to teach, Section 14.2, the Bible SAYS that God has other **“sons.”** The expression **“one and only Son”** is therefore misleading with respect to Jesus Christ. The confusion is not resolved by *“theology”* but by **“comparing spiritual things with spiritual”** 1 Corinthians 2:13.

Our critic then gives his exposition of John 1:18 **“The meaning of John 1:18 is “the only one (or, if you prefer, “the only begotten”) himself God, who is in the bosom of the Father” or “The only one, who is the same as God, is at the Father’s side”. There is no clearer affirmation of Christ’s deity.”**

There isn’t? I can think of two without trying.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one” 1 John 5:7.

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

As for our critic’s statement itself, I would make the following observations:

1. "The only one" is NOT the same as "**the only begotten**" - see above and Section 13.2.
2. IF the latter reading is chosen, one has "the only begotten God" after all, which is standard JW theology - see above.
3. However, the wording of scripture is NOT decided by what "*you prefer.*" It is decided by what God WROTE, Exodus 31:18, or commanded to be WRITTEN, Jeremiah 30:2, 36:2, Revelation 1:11 and which He PRESERVED, Psalm 12:6, 7.
4. "**In the bosom of the Father**" is NOT the same as "at the Father's side," Exodus 4:6, Ruth 4:16.
5. "The same as God" is not necessarily identical with "himself God." The devil could be described as "the same as Christ" in that both were anointed, Ezekiel 28:14, Acts 10:38.

Our critic concludes this section with "*the Chalcedonian Definition 451 in which Christological orthodoxy was finally crystallized. In it Christ is confessed as the one and same Son and only begotten (or only) God.*"

Dr Hills wilderness-cry.net/bible_study/books/kjv-defended/chapter5.html [*The King James Version Defended*] p 35 states: "*Guided therefore by these teachings of the New Testament Scriptures, the Church was able to formulate at Nicea (324 A.D.) and at Chalcedon (451 A.D.) the true doctrine of the holy Trinity and of the incarnation of Christ.*"

Nevertheless, Dr Hills shows, p 34, that the teachings upon which the councils were dependent, went back to THE WORDS OF SCRIPTURE in John 1:1, 4, 14. That is the whole issue. What did God SAY and where are God's WORDS? Dr Ruckman [*The History of the New Testament Church Vol. 1*] pp 171-172, however, furnishes a note of caution:

"The fourth ecumenical Council of Chalcedon was held in 451 A.D....they decided among other things that the Apostle Peter was speaking through (Pope) Leo and also that anyone who disagreed with Leo I was CURSED. Not content with this state of things, they took three more shots of cocaine (or heroin: the historians are divided!) and decided (as good "Bible-believing Christians") that a man was a BLASPHEMER OF CHRIST if he refused to call Mary "the Mother of God.""

"Christological orthodoxy", therefore, did not prevent the Council of Chalcedon from being most UN-orthodox, in the matter of FINAL AUTHORITY!

See again Will Kinney's detailed article John 1:18 the only begotten Son brand-plucked.webs.com/articles.htm and note the following additional material from KJO Review Full Text pp 422ff www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. Dr Mrs Riplinger's remarks with respect to the arch-Bible critic James White apply equally to our critic's comments.

Dr Mrs Riplinger [www.avpublications.com/avnew/content/Critiqued/james1.html *The James White Controversy Part 1*] writes, her emphases, with respect to White's (and our critic's) opinion of "**only begotten.**"

"There is a bird which is named the Phoenix...the only one...makes for itself a coffin of frankincense and myrrh...then dies. But as the flesh rots, a certain worm is engendered which is nurtured from the moisture of the dead creature and puts forth wings...It takes up that coffin where are the bones of its parent, and carrying them, it journeys...to the place called the City of the Sun."

"This depraved pagan parody of the death, burial, and resurrection of our precious Saviour is given by NIV editor Richard Longenecker to 'help' us understand WHY the NIV translates John 1:14 and 1:18 as "One and Only" instead of "only BEGOTTEN" (see The NIV: The

*Making of a Contemporary Translation, pp. 119-126). He points also to such occult literature as the magical papyri's "One", Plato's (Critias) "one," and the Orphic Hymn's (Gnostic) "only one". He cites numerous other early Greek writers, like Parmenides, head of the Eleatic School. He brought **pantheism** to the West after his trips to India and initiation into the Greek mysteries. Do we look to a pantheist and their god 'the One' to alter **our** view of God?*

*"Longenecker chides the KJV's "begotten Son" because "it neglects the current [time of Christ] usage for the word." Current usage amongst PAGAN OCCULTISTS should **not change** how Christians use words! He and the NIV translators have broadened the "semantic range of meaning" (Longenecker p. 122) to include the broad way that leadeth to destruction. The translators of the **King James Version** were **so** highly educated that they not only **knew of** these Greek quotes, but knew **who** Parmenides was and what he taught. They wouldn't touch such pagan sources. Either the NIV translators are **ignorant** of the philosophies of those they cite, like Aeschylus, Plato and Parmenides, and the Orphic Hymns **or** they are **sympathetic** to such ideas. (The "begotten God" seen in John 1:18 in the NASB comes directly from lexical support from the occult tome The Trimorphic Proitenoia!)*

*"Anyone who has spent years studying the **resources** used to **generate** the definitions seen in Greek lexicons will get a chuckle out of White's comment: "I explained that she was in error regarding the meaning of monogenes, and explained the actual meaning of the term." Even Longenecker **admits** the translation of monogenes [only begotten] and huios [Son] "have become bones of contention among Christians."*

*"**Real** scholars like Buchsel (The Theological Dictionary of the New Testament, Vol. IV, pp. 737-741) allot five entire pages of lexical evidence to the meaning of monogenes. Buchsel proves that White's "actual" definition of monogenes is **only** that of a **few** pagan philosophers. New version editors and advocates seem to pick the pagan lexical definition, time after time. (Imagine, for example, if 2000 years from now, a lexicographer reviewed our culture's use of the word "love." They would find the KJV's definition of 'charity' **and** Hugh Hefner's definition of 'sex'.)*

*"White may not understand my response in Which Bible Is God's Word? [p 155, 2007 Edition], but Buchsel does, and agrees with **me**. He says, "Though many will not accept this; he here understands the concept of sonship in terms of begetting.""*

Note again remarks following **Table 3a**, Section 10.15. Our critic would have been wise to have checked the company he kept, since these now appear to include pagan occultists as well as Rome and Watchtower (although maybe not much change there, then).

Not only is Robert A. Joyner wrong in his criticism of John 1:18 in the 1611 Holy Bible, he doesn't even know enough about the verse to address all the issues surrounding it, as the above material shows.

These examples were given to show anyone who is willing to see that the NIV is stronger than the KJV on the deity of Christ in many places. The KJV obscures the deity of Christ in some places. The NIV reinforces the teaching of the deity of Christ. There have been many lies told about this subject but now you know.

Nowhere is the NIV stronger than the 1611 Holy Bible. Neither is the NASV that Robert A. Joyner has forgotten to mention. See remarks above on John 1:18, Jude 4, 25, Acts 4:25, 16:7, Romans 9:5, Philippians 1:14, 2:6, Colossians 2:9, Titus 2:13, 2 Peter 1:1, The 1611 Holy Bible does not obscure the fact that the Lord Jesus Christ is "**God...manifest in the flesh**" 1 Timothy 3:16 in *any* place. The NIVs and the NASVs *do*, as the above examples will show. The NIV never **reinforces the teaching of the deity of Christ** and neither does the NASV. The following links will show that to be the

case. See again Terry Watkins' findings under the heading **BIBLE WORDS REMOVED**.

Note first Dr Frank Logsdon's testimony about the NASV that he was instrumental in setting up with his friend Dewey Lockman of The Lockman Foundation that sponsored the NASV.

www.av1611.org/kjv/logsdon.html *From the NASV to the KJV*

This was Dr Logsdon's conclusion after carefully researching the NASV text, his emphases.

I must under God renounce every attachment to the New American Standard.

These links reveal yet more serious changes, errors and omissions in the NASV, NIV that weaken or distort major doctrine and prove that they are corrupt Vatican versions.

www.avpublications.com/avnew/content/NABV/nabv_comparison.html *NIV, NASB et al. TRAC EXCERPTS FROM New Age Bible Versions* by G. A. Riplinger

www.avpublications.com/avnew/downloads/PDF/Tracts/NKJV_tract.pdf
New King James Omissions

www.av1611.org/niv.html *NEW INTERNATIONAL PERVERSION* by Terry Watkins. See also www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *A Christian anarchist wise in his own conceit* pp 13-15.

Terry Watkins' study refers to an earlier NIV edition but still largely applies to the current 2011 Edition. Note that successive editions of the NASV, NIV make many changes in wording that result in distinct changes in meaning contrary to Proverbs 22:21 that refers to "***the certainty of the words of truth.***" Though it went through several major editions, the 1611 Holy Bible has never altered the meaning of any verse of scripture even though a few typos occurred in early editions that were fixed soon afterwards in subsequent editions.

See Will Kinney's articles:

brandplucked.webs.com/realcatholicbibles.htm *Undeniable Proof the ESV, NIV, NASB, Holman Standard, NET etc. are the new "Vatican Versions"*

brandplucked.webs.com/esvcatholicpart2.htm *Undeniable Proof the ESV, NIV, NASBs, Holman Standard, NET etc. are the new "Vatican Versions" Part TWO*

brandplucked.webs.com/everchangingnasbs.htm *The Ever Changing NASBs*

brandplucked.webs.com/whatabouttheniv2011.htm *What About The "NEW" NIV of 2011?*

brandplucked.webs.com/niv2011oldtestament.htm *What About the NIV 2011 Old Testament.*

The NKJV is no better:

brandplucked.webs.com/nkjvhackjob.htm *The NKJV is a Hack Job!*

See also:

www.jesus-is-savior.com/Bible/NASV/new_american_standard_version_exposed.htm
The New American Standard Version Exposed!

www.jesus-is-savior.com/Bible/niv_and_%20nasb_are_same_bibles_as_nwt.htm *The NIV and NASB are the same bibles as the Jehovah Witnesses' NWT.*

www.jesus-is-savior.com/Bible/1611_authorized_king_james.htm scroll down to *The New King James Version (NKJV) Exposed!*

Attention is drawn to 1 Corinthians 6:19 **“*ye are not your own.*”** It clearly has the force of a direct statement. No-one has the authority to pick and choose Bible versions according to personal preference or to presume that it doesn't matter which one you use/don't use etc. e.g. because some Christian 'celebrity' said that.

It should always be remembered that **“*God is no respecter of persons*”** Acts 10:34.

As James exhorts **“*Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls*”** James 1:21 and as the Lord's **“*obedient children*”** 1 Peter 1:14, today's believers are therefore obliged to receive **“*the book of the LORD*”** Isaiah 34:16 from its Author without any **“*Not so, Lord*”** Acts 10:14.

Robert A. Joyner has repeatedly shown himself to be ***disobedient*** in that respect.

[A]nyone who is willing to see will readily see that Robert A. Joyner's opening comment above This is a lie sums up his entire point 13 in which he has merely added to many lies told about this subject – consisting of the rest of his article. Any honest reader will see that Robert A. Joyner has condemned himself under point 13 in his comment but now you know.

Indeed on reviewing the above material, any honest reader will see that the Lord's rebuke to the wicked servant applies directly to Robert A. Joyner.

“*Out of thine own mouth will I judge thee, thou wicked servant*” Luke 19:22.

Re: Some people say the NIV and the NASB are weak on the deity of Christ. This is a lie. I will show you some key verses on the deity of Christ and anyone can clearly see the KJV is the weakest on this subject.

Some people, whom Robert A. Joyner is too scared to identify, are correct about the NASV, NIV. See remarks above with respect to 1 Timothy 3:16. Concerning Robert A. Joyner's key verses and the supposed weakness of the 1611 Holy Bible on the deity of Christ, the Lord's rebuke to Jerusalem, Ezekiel 16:1-3, applies directly to Robert A. Joyner for having fallen into line lock-step with the Vatican Versions from Rome **“*THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH*”** Revelation 17:5, including modern versions.

See again Will Kinney's articles brandplucked.webs.com/kjbarticles.htm *Undeniable Proof the ESV, NIV, NASB are the new “Vatican Versions”* Parts One and Two.

“*How weak is thine heart, saith the Lord GOD, seeing thou doest all these things, the work of an imperious whorish woman*” Ezekiel 16:30.

14. The KJV sometimes uses the word “charity” in the place of love. Most people probably think charity is old English for “love.” That is not the case. William Tyndale, who translated the first English version in 1525, used only the word “love.” So did the other versions that followed (Coverdale, Matthew, Great Bible and Geneva Bible). Only the second edition of the Bishops Bible and the KJV use the word “charity”. The noun “agape” is used 114 times in the Greek. The KJV translates it “love” 87 times and “charity” 26 times. This shows they knew the Greek word means “love.” Yet they purposely translated the word as “charity” in some places. “Charity” means giving and helping the needy. Love is described in I Corinthians 13. The KJV weakens this basic Christian doctrine about God and man by substituting “charity” for “love.” They did it in about 18 other places. The modern versions undergird it by rightly translating agape as love.

Robert A. Joyner has already attacked the word “**charity**” in Part 1 of his article, point 18. See detailed remarks under point 18 and note these extracts that answer Robert A. Joyner’s further objections to the word “**charity**.”

Bible critics do not like the word “**charity**.” That is not surprising. Paul states that “**Charity...rejoiceth in the truth**” 1 Corinthians 13:4, 6. No Bible critic **rejoiceth in the truth**” certainly not in “**the scripture of truth**” Daniel 10:21, the 1611 Holy Bible.

Robert A. Joyner is again demanding that “**the words of the LORD**” Psalm 12:6 be subservient to everyday language usage. See Robert A. Joyner’s complaints against the 1611 Holy Bible in Part I points 5, 6, 8, 10, 18, 19, Part II points 5, 6, 7, 8, 10, 11. Robert A. Joyner has of course ignored the built-in dictionary of the 1611 Holy Bible in all those complaints. See *The Language of the King James Bible* by Gail Riplinger.

Robert A. Joyner has therefore failed to appreciate the *Biblical* sense of the word “**charity**.” “**Charity**” is to edify or build up another Christian believer to love and be known of God – to edify or build up being the antonym of to destroy, as the following references show. Note that the individual who loves God and is known of God will in turn exercise charity towards other believers.

“But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died” Romans 14:15.

“Let us therefore follow after the things which make for peace, and things wherewith one may edify another” Romans 14:19.

“Let every one of us please his neighbour for his good to edification” Romans 15:2.

“...Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him...Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend” 1 Corinthians 8:1-3, 13.

“Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying” 2 Corinthians 12:19.

“Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction” 2 Corinthians 13:10.

Robert A. Joyner missed all those references, naturally.

See also www.timefortruth.co.uk/why-av-only/ ‘O *Biblios*’ – the Book pp 129-130, 140, 189-190 and the following extract. The blue formatted text is an insert in the online 2nd Edition of ‘O *Biblios*.’

Our critic concludes this sub-section by objecting to the AV1611's use of the word "**charity**." The Dictionary meaning of "**charity**" is "*Christian love of fellow men,*" which certainly matches the description given in 1 Corinthians 13. "**Charity**," therefore, cannot be regarded as an "*incorrect rendering,*" whatever reasons the translators had for this rendering of "agape."

The contexts where "**charity**" is used show that it is intimately associated with actions that affect others, Romans 14:15, 1 Corinthians 13, 16:14, should characterise Christian fellowship, Colossians 3:14, 2 Thessalonians 1:3, 2 Peter 2:7 and can be OBSERVED, 1 Thessalonians 3:6, 1 Timothy 4:12, 3 John 6. Moreover, use of "**charity**" in 1 Corinthians 13:3 eliminates any confusion arising from 'modern' connotations of the word. The AV1611 translators, therefore, were quite justified in translating "agape" in this way, in spite of our critic's opinion.

Paine [*The Men Behind the KJV*] p 125 states: "*Many have discussed the use, in 1 Corinthians 13, of the word "**charity**" for the Greek agape. We have no light on how the learned men came to prefer this word to the word "love" which appears in some older versions...But if we can, as we read 1 Corinthians, divest the word "**charity**" of rather smug later readings, we can sense a fitness in its rhythm.*

"Rhythm in the days of King James was important not merely as a source of pleasure to the ear, but as an aid to the mind. Generations to come would learn to read by puzzling out verses in the Bible that for many families would be a whole library. But at the time of translation, a Bible "appointed to be read in churches" was made to be listened to and remembered. Its rhythms were important as a prompting for memory. For that reason, in the words of their own Bible, it is evident that the learned men learned to use their ears as they worked – "the ear trieth words as the mouth tasteth meat.""

NO modern version even comes close to the AV1611 for the ease with which its words can be REMEMBERED. See the discussion in Chapter 5, Section 5.7, which our critic also chose to ignore. Rhythmic words like "**charity**" are part of that process of enabling the child of God to HIDE GOD'S WORD IN HIS HEART, Psalm 119:11 in order to have AN HONEST AND GOOD HEART, Luke 8:15.

On that basis, which our critic seems to have overlooked, use of the word "**charity**", where it occurs, is MORE than justified...

"love and charity"

These words have been discussed in Section 10.4 and will be addressed in Chapter 11, Section 11.3.

For now, it might be noted that parents who named their daughter Charity, a well-established name for girls in the UK, might object to the insinuation that she be re-named Love.

Moreover, proprietors of the estimated over 9,000 charity shops in the UK and ROI might resent the inference that they should really be called love shops. (That could cause some unwarranted confusion.) See en.wikipedia.org/wiki/Charity_shop#United_Kingdom.

The above remarks "***love and charity***" serve to illustrate how Bible 'correctors' i.e. corrupters have little appreciation of the real world...

Our critic further objects to "*Catholic*" words like "**charity**"... The use of the word "**charity**" has been discussed, Chapter 10, Section 10.4. Dr Ruckman states in his series on *The Alexandrian Cult*, Part 5 p 18:

*"Is "**charity**" really passé? Is love GIVING? Can you love without GIVING (John 3:16)? If salvation isn't a "handout," what is it (2 Cor. 8:9)? If you left it "love" every time, wouldn't that give a "modern man" a false lead on "love"? Hollywood love is often GETTING, not giving; and it is often LUST, not love. If the AV translators were intelligent enough to use both words (love and charity), why would one be so "archaic" that you had to alter the Bible in*

31,000 places in order to “update” the word. There are more than 31,000 changes between ANY Bible that updates “charity” and the AV that retains it.

“When in doubt, smile at “good, godly, sound, sincere, evangelical translators” and put their work in the trash where it belongs. A reputation for goodness, godliness and orthodoxy is no alibi for lying and perverting the words of the living God.”

See also Dr Ruckman’s commentary *The Books of First and Second Corinthians* p 267 and the *Ruckman Reference Bible* p 1524...

Will Kinney has this excellent item on the word “**charity**” that directly addresses Robert A. Joyner’s objections to this Biblical term. See brandplucked.webs.com/kjparticles.htm Is “charity an error in the KJB?

Dr. Robert Joyner has written a long article criticizing the King James Bible in an effort to convince you that it is not the infallible word of God. He wants you to switch to the NASB, NIV, ESV or one of the other modern Vatican Versions. Of course Mr. Joyner does not have any Bible he considers to be the inerrant, complete, infallible word of God. His only final authority is his own opinion.

One of his alleged “errors” is the use of the word “Charity”. Mr. Joyner says: “The KJV uses the word “charity” for love. This is confusing because charity today means giving to the poor or needy. In I Corinthians 13:3 the KJV says, “And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity.” Actually giving to the poor is charity, so the statement is a paradox. The NASB uses the word love, which makes more sense.”

Dr. Joyner then says: “The KJV sometimes uses the word “charity” in the place of love. Most people probably think charity is old English for “love.” That is not the case. The noun “agape” is used 114 times in the Greek. The KJV translates it “love” 87 times and “charity” 26 times. This shows they knew the Greek word means “love.” Yet they purposely translated the word as “charity” in some places. “Charity” means giving and helping the needy. Love is described in I Corinthians 13. The KJV weakens this basic Christian doctrine about God and man by substituting “charity” for “love.” The modern versions undergird it by rightly translating agape as love.” (End of Mr. Joyner’s comments)

First of all, using the word charity is not a “paradox” as the good Doctor says. Mr. Joyner is fudging the truth either out of ignorance of his own English language, or deliberate intent. Webster’s Random House College Dictionary 1999 lists under the word Charity one of the meanings as “Christian love; agape”. He should know this; after all, he has a Ph.D., right?

In my Webster’s Seventh New Collegiate Dictionary right here on my desk, if you look up the word Charity the very first meaning listed is 1. LOVE. The second meaning listed is 2. Kindness or help for the needy or suffering.

The Wikipedia online Encyclopedia says: “Charity is also a term in Christian theology (one of the three virtues), meaning loving kindness towards others; it is held to be the ultimate perfection of the human spirit, because it is said to both glorify and reflect the nature of God. In its most extreme form charity can be self-sacrificial. Charity is one conventional English translation of the Greek term agape”...

The word charity, as found in the King James Bible, always expresses Christian love for other Christians. The word charity is never used in the King James Bible to express the love relationship between God and man, a husband and his wife, between parents and their children, or between the believer and the nonbeliever. It is always used in reference to the love Christians should have for other Christians.

Simply look up the word “charity” in Strong’s concordance and take notice of every time the King James Bible uses the word “charity”. It is ALWAYS in the context of Christian love in action towards other Christians.

“We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and THE CHARITY of every one of you all toward each other aboundeth.” 2 Thessalonians 1:3

“And above all things have fervent CHARITY among yourselves: for CHARITY shall cover a multitude of sins.” 1 Peter 4:8

The Oxford English Dictionary lists one of the definitions of charity as: “Christian love; Christian benignity of disposition expressing itself in Christ-like conduct and right feelings towards ones fellow Christians.”

The Modern Versions are Wrong for using “love” instead of “charity”

Not only is the use of the word “charity” as found in the King James Bible and many others not wrong, but it is in fact more accurate than the use of the simple word “love”. Why? Well, let’s look at 1 Corinthians 13 for a moment and then compare the characteristics of “charity” to those of “love” as found in some other Scriptures. We will see that by translating the word agape as “love” instead of “charity”, the modern versions in fact create several contradictions.

In 1 Corinthians 13:5-6 we read that CHARITY “doth not behave itself unseemly, **seeketh not her own**”. Charity as well “**thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth**”. However when the new versions tell us that “love (agape) thinks no evil, does not rejoice in iniquity, but rejoices in the truth” (NKJV), then this creates several direct contradictions with the rest of Scripture.

If “love seeks not her own and thinks no evil”, and if “love rejoices not in iniquity but rejoices in the truth” then what do we do with the following Scriptures where “love” (agape) clearly seeks her own and does rejoice in evil and not in the truth?

John 3:19 “And this is the condemnation, that light is come into the world, and men LOVED darkness rather than light, because their deeds were evil.” Agapao

John 12:42-43 “they did not confess him, lest they should be put out of the synagogue: For they LOVED the praise of men more than the praise of God.” Agapao

Luke 6:32 “for sinners LOVE those that LOVE them.” Agapao

2 Timothy 4:10 “For Demas hath forsaken me, having LOVED this present world...” Agapao

2 Peter 2:15 “Which have forsaken the right way, and are gone astray, following the way of Balaam to son of Bosor, who LOVED the wages of unrighteousness.” Agapao

1 John 2:15 “If any man LOVE the world, the love of the Father is not in him.” Agapao

It should be abundantly clear that the scholar who insists the word ‘agape’ means an unconditional, God-type love has not compared Scripture to Scripture. Words have different meanings in different contexts, and in 1 Corinthians 13 the King James Bible’s rendering of “charity” is far more accurate and consistent with the rest of Scripture. It is the modern versions that create the contradictions!

The word Charity in other English translations

In his ignorant criticism of the word “charity” in the King James Bible Mr. Joyner also says: “William Tyndale, who translated the first English version in 1525, used only the word “love.” So did the other versions that followed - Coverdale, Matthew, Great Bible

and Geneva Bible. Only the second edition of the Bishops Bible and the KJV use the word charity.”

Mr. Joyner’s information about the other English versions not using the word “charity” to mean Christian brotherly love, is totally inaccurate, and there are several modern versions that still use this word to describe Christian brotherly love.

Not only does the King James Bible use the word Charity, but so also do the following Bible versions:

The Wycliffe Bible translation of 1395. In fact Wycliffe used the word “charite” in place of “love” some 93 times throughout both Testaments.

Tyndale 1525 - “If thy brother be greved with thy meate now walkest thou not CHARITABLYE. Destroye not him with thy meate for whom Christ dyed.” Romans 14:15.

Bishop’s Bible 1568 - “CHARITIE worketh no yll to his neyghbour, therefore the fulfylling of the lawe is CHARITIE.” Romans 13:10

“These are spottes in your feastes of CHARITIE, when they feast with you, without al feare feedyng the selues: cloudes they are without water...” Jude 1:12

“But if thy brother be greeued with thy meat, nowe walkest thou not CHARITABLY. Destroy not hym with thy meat, for whom Christe dyed.” Romans 14:15

Coverdale’s Bible 1535 and the Geneva Bible 1599, 1602 - Romans 14:15 “walkest thou not after CHARITE”; Jude 12 “feasts of CHARITE”...

The use of the word charity to describe the Christian’s love for his fellow believers in the body of Christ is not an error, but is in fact more accurate. The King James Bible is right and the Bible critics like Mr. Joyner are wrong.

Will Kinney

In sum, see Robert A. Joyner’s complaints against words of the AV1611 in Part I points 5, 6, 8, 10, 18, 19, Part II points 5, 6, 7, 8, 10, 11 and now 14. Robert A. Joyner should note Isaiah’s prophecy that could certainly have practical application to **“the scripture of truth”** Daniel 10:21 that Will Kinney has identified but Robert A. Joyner has not.

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD” Isaiah 54:17.

Conclusion

Anyone who is not willingly ignorant and blind can see that the King James Version is not perfect and not infallible. It is a human translation. It is a good and accurate version in most places. But sometimes you will need the good modern translations. Other translations can really help you understand what God actually said in some verses. Don’t let anyone deprive you of this help.

See *Introduction, Postscript - The Disjointedness of Dr Robert A. Joyner* and introductory remarks for Parts 1 and 2 of Robert A. Joyner’s article that emphasise the remarks that follow. Note first that Robert A. Joyner has lied 7 times in a row in the above comment.

As the above study has shown concerning *all* of Robert A. Joyner’s preceding remarks and *all* of his supposed 34 difficulties with the 1611 Holy Bible in which he attacked no fewer than **65** verses of scripture in Parts 1 and 2 of his article listed under *Disjointed Robert A. Joyner’s Criticisms of One Book Stands Alone*:

Robert A. Joyner has failed to identify *any* perfect Bible by which he can pass judgement on the 1611 Holy Bible in order to declare it to be *imperfect*. He lied.

Robert A. Joyner has failed to identify *any* infallible Bible by which he can pass judgement on the 1611 Holy Bible in order to declare it to be *fallible*. He lied.

Robert A. Joyner has failed to identify *any* document that is unequivocally **“the word of God”** 1 Thessalonians 2:13 by which he can relegate the 1611 Holy Bible to be merely **“the word of men”** 1 Thessalonians 2:13. He lied.

Robert A. Joyner has failed to identify even *one* place in the 1611 Holy Bible where it is *not* accurate. He lied.

Robert A. Joyner has failed to identify even *one* time when a modern version is needed, *none of which are good* and all of which *are* merely **“the word of men”** 1 Thessalonians 2:13. He lied.

Robert A. Joyner has failed to identify even *one* verse of scripture or part of a verse where a modern version is needed to **under-stand what God actually said**. Robert A. Joyner doesn't even have a written record of **what God actually said** because, as indicated, he has failed to identify *any* document that is unequivocally **“the word of God”** 1 Thessalonians 2:13 by which he can relegate the 1611 Holy Bible to be merely **“the word of men”** 1 Thessalonians 2:13. He lied.

Robert A. Joyner has failed to identify even *one* verse of scripture or part of a verse where anyone will get *any* help from *any* modern version. He lied.

Please understand that I am not putting down the KJV. I am not saying it is inferior or that the NIV is superior. I am saying the KJV is not perfect. The NIV and the NASB can help you sometimes.

Robert A. Joyner has lied another 4 times. Robert A. Joyner has attempted to ‘put down’ the 1611 Holy Bible in no fewer than **65** verses of scripture. See the verses listed under *Disjointed Robert A. Joyner’s Criticisms of One Book Stands Alone*. He lied.

Robert A. Joyner has attempted to ‘prove’ the superiority of the NIV or NASV over the 1611 Holy Bible in no fewer than **65** verses of scripture. He lied.

Robert A. Joyner has failed to identify *any* perfect Bible by which he can pass judgement on the 1611 Holy Bible in order to declare it to be *imperfect*. He lied *again*.

Robert A. Joyner has failed to identify even *one* verse of scripture or part of a verse where anyone will get *any* help from *any* modern version. He lied *again*.

The KJV translators themselves said, “A variety of translations is profitable for the finding out of the sense of the Scriptures...must needs do good, yea, is necessary, as we are persuaded.” (TO THE READER section, 1611 KJV)

Don't let anyone lie to you saying the KJV is God's perfectly preserved word without error, and don't listen to the slander against the NIV and the NASB.

Again let me say, I am not against the KJV. I am against the KJV Only extremism.

---Dr. Robert A. Joyner, D.B.S., Th.D., Ph.D.

Robert A. Joyner has lied 5 times in his concluding comments above.

Robert A. Joyner has lied about the King James translators. See below.

Robert A. Joyner has failed to identify *any* perfect Bible by which he can pass judgement on the 1611 Holy Bible in order to declare it to be *imperfect*. He lied *again*.

Robert A. Joyner has lied about the corrupt modern versions, including the NIVs, NASVs. See again these links from remarks under point 13.

www.av1611.org/kjv/logsdon.html *From the NASV to the KJV* by Dr Frank Logsdon

This was Dr Logsdon's conclusion after carefully researching the NASV text, his emphases.

I must under God renounce every attachment to the New American Standard.

These links reveal yet more serious changes, errors and omissions in the NASV, NIV that weaken or distort major doctrine and prove that they are corrupt Vatican versions.

www.avpublications.com/avnew/content/NABV/nabv_comparison.html *NIV, NASB et al. TRAC EXCERPTS FROM New Age Bible Versions* by G. A. Riplinger

www.avpublications.com/avnew/downloads/PDF/Tracts/NKJV_tract.pdf
New King James Omissions

www.av1611.org/niv.html *NEW INTERNATIONAL PERVERSION* by Terry Watkins. See also www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *A Christian anarchist wise in his own conceit* pp 13-15.

See Will Kinney's articles:

brandplucked.webs.com/realcatholicbibles.htm *Undeniable Proof the ESV, NIV, NASB, Holman Standard, NET etc. are the new "Vatican Versions"*

brandplucked.webs.com/esvcatholicpart2.htm *Undeniable Proof the ESV, NIV, NASBs, Holman Standard, NET etc. are the new "Vatican Versions" Part TWO*

brandplucked.webs.com/nkjvhackjob.htm *The NKJV is a Hack Job!*

brandplucked.webs.com/everchangingnasbs.htm *The Ever Changing NASBs*

brandplucked.webs.com/whatabouttheniv2011.htm *What About The "NEW" NIV of 2011?*

brandplucked.webs.com/niv2011oldtestament.htm *What About the NIV 2011 Old Testament.*

See also:

www.jesus-is-savior.com/Bible/NASV/new_american_standard_version_exposed.htm *The New American Standard Version Exposed!*

www.jesus-is-savior.com/Bible/NIV/why.htm *Why Would Anyone Use the NIV?*

www.jesus-is-savior.com/Bible/niv_and_%20nasb_are_same_bibles_as_nwt.htm *The NIV and NASB are the same bibles as the Jehovah Witnesses' NWT.*

Robert A. Joyner has lied about not being against the 1611 Holy Bible. He has been against it on no fewer than **65** occasions whereby he attacked **65** verses of scripture in the 1611 Holy Bible.

Robert A. Joyner has lied about so-called **KJV Only extremism**. It is *not* extreme to believe what God said via King Solomon about **"the words of my mouth"** Proverbs 4:5, 5:7, 7:24, 8:8. Robert A. Joyner doesn't have those words in any single extant document that he can unequivocally specify as **"all scripture"** that **"is given by inspiration of God"** 2 Timothy 3:16. **"All the words of my mouth are in righteousness; there is nothing froward or perverse in them"** Proverbs 8:8.

Concerning Robert A. Joyner's lies about the King James translators and so-called **KJV Only extremism** see this extract from www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Bible Critic Rick Norris* 3 against *One Book Stands Alone* by Douglas D. Stauffer pp 66-68.

Note that at the end of his Part 2, Robert A. Joyner has lied about what the King James translators said about a variety of translations. He says this.

The KJV translators themselves said, “A variety of translations is profitable for the finding out of the sense of the Scriptures...must needs do good, yea, is necessary, as we are persuaded.” (TO THE READER section, 1611 KJV)”

The King James translators actually said the following, under-linings in copied text. See www.jesus-is-lord.com/pref1611.htm *The Translators to the Reader*. The words that Robert A. Joyner cut out of his quotation are in bold.

*Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: [S. Aug. 2. de doctr. Christian. cap. 14.] **so diversity of signification and sense in the margin, where the text is [not] so clear, must needs do good, yea, is necessary, as we are persuaded.***

Note first that the King James translators were *not* making a direct statement as Robert A. Joyner deviously tries to imply but simply quoting Augustine as their basis for inserting alternative readings into the *margin* of their text, *not into the text itself*. That is what they meant by *variety of translations*. They did *not* mean that different translations should be used to *change* their text, only, in their view, that readings in the margin should give additional insight into their text that nevertheless should *not* be changed.

Note further that Robert A. Joyner has slyly changed the expression *variety of Translations* to read **A variety of translations**. That subtle change in *wording* causes a significant change in *meaning*.

Robert A. Joyner says at the end of Part 2 that **Other translations can really help you understand what God actually said in some verses.**

Robert A. Joyner’s subtle change of *variety of Translations* to read **A variety of translations** implies that the King James translators approved of the use of multiple versions in the way that he does.

They did not. Robert A. Joyner has blatantly lied about the King James translators. This is what they said about their text that Robert A. Joyner by-passed. Emphases are this writer’s.

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, that our mark...

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.

Robert A. Joyner needs to learn the truth of this phrase of Romans 13:9; cut out, significantly, by the versions that he endorses, NASV, 1984, 2011 NIVs.

“Thou shalt not bear false witness.”

He says about me, “He vehemently attacks the King James Bible.” Actually, I attack KJV extremism. I say this over and over in my book.

Robert A. Joyner is lying again. He has attacked no fewer than **65** verses in the 1611 Holy Bible. See lists above.

Robert A. Joyner has also called the 1611 Holy Bible **a human translation** in his Part 2 of supposed errors in the 1611 Holy Bible. The King James translators said of the work that they had brought forth that *God...setteth his word before us, to read it.*

Robert A. Joyner's denigration of the 1611 Holy Bible in those two respects does indicate a vehement attack against it to this writer.

Comparison of Robert A. Joyner's statement about the 1611 Holy Bible and that of the King James translators gives the lie to Robert A. Joyner bogus declaration about the 1611 Holy Bible given below to the effect that **I believe the KJV is the Word of God, just as the King James translators did.**

Robert A. Joyner clearly *doesn't* believe that the 1611 Holy Bible is **"the word of God...not...the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe"** 1 Thessalonians 2:13.

The King James translators *did* and no doubt *still do*.

Robert A. Joyner has failed to state in his criticism of Dr Stauffer and *One Book Stands Alone* what KJV extremism actually is. It appears to this writer that to declare as Dr Stauffer does that *One Book Stands Alone* i.e. the 1611 Holy Bible is no more extreme than to declare as Paul does that **"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all"** Ephesians 4:4-6.

It seems entirely consistent to this writer that those *seven* distinct attributes associated with God, the Lord Jesus Christ and the believer that are prefixed by the term **"one"** should be encapsulated in *one* Book, **"the book of the LORD"** Isaiah 34:16. Note the remarks above on **"the book of the LORD"** Isaiah 34:16.

Note further the following statement by George Bernard Shaw, made at a time during the 20th century when even though God's judgement on Britain was already falling for abandonment of the 1611 Holy Bible, most ordinary Britons still believed it to be **"the scripture of truth"** Daniel 10:21 and would continue to do so until about the 1950s.

See www.timefortruth.co.uk/why-av-only/ *The 1611 Holy Bible versus Bible Critic Rick Norris* p 5.

"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."

Most common human Britishers of the time, or even citizens of the United States of North America could not be considered extremists by any stretch of the imaginations.

By contrast, *the scripture* indicates that an individual like Robert A. Joyner with no higher authority than his own opinion *is* an extremist and **"of all men most miserable"** 1 Corinthians 15:19.

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him" Proverbs 26:12.

Robert A. Joyner has shown himself to be **"wise in his own conceit"** no fewer than **65** times, in the **65** verses of **"the scripture of truth"** Daniel 10:21 that he attacked.

His attacks were futile of course and he was wrong **65** times in a row.

In conclusion to this work it may be said unequivocally that the apostle Paul judged Robert A. Joyner with **"righteous judgment"** John 7:24 long ago.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was" 2 Timothy 3:8-9.

References

¹ samgipp.com/answerbook/?page=02.htm, *The Answer Book* by Dr Samuel C. Gipp, Th.D., Daystar Publishing, www.daystarpublishing.org/king-james-defense/, 1989

² sovereignword.org/?series=dr-thomas-hollands-manuscript-evidence-class Lesson 11 *Translational Considerations*

³ *Conies, Brass and Easter* by J.A. Moorman, B.F.T. #1737 *The Bible for Today*, pp 13-15

⁴ *Whitewashed, A Critique of James White* by Alan O'Reilly, A. V. Publications Corp., 2010, pp 542ff, www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php