

Devotional Questions – Romans 14:1-12

1. *What attitude should brothers in dispute have toward each other - why (Romans 14:1)?*
2. *What ways are the strong and the weak brothers not to treat each other (Romans 14:3, 10, 13)?*
3. *How would you describe the strong?*
4. *How would you describe the weak believer?*
5. *What is important according to Romans 14:6?*
6. *What do Romans 14:7-8 mean?*
7. *In all matters who should we try to please (Romans 14:6-8)?*
8. *What connection does the death and resurrection of Jesus have to these issues (Romans 14:9)?*
9. *Who will be the Judge* over all matters (Romans 14:10-12)? *See Romans – The AV1611 versus Modern Cut-Outs pp 5-8 with respect to Romans 14:10, 12 www.timefortruth.co.uk/alan-oreilly/.*
10. *In what sense will believers stand before the judgement seat (Romans 14:12)?*
11. *Does eating food or vegetables and observing special days matter?*
When should it?
When shouldn't it?

Devotional Questions – Romans 14:1-12, Answers to Questions

See Dr Ruckman's commentary *The Book of Romans* pp 533-547 and the *Ruckman Reference Bible* pp 752, 1505 for detailed comment and [www.timefortruth.co.uk/alan-oreilly/ Romans 14 – Summary Thoughts](http://www.timefortruth.co.uk/alan-oreilly/Romans%2014%20-%20Summary%20Thoughts) for additional remarks.

1. *What attitude should brothers in dispute have toward each other - why (Romans 14:1)?*

Romans 14:1-2 state ***“Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs.”***

Paul answers *Question 1* according to the essential and the non-essential in 1 Corinthians 10:24, 32-33 ***“Let no man seek his own, but every man another's wealth...Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved”*** the unbelieving from damnation as the Lord said to Paul concerning his evangelistic calling ***“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me”*** Acts 26:18, the believing from discouragement as Paul says to the Thessalonians ***“Wherefore comfort yourselves together, and edify one another, even as also ye do”*** 1 Thessalonians 5:11.

2. *What ways are the strong and the weak brothers not to treat each other (Romans 14:3, 10, 13)?*

These ways are to *despise not*, Romans 14:3 but ***“Be kindly affectioned one to another with brotherly love; in honour preferring one another”*** Romans 12:10, *unrighteously judge not*, Romans 14:10 but ***“Judge not according to the appearance, but judge righteous judgment”*** John 7:24, *hinder not*, Romans 14:13 ***“Wherefore comfort yourselves together, and edify one another, even as also ye do”*** 1 Thessalonians 5:11.

3. *How would you describe the strong?*

Paul describes them to Timothy. ***“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will”*** 2 Timothy 2:24-26.

4. *How would you describe the weak believer?*

Peter describes them as in need of ***“...God, and...the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified”*** Acts 20:32. ***“As newborn babes, desire the sincere milk of the word, that ye may grow thereby”*** 1 Peter 2:2.

5. *What is important according to Romans 14:6?*

Paul answers *Question 5* in accordance with Proverbs 30:8-9 ***“Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain”*** and 1 Corinthians 10:31 ***“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”***

6. *What do Romans 14:7-8 mean?*

Romans 14:7-8 say ***“For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.”***

Romans 14:7-8 mean 1 Corinthians 6:19-20 ***“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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”***

One application is, don't be an 'originals-onlyist.' See attached study [The 1611 Holy Bible versus the Non-Extant Original](#).

7. *In all matters who should we try to please (Romans 14:6-8)?*

See *Question 5* and 1 Corinthians 10:31 **“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”**

8. *What connection does the death and resurrection of Jesus have to these issues (Romans 14:9)?*

Romans 14:9 states **“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living”** and therefore see *Question 6* and 1 Corinthians 6:19-20 **“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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.”**

9. *Who will be the Judge* over all matters (Romans 14:10-12)?* *See *Romans – The AV1611 versus Modern Cut-Outs* pp 5-8 with respect to Romans 14:10, 12 www.timefortruth.co.uk/alan-oreilly/.

The Lord Jesus Christ will be the Judge of believers' works and the believer will respond to the following six questions. Note the associations with *Questions 1, 2, 3*, John 7:24, Acts 26:18, Romans 12:10, 1 Corinthians 10:24, 32-33, 1 Thessalonians 5:11, 2 Timothy 2:24-26.

“How hast thou helped him that is without power? how savest thou the arm that hath no strength? How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? To whom hast thou uttered words? and whose spirit came from thee?” Job 26:2-4.

Concerning **“whose spirit came from thee?”** note the attached study [Inspiration and the Spirit](#).

10. *In what sense will believers stand before the judgement seat (Romans 14:12)?*

They will be giving answers to Job 26:2-4 cited above in *Question 9* to **“...the great God and our Saviour Jesus Christ”** Titus 2:13, **“...God and our Saviour Jesus Christ”** 2 Peter 1:1.

11. *Does eating food or vegetables and observing special days matter?*

Yes and no.

When should it?

The believer should be in church on Sunday, as the disciples were. The service may well become a Bible conference. **“And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight”** Acts 20:7.

Concerning food, see this extract from *Romans 14 – Summary Thoughts* pp 2-3.

This writer was asked not long ago by two young female students, who took some Chick tracts, from a local college about halal meat because Christians on campus were insisting that it should not be eaten, no doubt owing to the manner of its preparation, although this was not said. The guidelines would be 1 Corinthians 8:8 for individual liberty together with the Lord's admonition **“And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?”** Mark 7:18-19 but Romans 14:13-16, 20, 21, 1 Corinthians 8:9, 13, 1 Timothy 4:12 with respect to any saved or unsaved person rightly offended by the manner of halal meat preparation.

Liberty to consume halal meat or any kind of food must be eschewed if another Christian is *repelled* or *grieved* by it, Romans 14:13, 15 because he or she *perceives* it to be unclean, Romans 14:14 so that thereby **“your good be evil spoken of”** Romans 14:16 because the result is **“schism**

in the body” 1 Corinthians 12:25 and in turn the distinct possibility of offence “...toward them that are without...” 1 Thessalonians 4:12 when instead “the members should have the same care one for another” 1 Corinthians 12:25. Application in principle can be made to “whatsoever ye do” 1 Corinthians 10:31. See citation below of 1 Corinthians 10:31-33.

Note also that even where individual liberty applies e.g. concerning halal meat, Paul is clear that twinges of doubt should not be ignored or overridden but obeyed “for conscience sake” Romans 13:5. “And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin” Romans 14:23.

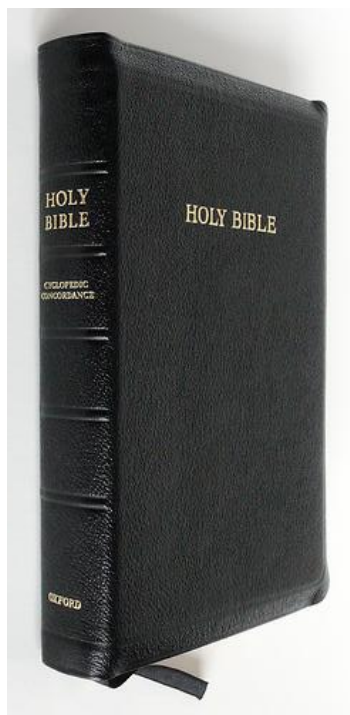
This writer did however draw the students’ attention to a matter that is arguably more relevant to young English folk than halal meat preparation and of which the young women were not aware and that is the eating of blood, still prohibited for today’s believer, as John Davis shows in *Time for Truth News!* Issue 66 May-June 2013 p 8, his emphases.

When Eve ate the forbidden fruit i.e. the GRAPE, it did something to her circulatory system & probably turned her water into BLOOD! (*Anyone still here?*) There is ONLY one TREE in THE BOOK that has a FORBIDDEN FRUIT on it – it’s found in Num 6, the VINE TREE! (Num 6v4) There is ONLY ONE tree that is forbidden in the Garden of Eden & that is found in Gen 2v17 **But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.** Did you know that there is only one thing that you are forbidden to eat BEFORE the Law, DURING the Law & AFTER the Law? It is BLOOD! (OUT goes ‘black pudding’ Christian!) See Gen 9v4 – BEFORE; Lev 17v12 – DURING; Acts 15v20 AFTER i.e. NT!

Binding on today’s believer with respect to blood as for the other prohibitions *matching* Romans 14:17-18 “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men” Acts 15:20 is the stricture as follows *as written scripture to saved Gentiles.* “But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.”

When shouldn’t it?

At any other time consistent e.g. helping out at church instead of tapping the keyboard at home ☺ with the principles of Galatians 5:13 “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”



The 1611 Holy Bible versus the Non-Extant Original

from Presentational Perfection of “*The words of the LORD*” Psalm 12:6

Introduction for this Study

This study is drawn from the works www.timefortruth.co.uk/why-av-only/ *Seven Sevenfold Purifications of The Words of the LORD* and *The Ten Gospels – or Twelve* www.timefortruth.co.uk/alan-oreilly/. The aim of this work is to emphasise that the fundamentalist notion of ‘only the original is perfect’ as embodied in fundamentalist statements of faith e.g. that of FIEC fiec.org.uk/about-us/beliefs cannot be true [2016 insert: it’s non-extant] and their framers “*abode not in the truth*” John 8:44.

The 1611 Holy Bible versus the Non-Extant Original

From “originally given” to Finally Perfected - Extract¹

God refined His word from **originally given** to *finally perfected* as the 1611 Holy Bible *historically, practically, inspirationally and textually*. The *historical* refinement follows [2016 insert: from the non-extant original to “*...the word of God, which liveth and abideth for ever*” 1 Peter 1:23].

90 A.D. The most probable ‘original’²

See **Figure 1 New Testament Manuscripts 50-1500 A.D.**

The following citation has been adapted from Scrivener’s 1881 Edition of the Received Text, Textus Receptus, published posthumously in 1894 and reprinted by the Trinitarian Bible Society. Scrivener’s Edition is overall the closest Greek New Testament equivalent to the 1611 Holy Bible New Testament drawn mainly from Beza’s 1588-1589 and 1598 Greek Received Text Editions that the King James translators used extensively. Note, however, as Gail Riplinger shows, *Hazardous Materials*, Chapter 18, *The Trinitarian Bible Society’s Little Leaven, TBS Scrivener-Beza Textus Receptus*, Scrivener’s text is *not* finally authoritative for the Greek New Testament and *cannot* be used in authority over the 1611 Holy Bible English New Testament.

The most probable original example passage for a 1st century Greek script immediately follows³.

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ΕΔΩΚΕΝΙΝΑΠΑΣΟΠΙΣΤΕΥΩΝΕΙΣΑΥΤΟΝΜΗΑΠΟΛΗΤΑΙΑΛΛΕΧΗΖΩΗΝΑΙΩΝΙΟΝ

A considerably improved form of the passage now follows. Note that in addition to translation into “*words easy to be understood*” 1 Corinthians 14:9, vast strides have been made with respect to the presentation of the passage that will be addressed in more detail below.

1611 A.D.

John 3:16 For God so loued ye world, that he gaue his only begotten Sonne: that whosoever beleeueth in him, should not perish, but haue euerlasting life.

The finally perfected form of the passage now follows. The 1611 Gothic type style and Gothic letter forms e.g. **u** for **v** and vice versa, **y** for **th**, have been updated to Times New Roman and 1611 spelling has been standardised to contemporary spelling⁴.

1769 A.D.⁵ to 2015 A.D.+

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Concerning the progression of the written scriptures from 90 A.D. to 1611, when the then 1611 Holy Bible contained all the presentational features of today's 2015+ 1611 Holy Bible, note these extracts from Punctuation and Bible Chapter and Verse Division sources under the above reference. *Note especially that the scripture was the driving force for the development of punctuation.*

Punctuation – Medieval

Punctuation developed dramatically when large numbers of copies of the [Bible](#) started to be produced. These were designed to be read aloud, so the [copyists](#) began to introduce a range of marks to aid the reader, including indentation, various punctuation marks (diple, [paragraphos](#), *simplex ductus*), and an early version of initial capitals (*litterae notabiliores*)...

In the 7th-8th centuries Irish and Anglo-Saxon scribes, whose native languages were not derived from [Latin](#), added more visual cues to render texts more intelligible. Irish scribes introduced the practice of word separation...

Later developments

From the invention of moveable type in Europe in the 1450s the amount of printed material and a readership for it began to increase. “The rise of printing in the 14th and 15th centuries meant that a standard system of punctuation was urgently required” [Truss, Lynn (2004). *Eats, Shoots & Leaves: The Zero Tolerance Approach to Punctuation*. New York: Gotham Books. p. 77]. The introduction of a standard system of punctuation has also been attributed to the Venetian printers [Aldus Manutius](#) and his grandson [circa 1566]. They have been credited with popularizing the practice of ending sentences with the [colon](#) or [full stop](#), inventing the [semicolon](#), making occasional use of [parentheses](#) and creating the modern [comma](#)...

Question: “Who divided the Bible into chapters and verses? Why and when was it done?”

Answer: When the books of the Bible were originally written, they did not contain chapter or verse references. The Bible was divided into chapters and verses to help us find Scriptures more quickly and easily. It is much easier to find “John chapter 3, verse 16” than it is to find “for God so loved the world...” In a few places, chapter breaks are poorly placed and as a result divide content that should flow together*. Overall, though, the chapter and verse divisions are very helpful.

*No changes have ever been made, though. See the attached study [Archbishop Stephen Langton – Charter Frammer and Chapter Divider](#).

The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place in around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.

The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed by Stephanus have been accepted into nearly all the Bible versions.

As indicated, God refined His word from **originally given** to *finally perfected* as the 1611 Holy Bible *historically, practically, inspirationally and textually*. The *practical* refinement follows.

See the following extracts from this writer's earlier work⁶ for a summary list of how that refinement was carried out *practically* beginning with a shrewd evaluation of the ‘originals-onlyism’ mindset.

This gentleman [our critic] is now deceased. However, a sister in the LORD in the USA had this to say in a note to this author about our critic after reading the hard copy edition of “*O Biblios.*”

The sister’s note makes for sombre reading.

“This man’s criticisms are unbelievable. Really, complaining about the use of Saint for the four gospels. I don’t really believe this man is saved much less has taken time to read the bible. I’m thinking that he only went to school to learn from the ‘scholarly’ men who taught him to disbelieve the bible. I think [our critic] was not a believer at all, Alan. It doesn’t seem possible with some of the things he said. To get so upset and write a 20 page thesis on what’s wrong with God’s word just to put you in your place so to speak. That doesn’t appear to be the least bit Godly.”

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap”
Galatians 6:7.

8.2.7. ***“Your claims that the KJV is superior to the original Hebrew and Greek...the God breathed originals are unacceptable”***

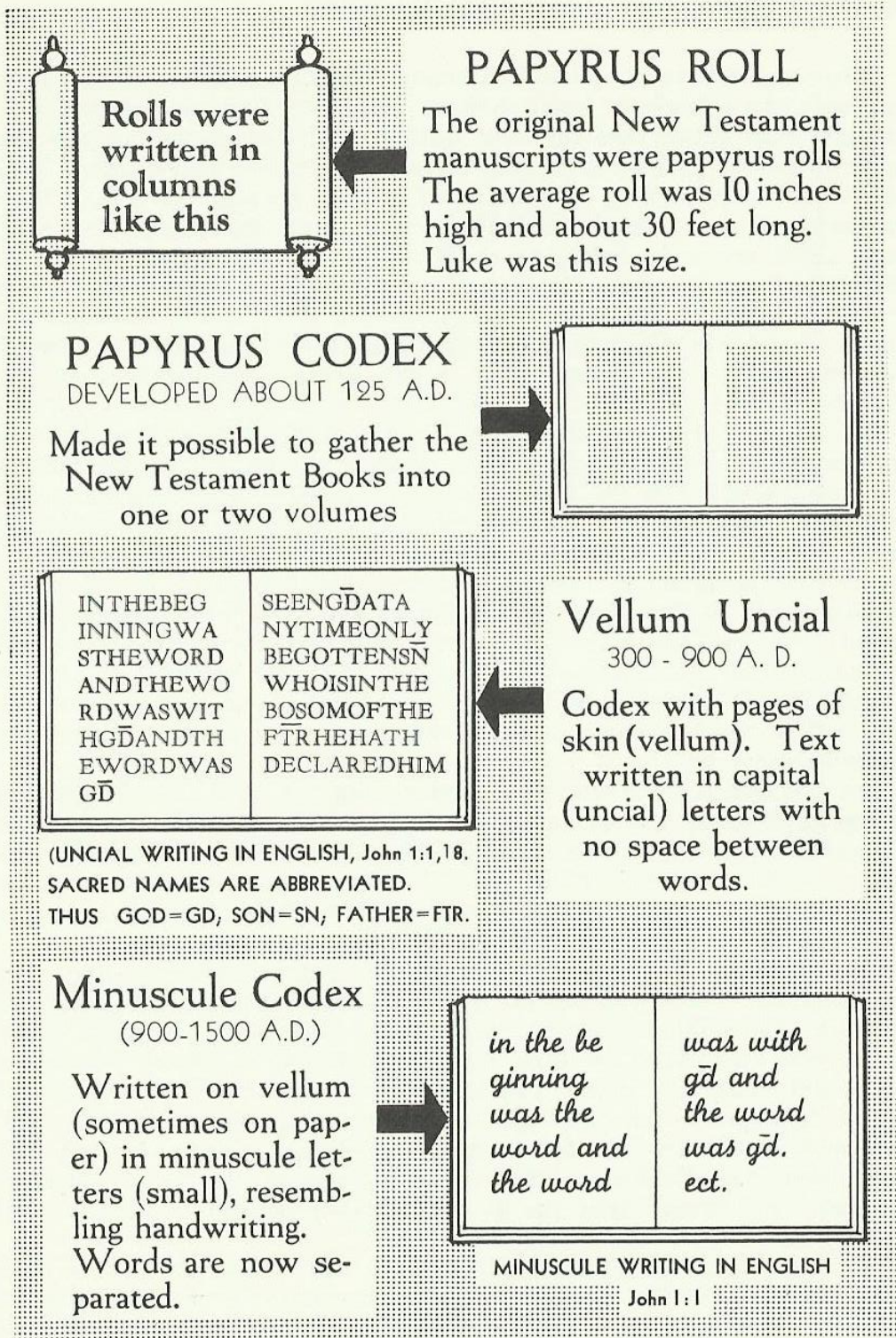
1. 7 specific verses substantiating these “claims” have been cited [Numbers 33:52, Psalm 74:8, Daniel 11:38, Acts 12:4, 19:37, 2 Corinthians 2:17, Galatians 2:20]. See Chapter 5. A total of 60 examples can be obtained from Ruckman [*Biblical Scholarship* Dr Peter S. Ruckman], Appendix 7 plus issues March, April 1989 and November 1991 of the *Bible Believers’ Bulletin*.
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.

Note especially points 2.1, 2.2, 2.3, 2.4, 2.5, 2.7 from the above list in addition to the detailed material from the web sources on how the Lord refined His word from **originally given** to *finally perfected* as the 1611 Holy Bible according to interwoven historical and practical refinements, the *sixth* sevenfold purification of “**The words of the LORD**” the 1611 Holy Bible, “***the little book***” Revelation 10:8, 9, 10 *that is hand-held*.

Figure 1 New Testament Manuscripts 50-1500 A.D. depicts the nature of this sixth sevenfold purification.



New Testament Manuscripts From 50 - 1500 A.D.

Figure 1 New Testament Manuscripts 50-1500 A.D.

Archbishop Stephen Langton – Charter Framer and Chapter Divider

Archbishop Stephen Langton - “*a chosen vessel unto me*” Acts 9:15

The Christian Institute⁷ has compiled a most informative synopsis of Magna Carta⁸. June 15th 2015 was the 800th Anniversary of Magna Carta. We should note that Archbishop Stephen Langton circa 1150-1228⁹ was not only the prime mover in framing Magna Carta but God used him to create the chapter divisions in the scripture that we have today. As “*a chosen vessel unto me*” Acts 9:15 Bro. Langton did a good job before *two* kings, as Charter Framer before an earthly king and Chapter Divider before “*the King of kings and Lord of Lords*” 1 Timothy 6:15 thereby meriting King Solomon’s commendation *and bar*¹⁰. See below. Note that the man may be a tyrant – no later English or British king has been named or taken the name John for the purpose of reigning – but still not a mean man, rather one with great power, even if like John he misuses it.

“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men” Proverbs 22:29.

Today’s believer should aim for the *same* diligence, as Paul exhorts.

“For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end” Hebrews 6:10-11.

A Secular Evaluation

One secular but fairly well-balanced source¹¹ has this to say about Bro. Langton.

Who Divided the Bible into Chapters? by Fred Sanders, July 9th 2009

At some point late in [Langton’s] teaching career (the date usually given is 1205)...Langton had the great, simple idea of breaking the text of the Latin translation of the Bible into manageable sections about the size of long paragraphs... Langton broke the uniform text of Scripture into a series of chapters. He did this for the entire Vulgate, and his system of chapter division was immediately recognized as a great help for Bible study.

Bro. Langton completed the work of chapter divisions in 1227¹², not long before his home call. He could testify with the Lord Jesus Christ as every believer should aim to “***I have glorified thee on the earth: I have finished the work which thou gavest me to do***” John 17:4. Fred Sanders continues.

Chapter-division was apparently the right idea at the right time, and one of the remarkable things about the Langtonian chapter divisions is how they were adopted and propagated by different scholarly communities. Jewish scholars (who had worked with other methods of division previously) soon began observing Langtonian chapter divisions, and the churches of the Christian East took the same divisions over in their biblical studies...



Stephen Langton
Archbishop of Canterbury 1207-1228

Since Langton established the chapter system at the very beginning of the thirteenth century, his influence also spread into all the vernacular translations of the Bible that began appearing in the next centuries. In fact, the chapter system became increasingly important with the proliferation of translations, enabling scholars to move quickly and precisely between versions. And with the advent of printing, Langton's chapters became still more important...

As Mordecai wisely said to Queen Esther *“and who knoweth whether thou art come to the kingdom for such a time as this?”* Esther 4:14.

A System Superior to the Critics

While voicing some criticism of Bro. Langton's system, stemming for example from Bible rejecters like Dr A. T. Robertson, Fred Sanders nevertheless states the following.

The vast majority of Langton's chapter breaks are more organic than artificial; they are not arbitrary, but are based on good insight into the flow of the text. Above all, they are handy and universally used. Even if we were to make a list of 250 places* where the Langtonian chapters could be improved by better break points, it would be madness to try to impose a new, improved re-chaptering of Scripture on a global community of Bible readers who have used a standardized system for centuries.

*from 1189 for the total number of chapters in the Old and New Testaments

Fred Sanders concludes leave the old system in place.

Likewise, the Lord's invitation remains, even if too often turned down.

“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...” Jeremiah 6:16.

Facing Down the Tyrant

Fred Sanders says this about Bro. Langton, Magna Carta and facing down the tyrant John.

Langton has an important place in the history of political thought, as he was involved in negotiating the famous dispute between the despotic King John...and his aggrieved noblemen. The deal they finally brokered, securing the rights of the noblemen and limiting the powers of the King, was sealed by the drafting and signing of the Magna Carta. Between this and his biography of Richard the Lion-Hearted, Langton was not popular with King John, and even found himself under a ban from Pope Innocent III* for several years. But his office and reputation were restored late in his life.

**“that man of sin”* 2 Thessalonians 2:3 and the AV1611 Epistle Dedicatory

Key to facing down the tyrant John was Bro. Langton's vision for the English Church though it would take centuries to fulfill it. The Christian Institute states [**Magna Carta's**] **first and last clauses guarantee the freedom of the English church.** The first one states, “we have granted to God, and by this present Charter have confirmed for us and our heirs in perpetuity, that the English Church shall be free, and shall have its rights undiminished, and its liberties unimpaired.” Amen.

Finishing the Course

In sum, though part of the Roman Church, as most folk were back then Bro. Langton could testify along with Paul and as all true believers would hope to do:

“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing” 2 Timothy 4:7-8.



Additional Note: Regenerative Translations Superior to Degenerative Originals

It should be understood that anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called and invariably undefined, over the King James English is saying that the word of God has lost information in transmission i.e. translation. Fundamentalists repeatedly say words to that effect. However, if the word of God has lost information in translation, it has degenerated. If the word of God is subject to degeneration, then anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the Lord Jesus Christ lied when He said as recorded 3 times in scripture ***“Heaven and earth shall pass away, but my words shall not pass away”*** Matthew 24:35, Mark 13:31, Luke 21:33.

In addition, your salvation is predicated on the integrity and incorruptibility of ***“the word of God”*** as Peter states ***“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. Anyone therefore who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is saying that the apostle Peter lied because the word of God is subject to degeneration and is therefore corruptible.

Therefore your salvation is subject to degeneration and it too is corruptible.

Further, anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English is also saying that the apostle James lied when he said ***“...receive with meekness the engrafted word, which is able to save your souls”*** James 1:21.

There’s no point because it isn’t and it won’t, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That is, you don’t have salvation and you can never have it, according to anyone who appeals to the original, so-called, or the Greek and the Hebrew, so-called, over the King James English.

That’s about as blasphemous as it gets but fundamentalists do it all the time.

You should of course be encouraged that translation is not degenerative but is always *regenerative*, an improvement over the original in scripture:

“So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba” 2 Samuel 3:9-10.

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” Colossians 1:13.

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God” Hebrews 11:5.

Final Word for this Work

Specifically with respect to final authority and the 1611 Holy Bible versus the non-extant original, see store-hicb8.mybigcommerce.com/content/bbb/2013/Aug.pdf p 6 *A Brief Analysis of Missionary Authority* by Jonathan Richmond, Bible Baptist Mission Board director.

*The espousal of a particular translation being equal to or superior to the **King James** leaves one in a precarious position in relation to Bible believers versus the Alexandrian Cult.*

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

The Greek Textus Receptus (any edition) is not superior to English. It was an interim, early New Testament, a stepping stone to the purification of the words of God in English. The world does not speak Greek and never will again...

As Gail Riplinger has rightly said, *In Awe of Thy Word* p 956, this writer's emphases:

There existed a true original Greek (i.e. Majority Text, Textus Receptus). It is not in print and never will be, because it is unnecessary. No one on the planet speaks first century Koine Greek, so God is finished with it. He needs no 'Dead Bible Society' to translate it into "everyday English," using the same corrupt secularised lexicons used by the TNIV, NIV, NASB and HCSB [Holman Christian Standard Bible]. God has not called readers to check his Holy Bible for errors. He has called his Holy Bible to check us for errors."

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever" Isaiah 40:8.

Inspiration and the Spirit

The Two Parallel Streams of Bibles

“The Spirit of God” 1 Corinthians 3:16 versus *“a spirit of an unclean devil”* Luke 4:33

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

Introduction

Dr Benjamin Wilkinson states:

The King James from the Received Text has been the Bible of the English speaking world for 300 years. This has given the Received Text, and the Bibles translated from it into other tongues, standing and authority. At the same time, it neutralized the dangers of the Catholic manuscripts and the Bibles in other tongues translated from them¹³.

Benjamin Wilkinson has shown how the 1611 Holy Bible and its faithful precursors from apostolic times are from *“the Spirit of God”* 1 Corinthians 3:16 and the raft of Catholic counterfeits are from *“a spirit of an unclean devil”* Luke 4:33. Benjamin Wilkinson’s chart *The Two Parallel Streams of Bibles* shown above admirably summarises the history of Bible transmission with respect to the sharp distinction between the line of pure Bibles from *“the Spirit of God”* 1 Corinthians 3:16 and the line of Catholic counterfeits from *“a spirit of an unclean devil”* Luke 4:33 that extends to all modern versions without exception, over 250 having been published for the first time since 1881¹⁴. The Lord will obliterate the Catholic counterfeits of Rome at the Second Advent *“and she shall be utterly burned with fire: for strong is the Lord God who judgeth her”* Revelation 18:8 *“and also I will cause...the unclean spirit to pass out of the land”* Zechariah 13:2.

However, each line of the chart specifies languages that were vehicles for the transmission of scripture in the early church e.g. 1st century Greek, Latin, Italic, Syriac etc. but are now dead languages¹⁵. Yet the scriptures are *“the word of God, which liveth and abideth for ever”* 1 Peter 1:23. How therefore is this apparent contradiction resolved?

This work addresses that question. See first *The purification of the Lord’s word* and this extract¹⁶.

A Seven-Stage Purification Process – Historic Bibles

Dr Vance [*Bible Believers Bulletin*, February 2003, June 2006] shows [how] Psalm 12:6, 7 was fulfilled in history...

- A received Hebrew text, 1800 BC to 389 BC
- A received Aramaic text at the same time (Genesis, Daniel, etc.)
- A received Greek text from AD 40 to AD 90
- A received Syrian text from AD 120 to AD 200
- A received Latin text from AD 150 to AD 1500
- A received German text from AD 1500 to AD 2006
- A received English text from AD 1611 to AD 2006 (2012+)

Of those language groups, only the last two are current and English is the premier language, as missionary director Jonathan Richmond¹⁷ states “*English is the standard for time, place, distance, size, quantity, volume, language, etc. When the English standard showed up, both the German and Spanish Bibles [i.e. any non-English Bible] should have been corrected and/or updated with the English.*” The question arises how is the 1611 Holy Bible “*the word of God, which liveth and abideth for ever*” 1 Peter 1:23 when its language predecessors are dead languages? The scripture gives answer.

Dead Languages, Returned Spirit

Solomon states “*the spirit of man...goeth upward*” when man dies and “*Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it*” Ecclesiastes 3:21, 12:12.

In like manner, when the ancient Biblical languages died, God simply transferred inspiration to the next generation of Biblical languages “*according to the purpose of him who worketh all things after the counsel of his own will*” Ephesians 1:11. As Gail Riplinger¹⁸ notes, her italics, God inspired (breathed) the scriptures. The Bible does not tell us *exactly how* this inspiration (breath) is preserved and passed on generation after generation, but the Bible is still breathing and alive (quick) today. The rhythmic character of breathing is evident in our King James Bible.

Inspiration goes on because “*God is a Spirit*” John 4:34 so that this inspiration (breath) is *spiritual*. [T]he Bible is still breathing and alive (quick) today because “*the Spirit of God*” 1 Corinthians 3:16 is “*the Spirit of life from God*” Revelation 11:11 “*to preserve life*” Genesis 45:5. “*Heaven and earth shall pass away, but my words shall not pass away*” Matthew 24:35, Mark 13:31, Luke 21:33 therefore because “*the words that I speak unto you, they are spirit, and they are life*” John 6:63.

Everlasting AV1611

The question then arises how can the King James Bible be everlasting? See Revelation 14:6-7.

“*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*”

This is an *authoritative spoken original from a future source* and an *angelic utterance* that is received *worldwide* and is *everlasting*. It is a *spiritual utterance* because angels “*Are...ministering spirits, sent forth to minister for them who shall be heirs of salvation*” Hebrews 1:14 and therefore the words of this angelic utterance “*according to the will of God and our Father*” Galatians 1:4 “*they are spirit, and they are life*” John 6:63 and therefore “*given by inspiration of God*” 2 Timothy 3:16.

Only the AV1611 can fulfil the above criteria as *everlastingly* “*the book of the LORD*” Isaiah 34:16.



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**For ye are bought with a price:
therefore glorify God in your body, and
in your spirit, which are God's.**

1 Corinthians 6:20 (KJV)

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www.theopedia.com/textus-receptus. This site is helpful but is wrong as is Dr Hills in an otherwise most helpful chapter of *The King James Version Defended*, see site immediately above, in stating that the King James translators used the Vulgate. See *Hazardous Materials, Greek & Hebrew Study Dangers* by Gail Riplinger, 2008, Chapter 18, *The Trinitarian Bible Society's Little Leaven, TBS Scrivener-Beza Textus Receptus*, www.avpublications.com/avnew/home.html
- ³ The Greek original script would have been a *translation* of John's 'original' original of his Gospel. See *Hazardous Materials* pp 1097ff and *The Hidden History of the English Scriptures*, by Gail Riplinger, 2011, p 3
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