

The 1611 Holy Bible versus Bible Corrupter Edwin Palmer

Introduction

The late Edwin H. Palmer 1922-1980 was the overseer for all the work on the NIV, New International Version. See:

New Age Bible Versions by Gail Riplinger Chapter 13 *Another Gospel*

www.biblica.com/uploads/pdf-files/niv_mct.pdf *The NIV: The Making of a Contemporary Translation* 1991 Preface.

Palmer contributed the last chapter to *The NIV: The Making of a Contemporary Translation* entitled Chapter 14 *Isn't the King James Version Good Enough? (The KJV and the NIV Compared)* wherein he makes it abundantly clear that in his view *the King James Version* is certainly *not Good Enough* by comparison with his NIV, the pre-1980 editions.

Palmer does so by first accusing the 1611 Holy Bible of adding to the word of God when it is his NIV that has cut out portions of ***“the scripture of truth”*** Daniel 10:21. Palmer then attacks almost 200 portions of scripture to put forward his NIV as superior to the 1611 Holy Bible.

This work is a response to Palmer's chapter. Extracts from Palmer's chapter are shaded in **yellow**. This writer's remarks are in **blue** text with citations from other writers in **green** or *green italic* text unless otherwise stated.

It will be observed that this writer's response to Palmer is not as detailed as those made to other detractors from the 1611 Holy Bible e.g. Bowden, DiVietro, Joyner, Norris, Prash, White, Waite et al and that Palmer has been designated as a Bible corrupter not a Bible critic as most of the others have been. That is because Palmer makes bald, unsubstantiated comments about AV1611 readings that are easily shown to be false by ***“Providing for honest things, not only in the sight of the Lord, but also in the sight of men”*** 2 Corinthians 8:21, which Palmer knew nothing about and because Palmer oversaw the concoction of an abomination intended to subvert ***“the law of truth”*** Malachi 2:6.

Palmer's NIV concoction has never done so and never will. Nothing ever will as the scripture itself shows. Note that this work also applies to the increasingly popular ESV, basically an NIV clone.

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

Palmer's Opening Dogma

Palmer's opening dogma about the 1611 Holy Bible reveal his wilful ignorance, 1 Corinthians 14:38, of Biblical history and the work of the King James translators. See these references for the truth.

Our Authorized Bible Vindicated by Benjamin Wilkinson PhD. See:

kjv.benabraham.com/html/our_authorized_bible_vindicated.html



The Hidden History of The English Scriptures Given By Inspiration to All Generations by Gail Riplinger. See:

shop.avpublications.com/product_info.php?cPath=21&products_id=293&osCsid=6j3hng0efo20odkhuje9n7sgt4.

Reference to Terry Watkins' study has also been included for its detailed insights into the abominable and indeed satanic nature of Palmer's NIV. See www.av1611.org/niv.html *New International PERversion* by Terry Watkins.

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

NIV Omissions of 17 New Testament Verses

Palmer's opening dogma includes this uninformed judgement about the 1611 Holy Bible.

The KJV is not, however, the best translation to use today. This is so for two reasons: (1) it adds to the Word of God and (2) it has now-obscure and misleading renderings of God's Word.

Palmer's disinformation about the 1611 Holy Bible continues.

Some examples of verses that the KJV added to the Word of God, even though it did so unwittingly and in all innocence, are Matthew 17:21; 18:11; 23:14; Mark 7:16; 9:44, 46; 11:26; 15:28; Luke 17:36; 23:17; John 5:4; Acts 8:37; 15:34; 24:7; 28:29; Romans 16:24; 1 John 5:7b–8a. In addition many phrases and words were also added.

Palmer lied.

The answer to Palmer's above disinformation is as follows, showing that Palmer is an ally of Rome and Watchtower, from www.timefortruth.co.uk/why-av-only/ *The Great Bible Robbery* p 14. No format changes have been made.

Conclusions from Table 1

1. **Table 1** lists 141 New Testament readings where the 1984 and 2011 NIVs agree with the 1582 Jesuit Rheims New Testament and the NJB *against* the AV1611.
2. The 'evangelical' NIV is a *Catholic* bible in its departures from the 1611 Holy Bible. The NJB omits 15 entire verses in the New Testament; Matthew 17:21, 18:11, 23:14, Mark 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, Acts 8:37, 15:34, 24:7 (slyly borrowing the words "*I know that you have administered justice over this nation for many years, and I can therefore speak with confidence in my defence*" from Acts 24:10 to make up the gap), 28:29, Romans 16:24, 1 John 5:7. The NIV omits all 15 verses and Mark 7:16, John 5:4, out-doing Rome!
3. The NIV is also a *Watchtower* bible. It matches the NWT (New World Translation, from Catholic mss.) in *all* 141 departures from the AV1611 and in omitting the 17 verses listed above. The NIV agrees with modern Catholic bibles, JB, NJB, NWT, in many more departures from the AV1611 than those of **Table 1** (as do the NKJV footnotes and often its text). See www.timefortruth.co.uk/why-av-only/ *What is the Bible? AV1611 Overview* pp 41-48.
4. The NIV is the last apostate crop of "*evil fruit*" from the corrupt Alexandrian/papal tree, Matthew 7:17. Note that the 1984 NIV was updated to the 2011 NIV, which also replaces the 2005 TNIV, with changes in 12166 verses or 39% of the NIV text (18935 verses or 61% of the NIV's 31101 verses were unaltered), biblewebapp.com/niv2011-changes/#summary *NIV2011/NIV2010 Changes*. Yet no *important* changes away from the *Catholic* text were made. As Solomon warns "*A false balance is abomination to the LORD...*" Proverbs 11:1.
"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour" Ecclesiastes 10:1.
"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" Song of Solomon 2:15.
"A little leaven leaveneth the whole lump" Galatians 5:9.
"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" James 2:10.
5. If it is thought that **Table 1** lists but a small part of the New Testament and may be disregarded, these scriptures say otherwise. "*Be admonished*" Ecclesiastes 4:13, therefore.
"Choose you this day whom ye will serve" Joshua 24:15, therefore, "*the Word of Life*" 1 John 1:1 or the God-robbers, the "*many, which corrupt the word of God*" 2 Corinthians 2:17.

Palmer's NIV is referred to as Palmer's NIV in what follows. It certainly isn't God's.

NIV Corruptions of New Testament Verses

Palmer then begins his extensive attack on readings from the 1611 Holy Bible. His first attack is on John 1:18.

A striking case of where the KJV, following bad Greek copies of the original text, changed the original is (sic) 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.” John 1:18, as inspired by the Holy Spirit, is one of those few clear and decisive texts that declare that Jesus is God. But, without fault of its own, the KJV, following inferior manuscripts, altered what the Holy Spirit said through John, calling Jesus “Son.” Using the archaic language of the KJV, the verse should read: “No man hath seen God at any time; the only begotten God, which is in the bosom of the Father, he hath declared him.” Or to say it in a modern and elegant way: “No one has ever seen God, but God the One and Only [Son], who is at the Father’s side, has made him known” (NIV).

Palmer lied. He lied about the KJV, following bad Greek copies of the original text, changed the original is John 1:18. No ancient manuscript reads as Palmer’s NIV reads. Palmer cut out the word “*begotten*” and made up his own reading contrived from reading (2) below.

Dr Hills explains the heretical alterations to John 1:18 that Palmer subscribed to. See [standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 5.

(f) The Only Begotten Son Versus Only Begotten God

John 1:18 “No man hath seen God at any time; *the only begotten Son*, which is in the bosom of the Father, He hath declared Him.”

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, WH.
- (3) *the only begotten God*, Pap 75.
- (4) *(the) only begotten*, read by one Latin manuscript.

The first reading is the genuine one. The other three are plainly heretical. Burgon (1896 [publication]) long ago traced these corruptions of the sacred text to their source, namely Valentinus...Burgon pointed out that the first time John 1:18 is quoted by any of the ancients a reference is made to the doctrines of Valentinus. This quotation is found in a fragment entitled *Excerpts from Theodotus*, which dates from the 2nd century. R. P. Casey (1934) translates it as follows:

The verse, “in the beginning was the Logos and the Logos was with God and the Logos was God,” the Valentinians understand thus, for they say that “the beginning” is the “Only Begotten” and that he is also called God, as also in the verses which immediately follow it explains that he is God, for it says, “The *Only-Begotten God* who is in the bosom of the Father, he has declared him.” (69)

This passage is very obscure, but at least it is clear that the reading favored by Valentinus was precisely that now found in Papyrus 75, *the only begotten God*. What could be more probable than Dean Burgon’s suggestion that Valentinus fabricated this reading by changing *the only begotten Son* to *the only begotten God*? His motive for doing so would be his apparent desire to distinguish between the *Son* and the *Word* (Logos). According to the Traditional reading, the *Word* mentioned in John 1:14 is identified with *the only begotten Son* mentioned in John 1:18. Is it not likely that Valentinus, denying such identification, sought to reinforce his denial by the easy method of altering *Son* to *God* (a change of only one letter in Greek) and using this word *God* in an inferior sense to refer to the *Word* rather than the *Son*? This procedure would enable him to deny that in John 1:14 the *Word* is identified with the *Son*. He could argue that in both these verses the reference is to the *Word* and that therefore the *Word* and the *Son* are two distinct Beings.

Thus we see that it is unwise in present-day translators to base the texts of their modern versions on recent papyrus discoveries or on *B* and *Aleph*. For all these documents come from Egypt, and Egypt during the early Christian centuries was a land in which heresies were rampant. So much was this so that, as Bauer (1934)...and van Unnik (1958)...have pointed out, later Egyptian Christians seem to have been ashamed of the heretical past of their country and to have drawn a veil of silence across it. This seems to be why so little is known of the history of early Egyptian Christianity. In view, therefore, of the heretical character of the early Egyptian Church, it is not surprising that the papyri, *B*, *Aleph*, and other manuscripts which hail from Egypt are liberally sprinkled with heretical readings.

B and *Aleph* are the basic manuscripts for Palmer's NIV. For an overview of these manuscripts see www.timefortruth.co.uk/why-av-only/ 'O Biblios' – *The Book* pp 8-9 and the following extract. References have been inserted but no format changes have been made.

1.6 Codex B and Codex Aleph, the “Sin-Vat”

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

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

1.6.1 Codex B Vaticanus

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

1.6.2 Codex ℵ, Aleph, Sinaiticus

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

Codices Aleph and B disagree with each other over 3,000 times in the Gospels alone [*Let's Weigh the Evidence*] p 60. Nevertheless, they have been designated as “*The most reliable early manuscripts*” and “*The earliest and most reliable manuscripts*” by the NIV New Testament, pp 70, 127*²⁰¹². Note Burgon's verdict.

*²⁰¹²1978 Edition. The 1984 Edition reads “*The earliest manuscripts and some other ancient witness*” and “*The earliest manuscripts and some other ancient witness.*” The milder tone of the updated annotations very likely reflects the influence of King James Bible believers on the NIV editors during the intervening decade.

“The impurity of the Texts exhibited by Codices B and Aleph is not a matter of opinion but a matter of fact. These are two of the least trustworthy documents in existence. So far from allowing Dr Hort’s position that ‘A Text formed by taking Codex B as the sole authority would be incomparably nearer the truth than a Text similarly taken from any other Greek or single document’ we venture to assert that it would be on the contrary, by far the foulest Text that had ever seen the light: worse, that is to say, even than the Text of Drs Westcott and Hort. And that is saying a great deal.” Dean Burgon [www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9, *The Revision Revised* Dean John William Burgon,] pp 315-316.

See further for most incisive analyses of Palmer’s favoured manuscripts Aleph and B:

New Age Bible Versions by Gail Riplinger, Chapter 39, *The 1% Manuscripts*

Our Authorized Bible Vindicated by Benjamin Wilkinson:

kjb.benabraham.com/html/chapter-1.html *Fundamentally, Only Two Different Bibles*

kjb.benabraham.com/html/chapter-2.html *The Bible Adopted by Constantine and the Pure Bible of the Waldenses*

Wilkinson’s Chapter 2 contains an excellent diagrammatic overview of the Traditional Text sources of the 1611 Holy Bible versus the corrupt sources for Rome’s counterfeit versions, later including Palmer’s NIV.

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

The Two Parallel Streams of Bibles

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

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

Note Palmer's dogma that few clear and decisive texts...declare that Jesus is God. Gail Riplinger has shown that Palmer lied particularly in that respect, her emphases.

See www.avpublications.com/avnew/content/Critiqued/james1.html.

Palmer, for example, communicated his belief that he thinks the Bible has "FEW CLEAR AND DECISIVE TEXTS that declare that Jesus is God." He said this amidst this discussion [see extract above] of John 1:18, citing it as one of them. A Bible translator that only can find a few such texts strikes me as "chilling," to say the least. *New Age Bible Versions* followed Palmer's quote (p. 305) listing hundreds of places (pp. 302-383) which document that his NIV does have few compared to the many in the KJV.

Note further that Palmer's own NIV is a moveable feast "*Lest thou shouldst ponder the path of life, her ways are moveable, that thou canst not know them*" Proverbs 5:6 on John 1:18. Moreover, a reading that entirely dispenses with the word "*begotten*" in John 1:18 is not modern and elegant but ancient and heretical. Sister Riplinger explains Palmer's heresy. See below. Additional answers to Palmer's above disinformation are as follows. No format changes have been made. See www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 52, 239-240, 260-261.

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...*

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 [e.g. Palmer’s NIV] 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”...

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* Dr Peter S. Ruckman] 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* Gail Riplinger 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 [see citation above from *John 1:18 [New Age Versions pp 339, 342]*...“*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.)*]. 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 “begot-

ten” 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* Gail Riplinger] 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] 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* Dr Peter S. Ruckman] 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. kjv.benabraham.com/html/chapter-2.html] p 344.

Sister Riplinger gives the lie to Palmer’s substitution of **One and Only** for “*only begotten*” as follows. See www.avpublications.com/avnew/content/Critiqued/james1.html author’s emphases.

“THE PALMERWORM DEVoured THEM” (Amos 4:9)

“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.

Edwin Palmer clearly was, like those of whom Paul said “*For some are already turned aside after Satan*” 1 Timothy 5:15.

Palmer’s chapter continues with his supposedly superior NIV readings against the 1611 Holy Bible.

NIV Contamination of Pure AV1611 Readings

Palmer accused the 1611 Holy Bible of **misleading or obscure readings** in the following verses. The AV1611 reading is first, followed by Palmer's supposedly superior but contaminated NIV reading. Palmer of course identified no-one who was confused by the AV1611 or enlightened by the NIV departure from the AV1611 reading.

1. Genesis 2:4: "These are the generations of the heavens and of the earth." The Hebrew term for "generations" is an important one in Genesis and occurs ten times to mark new sections (2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2). (It is repeated in Gen. 36:9 for emphasis.) A preferable translation would be: "This is the account of the heavens and the earth" (NIV).

A mere "account" is not the point of the Genesis 2:4. Palmer forgot about "*the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual*" 1 Corinthians 2:13 even with respect to the next few verses in Genesis 2. "*The heavens and...the earth*" Genesis 2:4 are supposed to generate "*when they were created, in the day that the LORD God made the earth and the heavens*" e.g. light, growth, living creatures, Genesis 1:12, 14, 15, 16, 17, 18, 20, 21. They aren't simply accounted for. Palmer's NIV reading is both wrong and sterile. See also:

"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul...And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it" Genesis 2:5-7, 15.

"Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew" Deuteronomy 33:28.

2. Genesis 4:1: "I have gotten a man from the LORD." NIV: "With the help of the LORD I have brought forth a man."

Mrs Adam in that "*Male and female created he them; and blessed them, and called their name Adam, in the day when they were created*" Genesis 5:2 knew far better than Palmer that bearing children is "from the LORD" Genesis 4:1 not just "With the help of the LORD..."

"And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman" Ruth 4:12.

3. Genesis 20:6: "therefore suffered I thee not to touch her." NIV: "that is why I did not let you touch her."

Palmer did not study Genesis 20:6. It reads in full "*And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.*"

Palmer's NIV misses the fact that the Lord actually "*withheld*" Abimelech or actively prevented him from even touching Sarah just as the Lord actively prevented David from attacking Nabal by the direct intervention of Abigail.

"Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal" 1 Samuel 25:26.

Note that the Lord can actually prevent rainfall because "*The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea*" Psalm 93:4.

"And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered" Amos 4:7.

The expression “*did not let*” in scripture occurs only once in scripture and God overrode it.

“And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go” Exodus 9:7.

“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” Numbers 33:3.

4. Genesis 21:31: “Wherefore he called that place Beersheba; because there they swore both of them.” What did they “swear”? “Both of them”? No. Rather: “So that place was called Beersheba, because the two men swore an oath there” (NIV).

Palmer was being stupid. “*both of them*” refers to “*they*” not “*sware*.” See for example:

“And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together...And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together” Genesis 22:6, 8.

“And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison” Genesis 40:5.

Palmer’s NIV inserts the words **an oath** into Genesis 21:31 after Palmer accused the 1611 Holy Bible of adding to the word of God. “*Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things*” Romans 2:1.

The context shows that the insertion is unnecessary.

“And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant...Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines” Genesis 21:27, 32.

5. Genesis 26:8: “saw, and behold, Isaac was sporting with his wife.” NIV: “saw Isaac caressing his wife.”

“*sporting*” in Genesis 26:8 is *playing* as happened though with less innocence during the Exodus. It is clearly more vigorous than mere **caressing**, a weak term that does not occur in scripture.

“And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play” Exodus 32:6 with 1 Corinthians 10:7.

Note that the only other time that the word “*sporting*” occurs in scripture, it is associated with deception as its parent word “*sport*” is elsewhere in scripture.

“So is the man that deceiveth his neighbour, and saith, Am not I in sport?” Proverbs 26:19.

“And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you” 2 Peter 2:13.

Palmer’s NIV misses the fact that the term “*sporting*” Genesis 26:8 furnishes a Biblical rebuke to Isaac’s wilful deception of his neighbour Abimelech.

“And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon” Genesis 26:7.

The scripture is explicit and Isaac was meant to be one of those *“Which shew the work of the law written in their hearts”* Romans 2:15.

“Thou shalt not bear false witness against thy neighbour” Exodus 20:16.

6. Genesis 26:10: “one of the people might have lightly lien with thy wife.” NIV: “one of the men might well have slept with your wife.”

Palmer was extremely naive. See the expression *“Lie with me”* Genesis 39:7, 12, 14. Palmer’s NIV also cuts out the term *“lightly”* that the scripture uses in a modified form to describe wantonness associated with ungodly *playing* and *deception*. See remarks on Palmer’s point 5 and Genesis 26:8.

“And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD” Jeremiah 3:8-10.

7. Genesis 26:31: “And they rose up betimes in the morning.” NIV: “Early the next morning.”

Palmer’s NIV misses the definition of *“betimes”* in the expression *“rose up early in the morning”* Genesis 21:14, 22:3, 28:18, Exodus 24:4, 34:4, Numbers 14:40, Joshua 7:16, 8:10, 1 Samuel 17:20, 2 Kings 3:22, Job 1:5, 11 times in scripture.

Palmer’s NIV unnecessarily inserts the word **next** in Genesis 26:31. The morning was clearly the morning after the feast the previous evening, Genesis 26:30, as scripture depicts, 1 Samuel 25:36, Job 1:5. The expression **next morning** appears nowhere in scripture.

“betimes” also prompts the cross reference to the Paul’s exhortation to the Ephesians that is most applicable to today’s believer. Palmer’s NIV does not that cross reference.

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil” Ephesians 5:14-16.

8. Genesis 29:29–30. To whom does the “he” refer in verse 30 of the KJV: “29 and Laban gave to Rachel, his daughter, Bilhah, his handmaid, to be her maid. 30 And he went in also unto Rachel, and he loved Rachel more than Leah, and served with him yet seven other years.” Who is the antecedent of “he”? Laban, of course. But that is wrong. The Hebrew meant Jacob; so the NIV substituted “Jacob” for “he.” There are other confusions in this simple historical text. Who is the daughter—Bilhah or Rachel? Read the KJV again. Now the NIV: “29 Laban gave his servant girl Bilhah to his daughter Rachel as her maidservant. 30 Jacob lay with Rachel also, and he loved Rachel more than Leah. And he worked for Laban another seven years.” The NIV makes confusing pronouns clear by substituting the proper noun when necessary.

Genesis 29:29-30 state *“And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.”*

Palmer’s NIV arbitrarily inserts *“Jacob”* into Genesis 29:29 after Palmer accused the 1611 Holy Bible of adding to the word of God. Palmer’s NIV also arbitrarily inserts *“Laban”* into Genesis 29:28, 30 after Palmer accused the 1611 Holy Bible of adding to the word of God.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things” Romans 2:1.

Genesis 29:29-30 is clearly a passage of scripture wisely designed to encourage the reader to study the context of what he is reading according to Solomon's admonition. Palmer failed to do that.

“Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God” Proverbs 2:3-5.

This is the context of Genesis 29:29-30.

“Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also” Genesis 29:27-28.

Rachel is the daughter, Genesis 29:28, Bilhah is the handmaid - changed from “*servant girl...maidservant*” 1984 NIV to “*servant...attendant*” in the gender-neutral 2011 NIV – Genesis 29:29, “*he...he*” Genesis 29:30 is Jacob. The confusion existed only in Edwin Palmer's imagination.

Note that “***Rachel his daughter Bilhah his handmaid***” Genesis 29:30 clearly identifies each individual by name first and status second. That construction is a reminder of the Lord's promise to Jacob that Edwin Palmer missed.

“But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine” Isaiah 43:1.

9. Genesis 30:27–29 is another case of confusion in the KJV: “27 And Laban said unto him....28 And he said....29 And he said unto him....” Who are those “he's”? The most natural explanation would be Laban. But no. The NIV reads, “27 But Laban said to him....28 He added....29 Jacob said to him....” By using the word “added” and substituting “Jacob” for “he” in verse 29, the KJV confusion is cleared up immediately.

Genesis 30:27-29 states in full “***And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.***”

Palmer's NIV arbitrarily changes “*said*” to “*added*” in Genesis 30:28 and arbitrarily inserts “*Jacob*” into Genesis 29:28, 30 after Palmer accused the 1611 Holy Bible of adding to the word of God.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things” Romans 2:1.

Again, the confusion existed only in Edwin Palmer's imagination. His notion that “*he*” Genesis 30:29 could have referred to Laban is stupid.

Edwin Palmer failed to read the context again according to Solomon's admonition.

“Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God” Proverbs 2:3-5.

“And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee...” Genesis 30:25-26.

Genesis 30:25-29 are clear that Laban paid the wages and Jacob did service for them. The problem was not with the 1611 Holy Bible but with Edwin Palmer and *“the imagination of his evil heart”* Jeremiah 16:12, 18:12.

10. Leviticus 13:47 (and other places in Lev. 13 and 14): “The garment also that the plague of leprosy is in.” A piece of cloth cannot have leprosy. So the KJV—and even some modern translations (RSV, “leprous disease”; NASB, “a mark of leprosy”)—is misleading. It is better to translate, “If any clothing is contaminated with mildew” (NIV).

Palmer’s NIV arbitrarily inserts “mildew” into Leviticus 13:47 after Palmer accused the 1611 Holy Bible of adding to the word of God.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things” Romans 2:1.

The scripture uses the word “mildew” where it is required, Deuteronomy 28:22, 1 Kings 8:37, 2 Chronicles 6:28, Amos 4:9, Haggai 2:17. However “leprosy” not “mildew” is correct because Edwin Palmer forgot that mildew is not transmitted via the flesh but leprosy is.

“All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be. The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment” Leviticus 13:46-47.

“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh” Jude 23.

11. Joshua 12:4. “The coast of Og” (KJV) has nothing to do with water. It is “the territory of Og” (NIV).

As usual, Palmer’s supposition has nothing to do with *“the truth of God”* Romans 1:25, 3:7, 15:8. Palmer overlooked the definition of the word “coast” in the context of Joshua 12:4.

“And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei, And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon” Joshua 12:4-5.

“Og king of Bashan” reigned from the northern “border” or “coast” of Bashan southward to “the border of Sihon king of Heshbon” at the northern edge of Sihon’s realm. Og’s realm extended eastward to “the border of the Geshurites and the Maachathites” whose king resided in “Geshur of Syria” 2 Samuel 15:8.

The 1611 Holy Bible is precise, Palmer’s NIV is not.

12. 2 Chronicles 2:2: “told.” NIV: “conscripted.”

The AV1611’s “told” is right and Palmer’s NIV’s “conscripted” is wrong because specific numbers are cited in the context.

“And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them” 2 Chronicles 2:2.

The context is that of *counting* or *telling* as a *teller* does, not conscription. The scripture defines *numbering* as an application of telling according to context.

“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be” Genesis 15:5.

“He telleth the number of the stars; he calleth them all by their names” Psalm 147:4.

13. 2 Chronicles 2:7: “brass.” Brass was not known in Solomon’s days; hence the NIV’s “bronze.”

Palmer was kidding himself. Biblically, brass is first mentioned in pre-flood times and it is impossible to believe that for up to three millennia from then to Solomon’s time metal workers had no knowledge of that material while at the same time having detailed knowledge of another material that Palmer’s NIV calls “bronze.”

“And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah” Genesis 4:22.

Even the secularists know better than Palmer knew. Note the reference to Israel in what follows.

See en.wikipedia.org/wiki/Brass#Early_copper_zinc_alloys and this extract.

...forms of brass have been in use since [prehistory](#)...

Early copper zinc alloys

In [West Asia](#) and the [Eastern Mediterranean](#) early copper zinc alloys are now known in small numbers from a number of third millennium BC sites in the [Aegean](#), [Iraq](#), the [United Arab Emirates](#), [Kalmykia](#), [Turkmenistan](#) and [Georgia](#) and from 2nd Millennium BC sites in [West India](#), [Uzbekistan](#), [Iran](#), [Syria](#), [Iraq](#) and [Israel](#)...However, isolated examples of copper-zinc [alloys](#) are known in [China](#) from as early as the 5th Millennium BC...

King Solomon would have known all that. Palmer forgot the wisdom that God gave Solomon.

“And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about” 1 Kings 4:29-31.

See also Will Kinney’s article brandplucked.webs.com/kjbarticles.htm *Is the word “brass” an error in the King James Bible?* Note that the link to Daryl Coats’ article *Straining at Brass* is now www.kjv-asia.com/bible_believing_ministries_daryl_coats_straining_at_brass.htm.

Ironically, even Palmer’s NIV uses the related word “brazen” in Proverbs 7:13, Jeremiah 3:3, Ezekiel 16:30 but by its complete elimination of the word “brass” by substitution of the word “bronze” the NIV fails to convey the vivid picture of “*great swelling words of vanity*” 2 Peter 2:18 when spoken as that of the brass section of an orchestra playing totally off-key and uncoordinated. No such thing as a *bronze* section of an orchestra exists.

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal” 1 Corinthians 13:1.

An important reason for use of the word “brass” in the 1611 Holy Bible is that it is thereby distinguished entirely from other metals. By inspection, Palmer’s NIV lacks that precision because bronze contains 12% tin en.wikipedia.org/wiki/Bronze.

“Only the gold, and the silver, the brass, the iron, the tin, and the lead” Numbers 31:22 with Ezekiel 22:18, 20.

14. 2 Chronicles 2:7: “cunning to work in gold.” NIV: “skilled to work in gold.”

Palmer missed the Biblical definition of “*cunning*.” It is simply to have what it takes to do things well.

“Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, Provide me now a man that can play well, and bring him to me” 1 Samuel 16:16-17.

The scripture then enhances that definition with further revelation.

“He was a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work” 1 Kings 7:14.

Palmer even missed the enhanced definition of the word “*cunning*” in the very verse that he referred to in order to attack the 1611 Holy Bible and in its immediate context. Note that a “*skilful*” man is a man who knows what he is doing, can do it, “*who shall be able to teach others also*” 2 Timothy 2:2 *and can solve problems*.

“And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful” 1 Chronicles 15:22.

“Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide” 2 Chronicles 2:7.

“And now I have sent a cunning man, endued with understanding, of Hiram my father’s, The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father” 2 Chronicles 2:13-14.

15. 2 Chronicles 2:7: “a man ... that can skill to grave with the cunning men that are with me in Judah and in Jerusalem.” NIV: “a man ... experienced in the art of engraving, to work in Judah and Jerusalem with my skilled craftsmen.”

See remarks under Palmer’s point 14. Palmer’s NIV to the 1611 Holy Bible “*is the chaff to the wheat*” Jeremiah 23:28.

16. Nehemiah 1:5: “the great and terrible God.” In 1611 the word “terrible” meant “awesome.” Today it usually means “bad, wretched, full of terror,” and therefore in contemporary English “terrible” can be misleading. It should read: “the great and awesome God” (NIV).

Palmer claimed in his introductory comments to have loved the KJV, memorised verses from it and to have been blessed by it. Nevertheless, it could have been reasonably asked of Palmer “*How readest thou?*” Luke 10:26 because it appears that he actually read very little of the 1611 Holy Bible or at least understood little of what he read.

Palmer again forgot to read the context of Nehemiah 1:5, showing that God is “*terrible*” not merely “*awesome*.”

“Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations” Nehemiah 1:8. See also:

“And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob” Genesis 35:5.

“I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it” Leviticus 26:16.

“And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?” 1 Chronicles 17:21.

“For destruction from God was a terror to me, and by reason of his highness I could not endure” Job 31:23.

“Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee” Psalm 66:3.

“He shall cut off the spirit of princes: he is terrible to the kings of the earth” Psalm 76:12.

“They forgot God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea” Psalm 106:21-22 with Exodus 14:30
“Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.”

“Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled” Isaiah 10:33.

“And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror” Jeremiah 32:21 with Exodus 14:30
“Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.”

“For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord GOD” Ezekiel 32:32.

“The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen. Ye Ethiopians also, ye shall be slain by my sword. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness” Zephaniah 2:11-13.

God *can* and *does* inflict not simply awe but “**terror**” that will “**cause sorrow of heart**” Leviticus 26:16 that is “**destruction from God**” Job 31:23 that can end with a multitude of “**them that are slain with the sword**” Ezekiel 32:32. That is how God is “**terrible**.”

17. Job 20:3: “I have heard the check of my reproach.” NIV: “I hear a rebuke that dishonors me.”

Palmer’s NIV clarifies nothing and gets the meaning of Job 20:3 wrong. “**the check of my reproach**” Job 20:3 is explained in the previous chapter by means of a similar expression. Job has firmly answered and indeed countered Zophar’s reproach Job 12 but he has neither rebuked him nor dishonoured him.

“If indeed ye will magnify yourselves against me, and **plead against me my reproach**” Job 19:5.

18. Job 22:10–11: “Therefore snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee.” The last half of this sentence has no clear meaning. Words just hang there between semicolons and a period. Compare the clarity of the NIV: That is why snares are all around you, why sudden peril terrifies you, why it is so dark you cannot see, and why a flood of water covers you. Not only is the language of the NIV clear, but also the format and poetry are beautiful:

The last half of this sentence has no clear meaning to Edwin Palmer, obviously. Otherwise the meaning is clear, nothing is left hanging and as usual, Palmer’s NIV clarifies nothing.

Job 22:10-11 AV1611 state *“Therefore snares are round about thee, and sudden fear troubleth thee; Or darkness, that thou canst not see; and abundance of waters cover thee.”*

Job 22:10-11 Palmer’s NIV state *“That is why snares are all around you, why sudden peril terrifies you, why it is so dark you cannot see, and why a flood of water covers you.”*

Job 22:10-11 state correctly *“Therefore...abundance of waters cover thee”* for *“waters”* in the plural with reference to what Job said earlier.

“For my sighing cometh before I eat, and my roarings are poured out like the waters” Job 3:24.

The expression *“the waters”* Job 12:15, 14:11, 19 plural in the Book of Job clearly refers to *“abundance of waters.”* Having switched to the singular *“water”* in Job 22:11, Palmer’s NIV weakens the cross reference to Job 3:24 which merely says *“pour out like water”* which could be only a trickle, not *“abundance of waters.”* Palmer’s NIV therefore obscures, not clarifies, the meaning of Job 22:10-11 with respect to Job’s abundant *“roarings”* in Job 3:24.

Palmer said *Not only is the language of the NIV clear, but also the format and poetry are beautiful.* Palmer lied. Nothing is clear or beautiful about Palmer’s NIV by comparison with the 1611 Holy Bible. It can easily be shown that Job 22:10-11 in Palmer’s NIV is not a superior piece of writing by comparison with Job 22:10-11 in the 1611 Holy Bible.

Job 22:10-11 in the 1611 Holy Bible contains 24 words and 33 syllables.

Job 22:10-11 in Palmer’s NIV contains 29 words, 37 syllables. Its rhythm even to this writer appears choppy by comparison with the 1611 Holy Bible. The King James translators understood rhythm. The translators of Palmer’s NIV did not. See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book p 130 with respect to the particular example of the word *“charity”* found 28 times in the scripture, exclusively in the New Testament. No format changes have been made. Note that no-one has said or ever will say anything about Palmer’s NIV that the Roman Catholic F. W. Faber said about the 1611 Holy Bible.

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””...

The Roman Catholic F. W. Faber, 1814-1863, [*The Men Behind the KJV*] p vii, had this evaluation of the AV1611. See the TBS Article No. 24 *The Excellence of the Authorised Version...*

“Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that can never be forgotten, like the sound of church bells. Its felicities often seem to be things rather than words. It is part of the national mind, and the anchor of national seriousness.”

Gail Riplinger shows that the 1611 Holy Bible is so far ahead of the modern versions, particularly Palmer’s NIV, with respect to rhythm and balance that almost no comparison exists. See the following extracts from *In Awe of Thy Word* by Gail Riplinger Chapter 10 *Even Balance* pp 399-400, 404-45.

The TNIV, NIV, NKJV, and NASB:

▲ Clash for **C**onfusion

“He is a merchant, the balances of deceit are
in his hand.” (Hos. 12:7)

The KJV polishes the English Bible to its highest level of beauty. The new versions, because of their greed for copyright revenue, have taken the Bible backwards. Their choppy, primitive style gives no attention to the qualities which make comprehension and memorization easy.

Example 1

In Romans 3:13 the KJV makes matching 5 syllable thoughts. The TNIV and NIV rock and roll with their 4, 7, and 3 syllable noise.

	Romans 3:13	Syllables
Bishops' Bible	they have de-ceived , the poy-son of aspes is un-der their lippes	4 5 5
King James Bible	they have used de-ceipt ; the poy-son of aspes is un-der their lippes	5 5 5
TNIV, NIV	practice deceit the poison of vipers is on their lips	4 7 3

What comfort will come from the HCSB's choppy 6, 4, and 5 syllables or the uneven ESV's 7, 5, and 5 syllables?

The KJV has perfect balance with its matched 5 syllable lines, which end with the identical 'ps' sounds.

KJV				
1	2	3	4	5
the	poi	son	of	asps
is	un	der	their	lips

The third beast holds a pair of balances in his hand, "falsifying the balance" (Rev. 6:5, Amos 8:5). Truly...

TNIV & NIV					
the	poi	son	of	vi	pers
is	on	their	lips		

"[T]o be laid in the balance, they are altogether lighter than vanity." Ps. 62:9

Example 2

In 1611 the KJV perfected the English Bible — but in 1973 the NIV destroyed its 5 balanced syllables. The NIV's use of more sounds is explained in *The Language of the KJV* on p. 115.

	Romans 13:12	Syllables
Bishops' Bible	the night is passed	4
	the day is come nigh	5
King James Bible	The night is far spent	5
	the day is at hand	5
NIV, TNIV	The night is nearly over:	7
	the day is almost here	6

Sounds repeat at predictable intervals. Each line represents one thought; thoughts do not continue on to the next line.

KJV with 35 synchronized letter sounds					
i	e, g, th	e, r	o	e, n, t	ing
In	mee [´]	ness	in	struct [´]	ing
those	that	op	pose [´]	them	selves
if	God	per [´]	ad	ven [´]	ture
will	give	them	re	pent [´]	ance
to	the	ac	know [´]	ledg	ing
of	the	truth			


What jagged havoc the NIV and NKJV play with God's precious pages! The NKJV loses all grouping of concepts. The NKJV has 17 synchronized letter sounds, which might be expected at random. Compare this to the KJV's powerful 35 !!! The NKJV's cliff hanging syllables (and thoughts!) have been chopped into rubble! Of the KJV's 35, 11 are on loud accented syllables. Of the NKJV's 17, only 3 are on accented syllables; its syllabication, alliteration and accentuation do not aid understanding.

NKJV with 17 synchronized letter sounds					
i, p	a, p	i, o	a	th	
in	hu	mil [´]	i	ty	cor
rec	ting	those	who	are	in
op	pos	i	tion	if	God
per [´]	haps	will	grant	them	re
pen [´]	tan ce	so	that	they	may
know	the	truth			

The other new versions are so eroded they do not fit into a chart. They are very difficult to ‘understand’ because thoughts do not break into cogent, even and memorizable segments. Put a stethoscope to the HCSB, ESV and TNIV — How uncomfoting and unhealthy! How unlike Jesus, who said as fearful hearts and “waves beat” — “Peace, be still” (Mark 4:37, 39).





NIV (2 Tim. 2:25) Heart Attack Syllables

Those who op-pose him  (5)


he must gen-tly in-struct  (6)


in the hope  (3)

that God will grant them  (5)


re-pen-tance lead-ing them  (6)

to a know-ledge  (4)


of the truth  (3)

and that they will come  (5)

to their sen-ses  (4)

and es-cape from the trap  (6)

of the de-vil  (4)

who has ta-ken them cap-tive  (7)

to do his will  (4)

Palmer’s NIV fulfils Proverbs 20:23. *“Divers weights are an abomination unto the LORD; and a false balance is not good.”*

19. Job 36:33: “The noise thereof sheweth concerning it, the cattle also concerning the vapor.” NIV: “His thunder announces the coming storm; even the cattle make known its approach.”

Palmer’s NIV can’t handle Job 36:33. See [www.timefortruth.co.uk/alan-oreilly/ Job 35-37 – Summary Thoughts p 11](http://www.timefortruth.co.uk/alan-oreilly/Job_35-37_Summary_Thoughts_p_11). No format changes have been made.

God’s judgement will be understood by men both good and evil. **“The noise thereof sheweth concerning it, the cattle also concerning the vapour”** Job 36:33. Job 36:33 is prophetic with respect to the Second Advent where God’s judgement for both good and evil men will be seen and understood by men both good and evil.

Note with respect to **“the cattle also concerning the vapour”** that **“the LORD’S flock is carried away captive”** Jeremiah 13:17 in the tribulation of the End Times as Luke 21:22-24 explain.

“For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

Note next that the persecution of **“this people”** notwithstanding, the life of one of **“the LORD’S flock”** could disappear very quickly and not necessarily by death.

“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” James 4:14.

Now note God’s judgement at the Second Advent for good and evil men respectively. *In each case* **“The noise thereof sheweth concerning it.”**

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” Matthew 24:30-31. It should be stressed that this gathering together with Psalm 50:5 of **“the cattle”** Job 36:33 of **“the LORD’S flock”** Jeremiah 13:17 applies to saints in the tribulation of the End Times who must endure to the end of those times in order to be saved, Matthew 24:13. None of that applies to Church Age saints i.e. Christians whom the Lord has already taken to be with Him via what is called the rapture of 1 Thessalonians 4:16-18.

God’s judgement, which is **“the wrath of the Lamb”** Revelation 6:16, will then descend upon those who have persecuted **“this people”** according to Isaiah 30:31 with Isaiah 30:30-33 **“For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.”**

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” Revelation 6:15-17.

King Solomon warned about Palmer and Palmer’s NIV long ago. As with every other Bible critic and/or corrupter like Edwin Palmer **“by reason of whom the way of truth shall be evil spoken of”** 2 Peter 2:2 this writer will follow King Solomon’s warning as soon as practicable.

“Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge” Proverbs 14:7.

20. Psalm 67:3, 5: “people” (four times). The Hebrew is not talking about separate individuals but groups of people, nations. Hence the NIV’s “peoples.” The difference is only an “s,” but what a difference in meaning!

It certainly is a difference in meaning and Palmer’s NIV got the meaning wrong, as usual. Naturally, Palmer did not specify what The Hebrew was or is. That omission on Palmer’s part invalidates his comparison with a particular *Book*, namely the 1611 Holy Bible.

The first mention in scripture of the expression “*the people*” shows that it is a collective noun for many individuals as a group in the AV1611, not separate individuals as Palmer insinuated.

“And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do” Genesis 11:6.

Concerning Psalm 67:3, 5 these verses state *“Let the people praise thee, O God; let all the people praise thee.”*

“*the people*” singular not “*the peoples*” plural is correct because Psalm 67 clearly pertains particularly to “*the people of Israel*” Joshua 8:33, 2 Samuel 18:7, 19:40, 24:4, 1 Kings 16:21, Ezra 2:2, 7:13, 9:1, Nehemiah 7:7, Acts 4:10, 27, 13:24 with application to the Second Advent as the word “*Selah*” shows. Palmer missed all that and Palmer’s NIV is wrong in Psalm 67:3, 5.

*“From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. *Selah*”* Psalm 61:2-4.

*“God be merciful unto us, and bless us; and cause his face to shine upon us; *Selah*”* Psalm 67:1. Psalm 67:1 largely matches God’s blessing through Moses *to Israel* to be fully realised at the Second Advent.

“And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace” Numbers 6:22-26.

Palmer was therefore wrong in his supposition about the expression “*the people*” in the AV1611 and about his use of the expression “*the peoples*” plural in Psalm 67:3, 5, having neglected the context of Psalm 67 with respect to *Israel and the Second Advent*.

In addition, it is noteworthy that Palmer’s NIV does not explain what the term “*peoples*” actually does mean in scripture. The word “*peoples*” is found only twice in scripture, associated each time with “*nations, and tongues.*”

“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” Revelation 10:11.

“And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues” Revelation 17:15.

By inspection therefore, the 1611 Holy Bible shows that “*peoples*” is a word associated with racial groupings i.e. “*kindreds*” Revelation 1:7, 7:9 that term also associated with “*tongues and nations*” Revelation 11:9, 13:7 as distinct from political groupings i.e. “*nations*” and language groupings i.e. “*tongues.*”

Simple, really

Palmer’s NIV substitutes “*peoples,*” “*tribe,*” Revelation 1:7, 7:9, 11:9, 13:7 for “*kindreds*” and loses the above racial definition for “*peoples.*”

Palmer's NIV has lost so much even in these first twenty or so examples that no-one associated with it can seriously hope to *"understand the fear of the LORD, and find the knowledge of God"* Proverbs 2:5.

21. Psalm 119:147: "I prevented the dawning of the morning." NIV: "I rise before dawn."

Palmer of course failed to give the 1611 Holy Bible credit for an obviously poetic expression *"dawning of the morning."* See remarks on Palmer's point 18 and Job 22:10-11. That was because Palmer was *"a double minded man, unstable in all his ways"* James 1:8 as is reflected in his unstable NIV. See www.timefortruth.co.uk/why-av-only/version-comparison.php *AV1611 vs Changing NIVs*.

The scripture defines the word *"prevent"* and its derivatives for Psalm 119:147 and its context.

"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.

1 Thessalonians 4:15-16 show that to *"prevent"* is to *"rise first"* in addition to the obvious connotation that Palmer missed of *pre-event* i.e. *go before*.

"rise first" is by inspection more explicit than *rise before*. David arose not only before the dawn but also before any of his servants including the night watchmen as Psalm 119:147 and its context show. Palmer's NIV misses it.

Psalm 119:147-148 state *"I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word."*

It is an unlikely example but being preventative in a Biblical sense may earn a royal reward. Palmer missed it, of course.

"And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief" 1 Chronicles 11:6.

22. Psalm 139:13: "thou hast possessed my reins." NIV: "For you created my inmost being."

Palmer's NIV misses the sense of Psalm 139:13, which has nothing to do with anything being created. Scripture defines *"reins"* as the means *in "the heart"* Jeremiah 20:12 to be on course with God though *"the heart"* is naturally wayward, Jeremiah 17:9. Note that *"reins"* and *"the heart"* have similar attributes.

Both *"the reins and the heart"* are *seen* by God

"But, O LORD of hosts, that triest the righteous, and seest the reins and the heart" Jeremiah 20:12.

Both *"the reins and the heart"* are *searched* by God

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

"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works" Revelation 2:23.

Both *"the reins and the heart"* are *tried* by God

"Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins" Psalm 7:9.

"Examine me, O LORD, and prove me; try my reins and my heart" Psalm 26:2.

“But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause” Jeremiah 11:20.

Both ***“the reins and the heart”*** are pricked by God

“Thus my heart was grieved, and I was pricked in my reins” Psalm 73:21.

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” Acts 2:37.

Both ***“the reins and the heart”*** are under instruction from God, ***“the heart”*** should receive it so that ***“the reins”*** can apply it

“And say, How have I hated instruction, and my heart despised reproof” Proverbs 5:12 noting that ***“For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life”*** Proverbs 6:23.

“Apply thine heart unto instruction, and thine ears to the words of knowledge” Proverbs 23:12.

“I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons” Psalm 16:7.

The end of Psalm 139 shows that David, as today’s believer should, wants God to see, search, try, prick as needed ***“my reins and my heart”*** Psalm 26:2 so that God can *instruct* ***“my heart”*** and ***“my reins”*** can therefore *follow* God’s instruction. Palmer’s NIV misses all that.

“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting” Psalm 139:23-24.

23. **Isaiah 10:28: “carriages.” NIV: “supplies.”**

Isaiah 10:28 states ***“He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages;”***

Palmer’s NIV misses the sense of Isaiah 10:28. ***“carriages”*** are that which *carry loads* as Isaiah further explains.

“Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; they are a burden to the weary beast” Isaiah 46:1.

The context of Isaiah 10:28 reveals what happened. The invaders secured their laden carriages in order to travel light and so progress their invasion more swiftly, to the terror of the inhabitants of the land. The invaders would not necessarily have left all supplies behind. Palmer’s NIV is misleading in that respect and misses the cross reference that shows how terrifying these invaders of Israel will be in the End Times.

“They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee” Isaiah 10:29-31.

“Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness” Lamentations 4:19.

24. Jeremiah 48:12: "I will send unto him wanderers, that shall cause him to wander." NIV: "I will send men who pour from jars, and they will pour her out."

Palmer's NIV obscures revelation with respect to Jeremiah 48:12 by removing the essential word "*wanderers*." Jeremiah 48:12 "...*behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander...*" is God's answer to David's imprecatory prayer in prophecy against "*Judas Iscariot*" Matthew 10:4, 26:14, Mark 3:19, 14:10, Luke 6:16, John 6:71, 12:4, 13:2, 26, who was of "*Kerioth*" in Moab, Jeremiah 48:24, 41.

"Let his days be few; and let another take his office...Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places" Psalm 109:8, 10.

"Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus...For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take" Acts 1:16, 20.

Palmer's NIV in Jeremiah 48:12 does all it can to cover up for "*the son of perdition*" John 17:12 "*that man of sin...the son of perdition...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*" 2 Thessalonians 2:3, 8.

25. Ezekiel 21:24: "discovered." NIV: "revealing."

Ezekiel 21:24 states in full "*Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.*"

Palmer forgot that "*discovered*" is simply *dis-covered* i.e. uncovered. Ezekiel 21:24 in the AV1611 includes the simple definition for discover namely "*do appear*."

Palmer's NIV does not substitute a simpler word for "*discovered*" and contains no helpful definition for the substituted word "*revealing*."

Palmer's NIV continues to be like "*the fig tree dried up from the roots*" Matthew 11:20.

26. Ezekiel 24:17: "tire." NIV: "turban."

Ezekiel 24:17 states "*Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.*"

Note first that Ezekiel is a priest. "*The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him*" Ezekiel 1:3.

Ezekiel as a priest would have worn a *bonnet*, Exodus 28:40, 29:9, 39:28, Leviticus 8:13, Ezekiel 44:18, secured no doubt by a headband, or "*tire*." Palmer's NIV loses that information.

"The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings" Isaiah 3:20.

Note that the Lord could not have therefore been pleased with women trying to look like priests. Neither could He therefore in principle be pleased with female clergy.

See www.bbc.co.uk/news/uk-27265039.

March through London to mark 20 years of women priests

The male in the centre of the photo is Justin Welby, current Archbishop of Canterbury.



The Lord's perspective is different.

"Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts" Isaiah 3:16-17.

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" Luke 16:15.

27. Amos 5:7: "Ye who turn judgment to wormwood and leave off righteousness in the earth." Frank Gaebelien thinks that one reason Evangelicals have been slow in getting involved in a truly biblical social action is that they have never understood the KJV in the many places where it has used "judgment" instead of "justice." What is meant here in Amos 5:7 is not the juridical process of making a decision, but justice, as the NIV makes clear:

You who turn justice into bitterness and cast righteousness to the ground. This misleading KJV translation is found in many other places, such as Hosea 2:19; 12:6; Amos 5:15; 6:12; Micah 3:1, 8—9; Habakkuk 1:4; Zephaniah 3:5; Zechariah 7:9; Malachi 2:17.

Think of how the KJV has held back the true meaning of God's will when in the key verse of Amos (5:24) it says, "But let judgment run down as waters." It should have said, "But let justice roll on like a river" (NIV). There is a great difference between judgment and justice!

Frank Gaebelien lied and Edwin Palmer lied. Neither of them could specify even one evangelical getting involved in a truly biblical social action because that individual substituted the modern departure "justice" for the AV1611 reading "judgment."

Note this citation from [www.biblebelievers.com/Hoggard KJV Code.html](http://www.biblebelievers.com/Hoggard%20KJV%20Code.html) *The King James Code* by Michael W. Hoggard, author's emphasis. Michael Hoggard shows that the King James Bible was central to the United States as a nation, including anything to do with justice.

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

Note the statement *It is the King James Bible that many of our citizens have sworn upon to tell the truth, the whole truth, and nothing but the truth. No justice of any kind can be put into effect without the truth, the whole truth, and nothing but the truth.*

Melvyn Bragg in his book on the 1611 Holy Bible entitled *The Book of Books* Chapter Twenty-Four *Christian Socialism and the Social Gospel* describes how in mid-nineteenth Britain, it was the King James Bible that became the driving force for clergymen and other reformers to overcome widespread deprivation that had persisted for centuries. Bragg states that the study of the King James Bible led these reformers to address the inequalities resulting from the poverty they saw all around them. Former coal miner, Scotsman Keir Hardie, was elected to the British Parliament in 1892 with that vision and was one of the founders of the Labour Party that in those times genuinely laboured for the betterment of conditions for working men and their families.

Bragg refers to Octavia Hill, likewise devoted to the King James Bible, who became a member of the Royal Commission on the Poor Law in 1905 and campaigned vigorously for slum clearance, new housing development and modern housing management. Her methods were copied and applied in other countries, including the USA.

Frank Giberlein and Edwin Palmer genuinely would have merited the rebuke that Elihu scathingly put on Job.

“Therefore doth Job open his mouth in vain; he multiplieth words without knowledge” Job 35:16.

Concerning the scriptures, shaded red, that Palmer distorted by changing ***“judgment”*** to ***“justice”***:

“Ye who turn judgment to wormwood, and leave off righteousness in the earth...Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph...But let judgment run down as waters, and righteousness as a mighty stream...Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock”
Amos 5:7, 15, 24, 6:12.

Edwin Palmer again forgot the context of the scriptures that he distorted and their history with respect to judgement, not justice.

“But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought. Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel” Amos 5:5-6.

“And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day” Joshua 5:9. Gilgal signified where God’s judgement was satisfied. Justice, in particular social justice, was not the issue.

It appears that Palmer wanted to change the name of the seventh Book of scripture from Judges to ‘Justices’ and likewise downgrade Samuel from his essential role as a judge of Israel.

“And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment” Judges 4:4-5.

“And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places” 1 Samuel 7:15-16.

Bethel and Gilgal in scripture were associated with God’s appointed judges whose task was to keep Israel in obedience to God’s commandments so that God would not have to inflict invaders on His people *in judgement for sin for going their way*, Judges 2:19. Justice, in particular social justice, was not the issue.

“Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way” Judges 2:16-19.

By the time of Amos, Bethel and Gilgal had after the manner of Judges 2:19 long lost their association with God’s appointed judges which is why God warned *“Gilgal shall surely go into captivity, and Bethel shall come to nought”* Amos 5:5 with respect to *“Ye who turn judgment to wormwood, and leave off righteousness in the earth...and have turned judgment into gall...”* Amos 5:7, 6:12. God therefore commands that the wayward judges restore judgement as it was in *“Bethel, and Gilgal, and Mizpeh”* when *“Samuel...judged Israel in all those places”* 1 Samuel 7:15, 16.

Again, justice, in particular social justice, was not the issue and Palmer’s NIV is wrong.

Concerning the remaining scriptures, shaded red that Palmer falsely accused of being wrong with respect to the reading “judgment” instead of “justice,” note the following:

Hosea 2:19 states *“And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.”*

The betrothal was in “judgment,” not social justice. Palmer forgot the context again.

“And I will not have mercy upon her children; for they be the children of whoredoms...Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths...Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness. And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name” Hosea 2:4, 6, 9-13, 16-17.

Hosea 12:6 states “Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.”

Palmer forgot the context yet again. **“Judgment”** on sin not social justice is the issue in Hosea 12.

“The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him...He is a merchant, the balances of deceit are in his hand: he loveth to oppress” Hosea 12:2, 7.

Hosea 12:6 uses the term **“judgment”** because Judah and Jacob within the nation of Israel were disobeying God such that they did not **“judge righteously”** as they were supposed to by the strictures of the law but instead deceitfully and oppressively. Right judgement was the key issue that was basic to correcting any injustice so that the term **“justice”** is wrong in the context of Hosea 12 because it is *premature*. This is the law with respect to judging righteously.

“And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him” Deuteronomy 1:16.

“Open thy mouth, judge righteously, and plead the cause of the poor and needy” Proverbs 31:9.

Micah 3:1, 8-9 state “And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?...But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.”

This time, in addition to context, Palmer even forgot the content of the passage that he accused of being wrong in reading **“judgment”** instead of **“justice.”**

Being **“full of power by the spirit of the LORD, and of judgment, and of might”** is **“to declare ...transgression, and...sin.”** That is why Micah continues as follows in the context, rebuking **“heads of Jacob, and ye princes of the house of Israel”** who, as in Hosea 12:2, 6-7, did not **“judge righteously.”** Note the judgement of God on evil that Micah describes for Jerusalem. Again social justice is not the issue. The judgement of God on evil is the issue.

“They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest” Micah 3:10-12.

Habakkuk 1:4 states *“Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.”*

Again, Palmer overlooked the content of the very scripture that he attacked. It is *“the law”* that first and foremost determines *“judgment”* not social justice. Palmer forgot what *“the law”* actually says in that respect and Palmer’s NIV is wrong again. *“The law”* refers unequivocally and repeatedly to *“judgment”* not social justice. Habakkuk 1:4 describes what happens when *“the law is slacked”* i.e. set aside. Then *“wrong judgment proceedeth.”*

“And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously” Deuteronomy 17:9-13.

Zephaniah 3:5 states *“The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame”*

Palmer’s NIV is wrong again because once again, Palmer forgot the context of the scripture that he attacked. The very next two verses explain why *“judgment”* in Zephaniah 3:5 is right and *“justice”* is wrong even though Zephaniah 3:5 refers to *“The just LORD”* and *“the unjust.”* The next two verses are again about *God’s judgment on evil* that God has repeatedly brought to light before rebellious Israel, regrettably to no avail, not social justice. Note the association between *“every morning”* Zephaniah 3:5 and *“rose early”* Zephaniah 3:7.

“I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings” Zephaniah 3:6-7.

Zechariah 7:9 states *“Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:”*

Palmer’s NIV is wrong again because Palmer again forgot the context of the scripture that he attacked. To *“Execute true judgment”* follows from hearkening to *“the law.”* See remarks above on Habakkuk 1:4. *“The priests...the prophets...all the people of the land”* Zechariah 7:3, 5 were not doing so. That is why the Lord’s rebuke follows promptly from Zechariah 7:9. That is why Zechariah 7:9 refers to *“judgment”* not *“justice”* even though Zechariah 7:10 addresses justice for individuals after the manner of Psalm 82:3. See below.

“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts” Zechariah 7:11-12.

Malachi 2:17 states *“Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?”*

Palmer's NIV is wrong again because Palmer forgot what ***"the God of judgment"*** not *"justice"* had said a few verses earlier about Judah's cynicism that Malachi 2:17 expresses in that *again* ***"the law is slacked, and...therefore wrong judgment proceedeth"*** Habakkuk 1:4. See again remarks on Habakkuk 1:4. The sense of Malachi 2:17 is that the men of Judah *knew* that Habakkuk 1:4 described their condition. This is why Malachi 2:17 refers to ***"the God of judgment"*** not *"justice."* However, Judah at that time *did not care* about their condition, which is what prompted the Lord's rebuke a few verses earlier, about the basis for ***"true judgment"*** Zechariah 7:9 not *"justice."* The Lord refers back to Levi, from whom the priests were descended and ***"the covenant of Levi"*** that the priests were supposed to uphold but had not. Note therefore the Lord's concluding remarks on ***"judgment"*** on Judah's law-slackers with respect to ***"the law,"*** not *"justice."*

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law" Malachi 2:6-9.

The King James translators, unlike Gaberlein and Palmer knew when to use the word ***"justice."*** They did so 28 times in scripture and those instances *included social justice* after the manner that Melvyn Bragg described, namely standing against ***"the pride of evil men"*** Job 35:12 like Octavia Hill did, based on her fidelity to the King James Bible. Gaberlein and Palmer mentioned nothing like that.

"Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked" Psalm 82:3. Psalm 82:3 therefore defines what ***"justice"*** is on a social and communal level. Neither Gaberlein nor Palmer provided any definition of the word ***"justice"*** apart from the vague and malleable expression **social action**.

What Gaberlein and Palmer failed to notice is that the AV1611 repeatedly associates ***"judgment"*** and ***"justice"*** and defines what that association means. It is to ***"keep the way of the LORD"*** and it starts in the home with the head of the household with respect to commanding his household to obey the Lord. Genesis 18:19 is the first occurrence of the word ***"judgment,"*** the first occurrence of the word ***"justice"*** and the first occurrence of the term ***"judgment and justice."***

"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him" Genesis 18:19.

The expression ***"justice and judgement"*** occurs 10 times in scripture, 2 Samuel 8:15, 1 Kings 10:9, 1 Chronicles 18:14, 2 Chronicles 9:8, Job 36:17, Psalm 119:121, Ecclesiastes 5:8, Jeremiah 22:15, 23:5, Ezekiel 45:9 and in 9 of those references addresses how a king should reign according to what the Lord Himself said:

"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" 2 Samuel 23:3.

Palmer insisted that **There is a great difference between judgment and justice!** The King James translators understood that difference as well as they understood the association between ***"justice and judgement."***

Quite simply, ***"judgment"*** is punishment on anything ***"rebellious against the LORD"*** Deuteronomy 9:7, 24, 31:27 and ***"justice"*** in the widest sense is giving right portions.

“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD” Exodus 12:12.

“And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel” Deuteronomy 33:21. Observe how King David exercised justice with respect to right portions.

“For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day” 1 Samuel 10:24-25.

The King James translators understood both “*judgment*” and “*justice*” perfectly but Gaberlein and Palmer did not because “Evil men understand not judgment: but they that seek the LORD understand all things” Proverbs 28:5.

28. Nahum 1:1: “The burden of Nineveh.” NIV: “An oracle concerning Nineveh.”

Nahum 1:1 states “The burden of Nineveh. The book of the vision of Nahum the Elkoshite.”

Palmer’s NIV is wrong because yet again Palmer forgot the context of the verse that he attacked. The context of Nahum 1 reveals why Nahum 1:1 uses the word “*burden*.” Its use is exact. Any substitution like “*oracle*” is wrong.

“God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies...And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile” Nahum 1:2, 14.

“The burden of Nineveh” Nahum 1:1 is God’s judgement upon her as the scripture uses the expression for other sinful cities or nations i.e. “The burden of Babylon” Isaiah 13:1, “The burden of Moab” Isaiah 15:1, “The burden of Damascus” Isaiah 17:1, “The burden of Egypt” Isaiah 19:1, “The burden of Dumah” Isaiah 21:11, “The burden of Tyre” Isaiah 23:1. Palmer’s NIV misses all that revelation about God’s judgement on sinful cities or nations.

29. Matthew 11:25: “At that time Jesus answered and said.” Jesus was not answering anybody here or in many other similar instances. Hence the NIV: “Jesus said.” The KJV rendering creates an erroneous impression.

Palmer’s NIV is wrong and Palmer lied again, in addition to showing that he was stupid. Yet again, Palmer forgot to read the context of the scripture that he attacked.

Matthew 11:25-26 state “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.”

The Lord is answering *His Father* and *thanking Him* for what *His Father* has revealed and to whom He revealed it. Palmer’s NIV *obscures* that revelation.

30. Matthew 17:25: “Jesus prevented him”—an Old English way of saying “Jesus was the first to speak” (NIV)

Matthew 17:25 states *“He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?”*

Matthew 17:25 makes it obvious that the Lord spoke first so the NIV alteration is unnecessary. However, the NIV alteration denigrates the Lord Jesus Christ by eliminating the word *“prevented.”* See remarks on Palmer’s point 21 and Psalm 119:147 with respect to the word *“prevent”* and its definition as *“rise first”* in the context of Psalm 119:147. The application of *“prevented”* in Matthew 17:25 is similar to that in Psalm 119:147 as another statement that the Lord made reveals.

“And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?”
Luke 24:38.

Matthew 17:25 shows that the Lord questioned Peter about his *thoughts*. The Lord said *“What thinkest thou, Simon?”* However, the word *“prevented”* in the context shows that the Lord not only knew Peter’s thoughts *but knew them before Peter did* in that the Lord’s thoughts on the subject of paying tribute money did *arise first* and therefore *“prevented”* Peter’s as King David testified.

“Thou knowest my downsitting and mine uprising, thou understandest my thought afar off”
Psalm 139:2.

“Prevented” in Matthew 17:25 shows that the Lord Jesus Christ of *“the new testament”* 2 Corinthians 3:6 is *“the LORD JEHOVAH”* Isaiah 12:2, 26:4 of *“the old testament”* 2 Corinthians 3:14. Palmer’s NIV misses that revelation and downgrades the testimony of Matthew 17:25 to the Deity of the Lord Jesus Christ.

31. Matthew 20:31: “And the multitude rebuked them, because they should hold their peace.” The “because” makes no sense. NIV: “The crowd rebuked them and told them to be quiet.”

Matthew 20:31 *“And the multitude rebuked them, because they should hold their peace...”* shows that beggars were/are supposed to *beg* from passers-by *not appeal to them out loud*. Palmer’s NIV misses that simple fact. Note the case of Lazarus. He desired to be fed but could not and did not express that desire out loud.

“And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores” Luke 16:20-21.

That kind of restriction does *not* apply when appealing to the Lord Jesus Christ. That is a comfort.

“And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee” Mark 10:49.

32. Matthew 23:24: “strain at a gnat.” What is meant is this: “You strain out a gnat but swallow a camel” (NIV).

“You strain out a gnat...” is *not* *What is meant*. Palmer’s NIV is wrong and Palmer lied. Ironically he was among *“Ye blind guides...”* Matthew 23:24.

The previous verse explains the sense of Matthew 23:23 and it is not the sense of Palmer’s NIV.

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” Matthew 23:23.

The Jews' victimisation of the Lord Himself illustrates Matthew 23:24 precisely. Palmer's NIV utterly fails to. They "*strain at a gnat, and swallow a camel*" Matthew 23:24 aiming to avoid Gentile uncleanness while giving up an innocent man to death at the hands of those Gentiles.

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover" John 18:28.

33. Matthew 26:27: "Drink ye all of it." This could be taken to mean that not a drop should be left. But that would be incorrect. NIV: "Drink from it, all of you."

The expression "*ye all*" occurs 13 times in scripture, Joshua 8:4, Job 16:2, Jeremiah 2:29, Malachi 3:10, Matthew 26:27, John 7:21, Acts 20:25, 22:3, 1 Corinthians 1:10, 14:5, 18, Philippians 1:7, 1 Peter 3:8. Except in Malachi 3:10 "*Bring ye all the tithes into the storehouse...*" the expression "*ye all*" clearly means *all you* in the context.

Moreover, Palmer's NIV's **from it** is weaker in the context than the expression "*of it*" Matthew 26:27 as Paul shows. Palmer's NIV breaks the cross reference and cuts out half the verse.

"For we are members of his body, of his flesh, and of his bones" Ephesians 5:30.

34. Mark 2:3: "sick of the palsy." NIV: "paralytic."

Palmer's NIV: "paralytic" is of itself no simpler than "*one sick of the palsy*" Mark 2:3 and fails to show that this individual was "*sick*." The expression "*sick of the palsy*" occurs 11 times in scripture, Matthew 8:6, 9:2 twice, 6, Mark 2:3, 4, 5, 9, 10, Luke 5:24, Acts 9:33 and clearly depicts a bed-ridden individual. Palmer's NIV fails in each of those scriptures to show explicitly that the individual concerned is "*sick*."

Palmer's NIV: "paralytic" thereby weakens an essential cross reference to the Lord's healing ministry during His First Advent in fulfilment of Old Testament prophecy showing that He is indeed "*Messiah*" Daniel 9:25, 26.

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" Matthew 8:16-17 with Isaiah 53:4 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

35. Mark 4:38: "Master." Forty-six times the KJV uses the term "master" when for today's reader it should use the term "teacher."

Palmer lied with the statement **Forty-six times the KJV uses the term "master"**. The 1611 Holy Bible uses the word "Master" 55 times in the Gospels. Palmer has himself downgraded the Lord Jesus Christ and Palmer's NIV does likewise as Gail Riplinger shows in *New Age Bible Versions* Chapter 21 *Antichrist: The World Teacher*, noting that If the world wants a 'Teacher' and not a 'Lord and Master', the new versions are willing to accommodate, again following their habit of knocking each title of Jesus down one notch. Gail Riplinger then lists 28 references including Mark 4:38 to show that the NIV, NASV demoted the Lord Jesus Christ from "Master" to "*Teacher*" in each case.

Palmer was "*an heretick*" Titus 3:10 disciple of the New Age and Palmer's NIV was and is a New Age disciple's heresy handbook.

Mark 4:38-39 state "And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" and show therefore that the Lord Jesus Christ was *Master* of the elements as the disciples testified, not a mere "teacher".

“And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?” Mark 4:41.

36. **Mark 6:20: In the KJV Herod “observed” John. It should be “protected” (NIV).**

King Herod certainly *“observed”* John because *“...when he heard him, he did many things, and heard him gladly”* Mark 6:20.

However, Palmer’s NIV is wrong because Herod never **“protected” (NIV)** John when push came to shove. Note all the underlined words with respect to Palmer’s points 36 and 37.

“And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison” Mark 6:24-27.

37. **Mark 6:25: “by and by.” The Greek really means the opposite: “right now” (NIV).**

Naturally, Palmer never specified **The Greek** but again he forgot to read the context of the verse that he attacked. See **Appendix The Truth about ‘the Greek’** with respect to **The Greek**.

“by and by” means *“straightway”* Mark 6:25 or *“immediately”* Mark 6:27.

38. **Luke 1:36. Luke does not say that Elizabeth was a “cousin” of Mary, as the KJV has it, but a “relative” (NIV).**

See Dr Ruckman’s *Ruckman Reference Bible* p 1330. Palmer forgot the Old Testament record that shows that the tribe of Levi of which Elisabeth was *“of the daughters of Aaron”* Luke 1:5 and the tribe of Judah from which Mary was descended from *“the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda”* Luke 3:33 with Luke 3:23-33 were made cousins by marriage.

“And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar” Exodus 6:23.

“And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah” 1 Chronicles 2:10.

All Israel were relatives in the sense that *“Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren”* Matthew 1:2 so Palmer’s NIV adds nothing in that respect and obscures God’s faithfulness in preserving the special relationship between Levi and Judah.

That special relationship between the *kingly* tribe insofar as *“Joseph...was of the house and lineage of David”* Luke 2:4 and the *priestly* tribe points to the Lord Jesus Christ being *“a priest for ever after the order of Melchisedec”* Hebrews 7:17 where Paul identifies *“this Melchisedec, king of Salem, priest of the most high God”* Hebrews 7:1.

Only the 1611 Holy Bible gives that additional revelation. The NKJV lines up with Palmer’s New Age NIV in Luke 1:36.

39. Luke 1:40. Mary did not “salute” (KJV) Elizabeth, but “greeted” (NIV) her.

A salutation is a greeting, even though it may be given in mockery, Mark 15:18. What did Edwin Palmer think it was?

“Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ” Romans 16:5.

“Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord” Romans 16:11.

“Salute every saint in Christ Jesus. The brethren which are with me greet you” Philippians 4:21.

“All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen” Titus 3:15.

“But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name” 3 John 14.

40. Luke 1:63. Zechariah did not ask for a “writing table” (KJV) but for a “writing tablet” (NIV).

Palmer was ignorant of the scriptures and Palmer’s NIV is wrong as the following scriptures show. Writing with ink and pen on scrolls and books i.e. not tablets existed contemporaneously with and even before Zacharias’ time.

“Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer” Judges 5:14.

“My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer” Psalm 45:1.

“Moreover the LORD said unto me, Take thee a great roll, and write in it with a man’s pen concerning Mahershalalhashbaz.” Isaiah 8:1.

“And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written” Luke 4:17.

“I had many things to write, but I will not with ink and pen write unto thee” 3 John 13.

41. Luke 23:15. In the KJV Pilate says of Jesus: “and, lo, nothing worthy of death is done unto him.” What the Greek says is the exact opposite. Thus the NIV: “as you can see, he has done nothing to deserve death.”

The NIV reading is stupid. How can anyone ‘see’ if an individual has done nothing to deserve death? Yet again, Palmer failed to specify the Greek. See Palmer’s point 37 and remarks on Mark 6:25. However, if Palmer’s Greek gave Palmer’s NIV reading, then the King James English corrected it because in addition to being stupid the NIV reading is also wrong.

See www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book p 146 and this extract. A reference has been inserted but no format changes have been made. Like our critic, Palmer bypassed the attempted destruction wrought by the NIV on Luke 23:17, 38. Note that like our critic, Palmer was a disciple of Rome and Watchtower.

Our critic's next "*wrong use*" is in **Luke 23:15** where "**nothing worthy of death is done unto him**" AV1611, should be "he has done nothing to deserve death" as in the NIV, JB, NJB with minor variation. The NWT has "nothing deserving of death has been committed by him," "by" instead of "to" evidently corresponding to our critic's "*correct*" reading. The English renderings of the Greek texts this time side with the modern versions.

The modern readings miss the fact that Herod's mockery of Jesus, Luke 23:11, signified that He was simply to be disregarded, "**set at nought**," NOT executed. Herod did nothing to the Lord to show that He was an "**evil doer**" 2 Timothy 2:9 who was "**worthy of death**." For example, the Lord was not "**bound**" 2 Timothy 2:9 but "**arrayed...in a gorgeous robe**." Note that Pilate testifies to the Lord's innocence in Luke 23:22 and so the modern reading provides no additional information at all.

The RV, NIV, JB, NJB, NWT, Ne also miss the cross reference in Luke 23:15 to Luke 23:10 by changing "**I sent you to him**" to "he sent him back to us." The alteration is from Tischendorf and removes the explanation of the Jews' presence in Luke 23:10. Luke 23:11 of the AV1611 contains the information found in the altered reading, which therefore adds nothing to the text.

Our critic fails to mention that the RV, NIV, JB, NJB, NWT, Ne remove Luke 23:17 from the chapter and the words "**in letters of Greek, and Latin, and Hebrew**" from Luke 23:38. Berry indicates that T, Tr omit these scriptures while L, A regard them as "*doubtful*" although the modern versions all retain the verse numbering sequence of the AV1611. Tischendorf further omits "**and of the chief priests**" from Luke 23:23 followed by the RV, NIV, JB, NJB, NWT, Ne. [The 1582 JR and the DR also omit these words from Luke 23:23. See Table 1.](#)

Burgon [*The Revision Revised* Dean John William Burgon] pp 85-86 writes concerning the words omitted from Luke 23:38: "*The incident is omitted by B C L, the corrupt Egyptian versions, and Cureton's depraved Syriac...this little band of disreputable witnesses is entirely outweighed by the positive evidence of Aleph A D Q R with 13 other uncials, - the evidence of THE ENTIRE BODY OF CURSIVES, - the sanction of the Latin, - the Peschito and Philoxenian Syriac...besides Eusebius - whose testimony (which is express) has been hitherto strangely overlooked, - and Cyril. Against the threefold plea of Antiquity, Respectability of witnesses, Universality of testimony, - what have our Revisionists to show?*"

All our critic has had "*to show*" is some more gnat-straining, about prepositions. [Note Proverbs 11:1 "A false balance is abomination to the LORD..."](#)

Burgon then shows how codices A, B, C, D give the Title in Luke 23:38 "*IN FOUR DIFFERENT WAYS*." This is "*the Greek*" which one is to substitute for belief in the AV1611 as the final authority.

This writer won't but will instead unlike Jeremiah's hearers, who like our critic and Palmer failed as heeders, abide by "*the old paths, where is the good way, and walk therein*" Jeremiah 6:16.

42. Acts 21:15: “we took up our carriages.” NIV: “we got ready.”

See remarks on Palmer’s point 23 on Isaiah 10:28 showing that the AV1611’s “*carriages*” is right and Palmer’s NIV: “supplies” is wrong.

Palmer’s NIV: “we got ready” is also wrong because it misses the sense of Acts 21:15. See again:

“He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages;” Isaiah 10:28.

Palmer’s NIV misses the sense of Isaiah 10:28. “*carriages*” are that which *carry loads* as Isaiah further explains.

“Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast” Isaiah 46:1.

Now see the verse in Acts 21 that Palmer missed and that shows Palmer’s NIV: “we got ready” to be wrong.

“Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden” Acts 21:3.

Palmer’s NIV misses the revelation that Paul and his companions each *lade up* his “*burden*” via their “*carriages*” to continue on their journey to Jerusalem.

43. Acts 27:21: “Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.” NIV: “Men, you should have taken my advice not to sail from Crete; then you would have spared yourselves this damage and loss.”

Palmer’s NIV is wrong because Palmer again forgot the context of the verse that he attacked. The ship did *not* sail from Crete. The ship *bypassed* or “*loosed from Crete*” Acts 27:21.

“And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. And when the ship was caught, and could not bear up into the wind, we let her drive” Acts 27:12-15.

44. Acts 28:13: “And from thence we fetched a compass.” A clearer translation: “From there we set sail” (NIV).

Palmer’s NIV is wrong again because it does not describe the course that the ship actually followed.

See *KJO Review Full Text* pp 550-551 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. No format changes have been made.

“*Fetch a compass*” Joshua 15:3, 2 Kings 3:9, Acts 28:13 should be “*turned about*” or similar as in the NASV. White’s criticism of the AV1611’s use of this phrase includes the statement, his emphasis, “*Some might even think that the expression refers to an actual compass, which, of course, did not exist at the times in which these passages were written.*” So why does White condone the NASV’s expression “*four points of the compass*” in Daniel 11:4 that Dr Vance highlights? Dr Vance shows further that ‘correction’ of the phrase “*fetch a compass*” was unnecessary because similar expressions are still used in contemporary documents and the dictionary meaning is ‘a roundabout way,’ as in the scriptures. A somewhat circuitous route may have been necessary in Acts 28:13, in order to avoid reefs or shoals and/or to take advantage of favourable winds, as the verse itself suggests, with the statement that “*the south wind blew.*” In other words, it is not difficult to discern the meaning of the expression from the scriptures themselves. White is gnat-straining to think otherwise.

Will Kinney's¹ insightful comment follows.

"We fetched a compass

"Acts 28:12-13 "And landing at Syracuse, we tarried there three days. And from thence WE FETCHED A COMPASS, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli."

"In his book, The King James Only Controversy, author James White says on page 234: "One could easily fill many pages with examples of unclear, difficult readings based upon archaic language from the KJV." He then shows three verses where the phrase "fetch a compass" is used in the King James Bible, and then comments: "Surely 'fetched a compass' is a phrase that few modern readers, even those skilled in such things, would understand. Some might even think that the expression refers to an actual compass, which, of course, did not exist at the times in which these passages were written. This kind of difficult reading is hardly a rarity, especially in the Old Testament portion of the KJV."

"Of course Mr. White is trying to get us to abandon that dusty old King James Bible and embrace his NASB or the NIV. Apparently the facts that the NASB and NIV omit or substitute some 5000 words from the New Testament of the King James Bible (including 17 whole verses) and they both often reject the Hebrew text in favor of the Greek Septuagint, Syriac, or the Vulgate; or the fact that they do not even agree with each other in hundreds of verses, and both contain proveable contradictions and theological errors, is of little importance. The main thing Mr. White is concerned about is getting rid of difficult readings like "fetched a compass".

"James White and others like him [e.g. Edwin Palmer] do not believe that any single Book called the Holy Bible is actually the complete, inerrant, inspired words of God. I know this for a fact, having read his book several times and having talked with him both on the radio and the internet. All he has to recommend his readers are a variety of multiple-choice, Let's Hope They're Close Enuf, conflicting and contradictory "reliable versions". But an actual paper and ink Book we can hold in our hands and believe every word of it? Nah, no such thing exists in James White's thinking.

"This phrase "to fetch a compass" admittedly is not as common as it once was, but if you merely think about it just a bit, you can easily figure out what it means. To fetch is to get or obtain, and a compass is something that forms a circle. So to fetch a compass means to go around or turn in a wide circular motion.

Will Kinney's statement matches an estimate of the route the ship took between Syracuse and Rhegium that the scripture itself describes and which description Palmer overlooked. See the graphic and note again Luke's firsthand account of the voyage that Bro. Kinney quotes:

See:

proclaimingthegospelofchrist.wordpress.com/2014/08/29/appii-forum-puteoli-rhegium-rome-syracuse-three-taverns-roman-cities-paul-travels-through-on-his-way-to-trial-in-rome/.

"And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli" Acts 28:12-13.



45. Romans 1:17: “For therein is the righteousness of God revealed.” How many Christians have failed to understand the great comfort of this verse because of the KJV’s reading? Paul was not talking about God’s righteousness, that is, his holy, righteous character, but a “righteousness” that is provided by him through the life and death of Jesus Christ. This crucial passage should be translated: “For in the gospel a righteousness from God is revealed” (NIV).

Romans 1:17 states *“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”*

Palmer failed to understand Romans 1:17 because he forgot to check the cross reference and Palmer’s NIV is totally wrong in Romans 1:17.

Habakkuk 2:4 states *“Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.”*

Paul under the inspiration of the Holy Ghost purposely omits “his” from Romans 1:17 resulting in the modified expression from Habakkuk 2:4 *“The just shall live by faith”* Romans 1:17, Galatians 3:11, Hebrews 10:38.

“Therein” Romans 1:17 refers to *“the gospel of Christ”* Romans 1:16. Before *“the gospel of Christ”* Romans 1:16 *“the righteousness of God”* Romans 1:17 was manifest in the law because as Paul would later say in the same Epistle *“Wherefore the law is holy, and the commandment holy, and just, and good”* Romans 7:12.

He that sought to be just before God in the Old Testament was therefore he that believed or exercised faith according to Habakkuk 2:4 that God would justify him through his keeping of God’s law as King David declares.

“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart” Psalm 15:1-2 and the particulars that follow.

After the coming of *“the gospel of Christ”* Romans 1:16 *“the righteousness of God”* Romans 1:17 was manifest through that Gospel with *“the faith of Jesus Christ”* gifted to anyone willing to believe that Gospel thereby supplanting *“his faith”* for the individual seeking to be just before God i.e. *“from faith to faith”* as Paul explains. Paul’s explanation shows how Palmer’s NIV is totally wrong in Romans 1:17.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference” Romans 3:21-22.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” Galatians 2:16.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast” Ephesians 2:8-9.

46. Romans 1:28: “God gave them over to a reprobate mind, to do those things which are not convenient.” There are two problems here: (1) Paul was not speaking of the reprobate but of the “depraved” and (2) Paul was not speaking of convenience at all. Instead the verse would well be translated “he gave them over to a depraved mind, to do what ought not to be done” (NIV).

There are two problems here: The problems are that Palmer’s NIV is wrong both respects.

Romans 1:28, 32 state “*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient... Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*”

Romans 1:28, 32 show that Palmer missed the Biblical definition of “*reprobate mind*” and “*things which are not convenient*” and failed to define his NIV’s “depraved”.

In context, therefore:

Romans 1:32 defines “*a reprobate mind*” as one that “*believed not the truth, but had pleasure in unrighteousness*” 2 Thessalonians 2:12.

Romans 1:32 defines “*things which are not convenient*” as “*things...worthy of death.*” “*Convenient*” therefore refers to that which defers to and never defies God, Proverbs 30:8-9 with the first mention of the word “*convenient.*”

That definition even fits Herod’s “*convenient day*” Mark 6:21 because “*he did many things*” Mark 6:20 in fear of “*John...a just man and an holy*” and Judas’ *convenient* betrayal of the Lord Jesus Christ Mark 14:11 “*Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain*” Acts 2:23.

47. Romans 3:22: “Even the righteousness of God which is by faith of Jesus Christ.” This is misleading on two counts: (1) It is the righteousness that is from God, not his righteousness; (2) it is faith in Christ, not “faith of Christ.” It should read: “This righteousness from God comes through faith in Jesus Christ” (NIV).

Palmer’s NIV is wrong on two counts.

1. It is “*the righteousness of God*” not the righteousness that is from God.
2. It is “*faith of Jesus Christ*” – that Palmer misquoted by omitting “*Jesus*” – not faith in Christ.

See remarks under Palmer’s point 45 on Romans 1:17 and note Paul’s explanation two verses further on that Palmer missed. “*Faith in his blood*” is the direct outcome for the believer of the gift of “*faith of Jesus Christ*” i.e. specifically *how* that faith is implemented for the believer.

“*Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus*” Romans 3:24-26.

Palmer’s NIV is actually wrong on three counts in Romans 3:22. The 1881 RV, 1901 ASV, 1977, 1995 NASVs, JB, NJB, 1984, 2013 NWTs.

Palmer was in ecumenical oneness with Rome and Watchtower. Palmer’s NIV reflects that ecumenical oneness.

48. Romans 5:5: “the Holy Ghost which is given unto us.” In 1611 “which” could be used of a person, but it is not normally so used today. In current English we say, “the Holy Spirit, whom he has given us.”

Palmer blasphemously decreed that “*the word of God*” 1 Thessalonians 2:13 should be dictated to by “*the word of men*” as is further apparent by his alteration of “*is*” to **he has**. Palmer also wrongly altered “*Ghost*” to **Spirit**. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* pp 7-10 and this extract. No format changes have been made.

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 there came forth a spirit, and stood before the LORD, and said, I will persuade him...I will be a lying spirit in the mouth of all his prophets” 1 Kings 22:21-22, 2 Chronicles 18:20-21, i.e. a shapeless shape.

“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.

1 Kings 22:21-22, 2 Chronicles 18:20-21, 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. That depiction never applies to the terms “ghost” or “Holy Ghost” in scripture.

“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 associated, 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 bear 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.

Edwin Palmer was as clueless about the above Biblical facts as Robert A. Joyner is. Palmer’s objection to ***“which”*** in Romans 5:5 shows that he did not understand that the 1611 Holy Bible uses the words ***“which”*** and ***“who”*** interchangeably.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” John 14:26.

“And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again...For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” 2 Corinthians 5:15, 21.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” Colossians 1:12-13.

49. Romans 14:23: “And he that doubteth is damned.” That would ordinarily be understood to mean that the doubter goes to hell forever. Not so the Greek! It should be “But the man who has doubts is condemned” (NIV).

Palmer again failed to identify **the Greek**. See Palmer’s points 37, 41. Palmer’s appeal to the word **condemned** is futile as even his own NIV shows.

““You snakes! You brood of vipers! How will you escape being condemned to hell?”” Matthew 23:33.

See also Matthew 12:37, 41, 42, Mark 16:16, Luke 11:31, 32, John 3:17, 18, 5:24, 29, 12:48, 16:11, 1 Corinthians 11:32, 2 Corinthians 3:9, Galatians 1:8, 9, 2 Thessalonians 2:12, 2 Peter 2:3, 6, Jude 4, Revelation 19:2 where Palmer’s NIV uses the word **condemned** or a related word for an individual or group that **goes to hell forever**.

Again Palmer forgot the context of the verse that he attacked. Damnation in the 1611 Holy Bible does not always refer to eternal damnation and Palmer overlooked how the words “*condemn*” and “*damn*” may be interchangeable in the 1611 Holy Bible.

“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin” Romans 14:22-23.

Romans 14:23 describes an individual “*condemned of himself*” Titus 3:11 contrary to Romans 14:21-22 whose damnation is not eternal but for this life and would match that of “*not discerning the Lord’s body*” because he “*put a stumblingblock or an occasion to fall in his brother’s way...for whom Christ died*” Romans 14:13, 15 “*not discerning the Lord’s body*” insofar as that brother was likewise a member of “*the Lord’s body*.” Palmer’s NIV missed all that.

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep” 1 Corinthians 11:29-30.

50. 1 Corinthians 4:4: “For I know nothing by myself.” NIV: “My conscience is clear.”

Palmer failed to quote 1 Corinthians 4:4 in full and again overlooked the context, which states “...yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 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 4:3-5.

That is, God, not Paul “*by myself*” knew all and would reveal all at the Lord’s Return “*for he knew what was in man*” John 2:25. That is what constrained Paul – with effort – to “...*herein do I exercise myself, to have always a conscience void of offence toward God, and toward men*” Acts 24:16 as Paul further testifies. Palmer’s NIV by inspection is therefore quite wrong in 1 Corinthians 4:4 with respect to conscience.

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost”
Romans 9:1.

“For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward” 2 Corinthians 1:12.

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

“I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day” 2 Timothy 1:3.

See also www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* pp 74-75 and this extract. No format changes have been made.

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.

51. 1 Corinthians 5:3–5. One problem of the KJV is that its sentences ramble on and on and are too complicated to figure out. The important passage, 1 Corinthians 5:3–5, is a case in point:

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

What does “in the name of our Lord Jesus Christ” go with? And who delivers such a one unto Satan? Paul? the Corinthians? Who? It is not enough to get the general thrust of these verses. We should know precisely what God has said. One way is to shorten the sentences as the NIV does:

3 Even though I am not physically present, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present.

4 When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present,

5 hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord.

Palmer's NIV did not shorten the number of words for 1 Corinthians 5:3-5. The AV1611 has 77 words. Palmer's NIV has 82. In turn, Palmer's NIV's chopping of 1 Corinthians 5:3-5 into three sentences from one adds nothing to comprehension of the passage.

The sense of 1 Corinthians 5:3-5 is straightforward in the AV1611. Paul has passed a judgement **“To deliver such an one unto Satan for the destruction of the flesh”** 1 Corinthians 5:5 for the Corinthians to carry out **“In the name of our Lord Jesus Christ”** 1 Corinthians 5:4 to emphasise that it is first and foremost the Lord's judgement on the individual not Paul's.

Palmer's NIV is wrong to substitute **the sinful nature** for **“the flesh”** 1 Corinthians 5:5. The devil can destroy the flesh as he did with Job in that **“So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown”** Job 2:7. He cannot destroy any **sinful nature** because as John states **“If we say that we have no sin, we deceive ourselves, and the truth is not in us”** 1 John 1:8. **the sinful nature** can and will only be destroyed at the Lord's Return as John explains further in that **“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.

As Dr Ruckman shows in his commentary *The Books of First and Second Corinthians* pp 100-101 *“To deliver such an one unto Satan for the destruction of the flesh”* 1 Corinthians 5:5 can only be carried out by prayer as the expression *“In the name of our Lord Jesus Christ”* 1 Corinthians 5:4 further indicates, like the imprecatory prayer of Psalm 109:6 *“Set thou a wicked man over him: and let Satan stand at his right hand.”*

Palmer’s NIV adds nothing to the above but instead detracts from it e.g. by misleading the reader via the wrongful substitution of **the sinful nature** for *“the flesh”* 1 Corinthians 5:5.

It should also be noted that although Palmer’s NIV has increased the word count from 77 with 93 syllables to 82 words with 98 syllables in 1 Corinthians 5:3-5, it has cut out *“Christ”* not once but *twice* from 1 Corinthians 5:4 and *“Jesus”* from 1 Corinthians 5:5 along with the JB, NJB, 1984, 2013 NWTs. As a disciple of Rome and Watchtower, Palmer didn’t care about cutting the Lord’s name out of Palmer’s NIV any more than Jehudi cared about cutting out the Lord’s words from *“the book the words of the LORD”* Jeremiah 36:8.

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

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* p 80 and this extract. No format changes have been made.

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.

52. 1 Corinthians 10:24: “Let no man seek his own, but every man another’s wealth.” The KJV could be understood as recommending coveting and perhaps stealing! A better translation would be: “Nobody should seek his own good, but the good of others” (NIV).

The KJV could be understood as recommending coveting and perhaps stealing! in 1 Corinthians 10:24 only by those of whom Paul warned *“Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them”* Acts 20:30.

1 Corinthians 10:24 *“Let no man seek his own, but every man another’s wealth”* by inspection actually states the opposite of what Palmer insinuated as Paul reveals further. Yet again, Palmer forgot to read the context of the verse he attacked.

“Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved” 1 Corinthians 10:33.

Palmer’s NIV is actually wrong in 1 Corinthians 10:24 with the expression “Nobody should seek his own good...” because it contradicts Peter’s exhortation, which reads similarly in both the AV1611 and Palmer’s NIV.

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile” 1 Peter 3:10.

53. 1 Corinthians 13. The KJV “charity” does not mean philanthropy or almsgiving but “love”(NIV).

This crude objection to the AV1611’s use of the word *“charity”* is very popular with Bible-rejecting fundamentalists like Edwin Palmer. Palmer’s NIV is of course wrong in eliminating the word *charity*, showing that Palmer was as clueless about the word *charity* as Robert A. Joyner. What follows in response to Robert A. Joyner applies equally to Edwin Palmer,

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* pp 42-48 and this extract. See also pp 123-127 of that work. No format changes have been made.

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, 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: cloude they are without water..." Jude 1:12

"But if thy brother be greued 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.

54. 1 Corinthians 16:22. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." Who or what is "Anathema Maranatha"? Someone forgot to put a period after "Anathema," and to this day KJV Bibles have this error. Listen to the accuracy and clarity of the NIV: "If anyone does not love the Lord—a curse on him. Come, O Lord!" After "Lord" there is a note: "In Aramaic the expression Come, O Lord is Marana tha."

Palmer's NIV is neither accurate nor clear in 1 Corinthians 16:22.

The NIV reading in 1 Corinthians 16:22 consists of two disjointed and altogether unrelated sentences that give the wrong sense of the AV1611 statement "**If any man love not the Lord Jesus Christ, let him be Anathema Maranatha**" 1 Corinthians 16:22 that is *accurate, clear and consistent* "**in the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**" 1 Corinthians 2:13.

John 14:23 states "**Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.**"

"**If any man love not the Lord Jesus Christ**" the Lord will therefore not abide with him but he will suffer at the Second Advent when "**Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels**" Matthew 25:41 and "**when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power**" 2 Thessalonians 1:7-9.

Without resorting to any secular source for the meaning of the words "**Anathema Maranatha**" 1 Corinthians 16:22 the meaning given "**in the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**" 1 Corinthians 2:13 is *cursed at the Second Advent*.

Palmer's disjointed NIV reading in 1 Corinthians 16:22 totally misses that Second Advent sense of judgement *"on them that know not God"* 2 Thessalonians 1:8 at the Lord's Return.

Note that Palmer's NIV has again cut the Lord out of scripture by cutting *"Jesus Christ"* from 1 Corinthians 16:22 in agreement with Rome, JB, NJB and Watchtower, 1984, 2013 NWTs. See Palmer's point 51 and remarks on 1 Corinthians 5:3, 4, 5.

55. 2 Corinthians 2:17: "For we are not as many, which corrupt the word of God." NIV: "Unlike so many, we do not peddle the word of God for profit."

Palmer would readily change 2 Corinthians 2:17 from *"corrupt"* to *peddle...for profit* because the AV1611 reading shows Palmer's sin of Bible corruption. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *Pete Amue the Bible Corrector Part 1* pp 43-45 and this extract that shows that Palmer's NIV is wrong to substitute *"corrupt"* to *peddle...for profit*.

See also Will Kinney's comprehensive article brandplucked.webs.com/kjbarticles.htm *2 Corinthians 2:17 Corrupt or Peddle the word of God?* No format changes have been made in the extract that follows. Some references have been inserted in blue braces [].

2 Corinthians 2:17

"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

"For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ." [NKJV]

Terry Watkins [www.av1611.org/nkjv.html] states, his emphases *"2 Cor. 2:17: With all the "corruptions" in the NKJV, you'd expect 2 Cor. 2:17 to change. IT DOES! They change, "For we are not as many which CORRUPT the word of God" to "For we are not, as so many, PEDDLING the word of God" (ditto NIV, NASV, NRSV, RSV)."*

James White [*The King James Only Controversy*, pp 112ff] attacks Dr Ruckman [*About The "New" King James Bible by Dr Peter S. Ruckman*] as follows with respect to the NKJV reading for 2 Corinthians 2:17.

White comments.

"The NKJV simply translates the Greek text differently than the KJV, which has "corrupt the word of God"...The Greek term used here...is "kapeleuontes," which literally means a peddler...One source [Louw and Nida, Greek-English Lexicon of the New Testament Based on Semantic Domains] defines it, "to engage in retail business, with the implication of deceptiveness and greedy motives – to 'peddle for profit'...Therefore we see that, in reality, the KJV rendering is inferior to all the modern translations...It is obvious therefore, that the NKJV translators are not seeking to give anyone an excuse to "corrupt" the Word of God, but are instead doing just as the KJV translators before them; seeking faithfully to translate the Word of God into English. Surely if the KJV translators were alive today they would gladly admit that "peddle" is a better translation than "corrupt" and would adopt it themselves."

White then launches into a tirade against Dr Ruckman and bible believers in general, his emphases.

*"Nothing we have said is slightly relevant to the KJV Only advocate who follows the thinking of Peter Ruckman...What "kapeleuontes" meant to Paul or the original audience is irrelevant. Greek means nothing. Greek lexicons mean nothing. The verse says "corrupt" in the KJV, and hence it **must mean corrupt**. Period, end of discussion. God determined what it meant when He brought the AV 1611 into existence and that's it. Facts are to be ignored; those who present the facts are to be insulted, belittled and identified as "Alexandrians." The tight circularity of the position is almost painful to behold..."*

Once again, White denies that the AV1611 is the pure word of God and once again, he fails to specify any ‘bible’ which *is* the pure word of God but nevertheless, he insists that he is one of “those who present the facts” with respect to 2 Corinthians 2:17.

But has he? Note first Dr Mrs Riplinger’s warnings about the unreliability of contemporary lexicons below but observe that they largely support the reading “**corrupt**” in 2 Corinthians 2:17, nevertheless, indicating that both James White and Mr Amué are straw-clutching.

Dr Ruckman² responds as follows, his emphases.

“When Jimmy hits that terror of all terrors (2 Cor. 2:17)...he justifies the perverted accounts (“peddle”) by deliberately omitting three-fourths of the definitions for the Greek word “kapel-uoentes” found in Kittel’s Theological Dictionary of the New Testament. Omissions mark Satanic scholarship.

*“After telling you the AV reading (“**corrupt**”) is **inferior** “to all the modern translations” his only proof is that “one source says...” Well, why be “monolithic,” stupid? Let’s try another one. But before we give it, note this remarkable assertion based on nothing but White’s horror of the verse as it stands in the AV. He says “peddle is a better translation,” and if the KJV translators were alive today they would gladly admit it. Then, still unable to shake the conviction the verse got him under, as it stood in the AV, he limps off the stage by saying that if you follow the “thinking of Peter Ruckman” you ignore **Greek and Greek Lexicons**...*

“No Greek lexicon, eh Jimmy? How is this; “TO CORRUPT OR ADULTERATE” (The Analytical Greek Lexicon, Zondervan Pub. Co., 1970, p 212). Ruckman ignores FACTS, does he Jimmy? It is “almost PAINFUL TO BEHOLD,” is it Jimmy? Well, you little foulmouthed, lying fakir, how about this one: “Deceitful...false...to misrepresent a thing...to FALSIFY THE WORD (as the kapelos purchases pure wine and then ADULTERATES IT WITH WATER)” (Kittel’s Theological Dictionary of the New Testament, Vol. 3, 1965, pp. 603, 605)...

*“Paul is talking about “good, godly” scholars with “**good words**” and “**fair speeches**” using “**cunning craftiness**,” [Romans 16:18, Ephesians 4:14] etc. to **corrupt** what God wrote, and what He said. White, in his blind stupidity, forgot that **apocryphal books** had been written before Paul wrote, and were being written while he wrote. And the greatest **corruptions** of the New Testament which no one “peddled” [i.e. no-one “peddled” the New Testament] occurred between AD 50 and 190 while the New Testament was being completed. Those are historical facts known to every student of manuscript evidence on this earth...*

“Now we read the final authority: Psalm 14:1, 73:8; Jeremiah 8:5, 23:36; Daniel 11:32; Matthew 7:17-18, 12:33.

“Look at the context of 2 Corinthians, chapter 2, instead of a liar who would lie for fifteen cents.

1. Satan (vs. 11)
2. **Words** that are preached (vs. 12)
3. The word of God (vs. 17)
4. **Words** that are WRITTEN (3:1)
5. Words found in **epistles** (3:2-3)
6. **THE NEW TESTAMENT** (3:6)

“Nobody was selling anything. No one was “peddling” God’s words. They were corrupting them.”

Dr Holland³ has these comments on 2 Corinthians 2:17, his emphases.

*“The Greek word “kapeleuontes” does carry the meaning of a **peddler** or **retailer**. However, it connotes one who sells with **deceit**, a **corrupter**. Dr Walter Bauer states that the word came to mean “to adulterate.” Dr Joseph Thayer agrees, adding, “But as peddlers were in the habit of adulterating their commodities for the sake of gain...[the word] was also used as synonymous with **to corrupt**, **to adulterate**.” Likewise, Dr Gerhard Kittel states that “kapeleuontes,” “also means...to falsify the word (as the kapelos purchases pure wine and then dilutes it with water) by making additions...This refers to the false Gospel of the Judaizers.”*

Note that the competing readings in 2 Corinthians 2:17 do not impinge on either Thayer’s Unitarianism or Kittel’s anti-Semitism. The meanings that they give for “kapeleuontes” should not therefore incur the bias about which Dr Mrs Riplinger⁴ has warned.

Dr Holland continues.

“The early church fathers understood the verse to refer to those who corrupt God’s word. Athanasius (373 AD) wrote, “Let them therefore be anathema to you, because they have ‘corrupted the word of truth’.” Gregory of Nazianzus (390 AD) alludes to 2 Corinthians 2:17, Isaiah 1:22 and Psalm 54:15, using the word “corrupt”...

“Dr James White...makes an interesting claim concerning this verse. He writes, p 114, “Surely if the KJV translators were alive today they would gladly admit that ‘peddle’ is a better translation than ‘corrupt,’ and would adopt it themselves.” If this is true, how would one explain the notes of Dr John Bois, one of the translators of the KJV? In his notes on 2 Corinthians 2:17, Dr Bois writes, “Ibid. v. 17. “kapeleuontes”” [being a retail dealer, playing tricks, corrupting]...kapelos is derived...by corrupting and adulterating wine.” Apparently, the translators of the KJV were aware of the meaning of this word.”

They seem to have been more aware than either James White or his ally Mr Amué.

The Geneva Bible has “make merchandise of” in 2 Corinthians 2:17, which may reflect the connotation of the corrupt retail mentioned above.

However, the Wycliffe, Tyndale and Bishops’ bibles [www.studylight.org/] all agree with the 1611 Authorized Holy Bible, Wycliffe having “do avowtry [adultery⁵] to.” The others having “chop and change.” The reading of “**corrupt**” in the 1611 Authorized Holy Bible thus has considerable, even if not unanimous, support from the early English versions.

Further support the reading “**corrupt**” in 2 Corinthians 2:17 comes from the work of Benjamin Wilkinson⁶, author of *Our Authorized Bible Vindicated*.

“The fury of Satan, robbed of further opportunity to harass the Son of God, turned upon the written Word. Heretical sects, warring for supremacy, corrupted the manuscripts in order to further their ends.”

Citing church historian G.P. Fisher, Wilkinson states:

““Epiphanius, in his polemic treatise the ‘Panarion,’ describes not less than eighty heretical parties.” The Roman Catholics won. The true church fled into the wilderness, taking pure manuscripts with her.”

Citing Acts 20:30, 31, “**Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears,**” Wilkinson continues:

“The Holy Spirit deemed it of high importance to put on record this prophecy, to warn us that even from among the elders or bishops there would arise perverse leadership.”

See Palmer’s point 52 and note again those of whom Paul warned “**Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them**” Acts 20:30.

56. 2 Corinthians 4:2: “dishonesty.” NIV: “shameful ways.”

Palmer failed to grasp the sense of the very verse that he attacked. Palmer’s NIV is therefore vague and misleading. NIV: “shameful ways.” are not necessarily dishonest.

“The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves” Isaiah 3:9.

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

2 Corinthians 4:2 is plainly focusing on the contrast between truth **“in the sight of God”** and falsehood. Palmer’s NIV weakens that contrast.

57. 2 Corinthians 5:21: “For he hath made him to be sin for us, who knew no sin.” It was Jesus who knew no sin, not “us.” It should be “God made him who had no sin to be sin for us” (NIV).

Palmer failed to quote the entire verse in order to emphasise the bogus ambiguity of which he accused the AV1611 in 2 Corinthians 5:21. 2 Corinthians 5:21 states in full **“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”**

The Lord Jesus Christ could not have known sin if God had to *make* **“him to be sin for us”** and in turn **“that we might be made the righteousness of God in him.”** As indicated, Palmer’s accusation of ambiguity in the AV1611 for 2 Corinthians 5:21 is bogus.

Palmer’s NIV itself contains an ambiguity in 2 Corinthians 5:21 that Palmer overlooked.

Where the AV1611 in 2 Corinthians 5:21 states **“For he hath made him to be sin for us, who knew no sin...”** the statement by inspection immediately refers back to 2 Corinthians 5:19 **“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them...”** that is, *they were imputed to the Lord Jesus Christ so that in turn* **“...he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world”** 1 John 2:2.

Nowhere does 2 Corinthians 5:21 in the AV1611 impugn the Lord Jesus Christ’s identity as **“God...manifest in the flesh”** 1 Timothy 3:16. 2 Corinthians 5:21 instead refers unambiguously and exclusively to the Lord Jesus Christ as sin bearer in the words of Peter **“Who his own self bare our sins in his own body on the tree...”** 1 Peter 2:24.

After **“...he hath made him to be sin for us, who knew no sin...”** the Lord Jesus Christ was **“three days and three nights in the heart of the earth”** Matthew 12:40, **“hell,”** that is, *where He deposited the trespasses imputed to Him* as Paul explains. See *The Book of Hebrews* by Dr Peter S. Ruckman pp 190-192.

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” Hebrews 9:28.

Palmer’s NIV however states in full **“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.”** While retaining the Lord’s identification as sin bearer, Palmer’s NIV implies that the Lord Jesus Christ is a created being, even though a sinless one. That is, Palmer’s NIV contains a *real* ambiguity that impugns the Lord Jesus Christ’s identity as **“God...manifest in the flesh”** 1 Timothy 3:16.

In sum, Palmer’s NIV is a blasphemous book.

58. Ephesians 1:3: “Blessed be the God and Father.” The word “bless” is used in the KJV to mean (1) praise, (2) thanks, (3) to invoke God’s favor, (4) happy. This is very confusing in today’s English. In Ephesians, for example, what is meant by “Blessed be the God and Father”? In 1 Corinthians 10:16, what is meant by “blessing” when the KJV says, “The cup of blessing which we bless, is it not the communion of the blood of Christ?”

The NIV attempted to be very careful so that there would not be confusion in this term that is traditionally and indiscriminately translated “bless.” For the NIV “bless” means that someone in a higher position, such as God or a king, favors someone lower (cf. Heb. 7:6–7). Hence in Psalm 67:7 the NIV reads “God will bless us” and in Genesis 28:6 Isaac “blessed” his son Jacob. But in Ephesians 1:3 Paul “praises” (NIV) God the Father. (When we want to praise a president for his actions, we don’t say, “I bless the president.”) And in 1 Corinthians 10:16 Paul said (in the NIV), “Is not the cup of thanksgiving [not blessing] for which we give thanks [not bless] a participation in the blood of Christ?” The indiscriminate use of “bless” and “blessed” in the KJV is confusing in today’s English.

Naturally, Palmer did not identify any individual – apart from himself – or any group of individuals who professed to be confused by the 1611 Holy Bible. Bible corrupters like Edwin Palmer never do.

Once again, Palmer has blasphemously decreed that “*the word of God*” 1 Thessalonians 2:13 must be subject to “*the word of men.*” See Palmer’s point 48. Note how Palmer arbitrarily narrowed the Biblical breadth of meaning of the generic term *bless* even though he was aware of that breadth of meaning. For the NIV “bless” means that someone in a higher position, such as God or a king, favors someone lower (cf. Heb. 7:6–7).

Palmer blasphemously said further The indiscriminate use of “bless” and “blessed” in the KJV is confusing in today’s English. Word usage in the 1611 Holy is never indiscriminate and never confusing. It is precise and explicit. See *The Language of the King James Bible* by Gail Riplinger. This Biblical fact will be illustrated by the AV1611’s use of the word “*bless*” and its derivatives in Ephesians 1:3 and 1 Corinthians 10:16, the verses that Edwin Palmer attacked under his point 58.

Ephesians 1:3 states in full “*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*”

Paul has revealed a *threefold* application of the word “*bless*” in Ephesians 1:3 that Palmer overlooked and where Palmer’s NIV falls woefully short.

1. “*Blessed be the God and Father of our Lord Jesus Christ...*” This is *the bestowal of praise and thanks to God, a simultaneous dual meaning* of the word “*bless*” that Palmer missed, as Paul explains. “*By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name*” Hebrews 13:15.
2. “*who hath blessed us.*” This is *God’s abounding grace to the believer.* “*And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work*” 2 Corinthians 9:8.
3. “*with all spiritual blessings in heavenly places in Christ:*” These are *God’s abundant provision to the believer from the bestowal of His abounding grace* and include the present reality that “*God...hath raised us up together, and made us sit together in heavenly places in Christ Jesus*” Ephesians 2:4, 6.

Palmer’s NIV obscures the above revelation.

1 Corinthians 10:16 states ***“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”***

“The cup of blessing which we bless” is correct because it is ***“the communion of the blood of Christ”*** not merely ***“a participation in the blood of Christ”*** as Palmer’s NIV weakly substitutes as an allowance for ***“the cup of devils”*** the Catholic mass *mass-querading* as ***“the cup of the Lord”*** 1 Corinthians 10:21.

The word ***“communion”*** occurs in 1 Corinthians 10:16, 2 Corinthians 6:14, 13:14. It is exact in each case and cannot be improved upon.

“Communion” is defined as fellowship in the context of 2 Corinthians 6:14 ***“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?”***

However, note the embedded word union, which is unity. The word ***“unity”*** is also found three times in scripture, Psalm 133:1, Ephesians 4:3, 13.

“Unity” and in turn ***“communion”*** – which could also be perceived as *common-union* or ***“all things common”*** Acts 2:44, 4:32 - are much stronger terms than ***“participation.”*** It is possible to participate in something without being unified. A demoniac can participate in a church meeting but is not in unity or communion with any believers present, Mark 1:23-27.

Believers are supposed to be unified as Paul explains.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” Ephesians 2:13.

That is ***“communion”*** 1 Corinthians 10:16, 2 Corinthians 6:14, 13:14 as Paul further explains ***“For we are members of his body, of his flesh, and of his bones”*** Ephesians 5:30, a statement that is again much stronger than ***“participation.”***

“in the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual” 1 Corinthians 2:13 shows that communion in scripture is unity with the Lord Jesus Christ and within the body of Christ in that ***“Now ye are the body of Christ, and members in particular”*** 1 Corinthians 12:27 such that all evil is dispelled in that ***“...if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin”*** 1 John 1:7, as the Lord Jesus Christ says of Himself in preparation for the coming of ***“the Comforter”*** John 16:7 ***“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me”*** John 14:30.

“The cup of blessing which we bless” 1 Corinthians 10:16 is therefore indicative of yet more of God’s abundant grace bestowed upon the believer as in point 3 above insofar as ***“...now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”*** Ephesians 2:13 and is therefore rightly referred to as ***“The cup of blessing.”***

It is also ***“The cup of blessing which we bless”*** 1 Corinthians 10:16 for God’s abundant grace bestowed upon the believer ***“...that the abundant grace might through the thanksgiving of many redound to the glory of God”*** 2 Corinthians 4:15. See point 1 above.

Palmer’s NIV with its weak substitutes misses all the above.

Note that the words ***“of his flesh, and of his bones”*** have been cut out or disputed by the Westcott-Hort RV, ASV, NASVs, 1984, 2011 NIVs, NKJV, Nestle 21st Edition, JB, NJB, 1984, 2013 NWTs based on the flimsiest of manuscript evidence that relies principally on the Vatican manuscript. and associated corruptions. The ancient evidence in terms of Greek manuscripts and versions i.e. Old Latin, Syriac, overwhelmingly supports the words ***“of his flesh, and of his bones”*** that are also in the Wycliffe, Tyndale, Coverdale, Matthew, Great, Bishops’, Geneva pre-1611 Bibles. See J. A. Moorman’s work *Early Manuscripts and the Authorized Version* p 130.

Palmer has therefore again showed himself to be a disciple of Rome and Watchtower with his degenerate NIV.

59. Ephesians 4:4: “There is one body, and one Spirit, even as ye are called in one hope of your calling.” Here is an important verse; yet the statement “ye are called in one hope of your calling” is confusing. Here is what it means: “just as you were called to one hope when you were called” (NIV).

Palmer’s NIV is weak and misleading.

Believers are called “in one hope of your calling” Ephesians 4:4 not to one hope when you were called as though that hope was still something yet to be attained. “in one hope of your calling” refers to believers’ present certain expectation “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” Titus 2:13.

60. Philippians 3:20: “conversation.” NIV: “citizenship.”

Palmer’s NIV is again weak and misleading. “*conversation*” is a much stronger term than “*citizenship*,” which is limited to simply being a bona fide resident of a city or city state. “*conversation*” is much more akin to freedom within such an environment through immediate family membership with those who run the city or city state and close fellowship with them.

Philippians 3:20 states “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” and unlike Palmer’s NIV cross references directly with Ephesians 2:4, 6 “God...hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus”.

61. Philippians 4:14: “Notwithstanding ye have well done, that ye did communicate with my affliction.” NIV: “Yet it was good of you to share in my troubles.” It is obvious that the last part of the KJV sentence does not communicate (“ye did communicate with my affliction”), but it is also instructive to look at the first part to see how an unnatural word order causes the reader to stumble. It is not natural to say, “ye have well done.” Nobody would talk like that today. Not only is the “ye” unnatural, but also the “have well done.” This sort of unnaturalness can be multiplied many times over, and it causes untold difficulties in the understanding and memorization of God’s Word.

Palmer lied at least four times in the above paragraph. Naturally he never actually specified what God’s Word is. Palmer lied as follows.

the last part of the KJV sentence does not communicate. It communicates precisely. See below.

an unnatural word order causes the reader to stumble. The word order is exact and no-one stumbles that Palmer could identify apart from himself.

This sort of unnaturalness can be multiplied many times over. This work has shown that Palmer provided no examples of any such sort of unnaturalness in the 1611 Holy Bible.

it causes untold difficulties in the understanding and memorization of God’s Word. This work has shown that Palmer provided no examples of any such untold difficulties for anyone except himself.

In turn Palmer’s NIV is wrong again. The statement “*that ye did communicate with my affliction*” Philippians 4:14 is explained in the immediate context. Yet again Palmer forgot the context of the verse that he attacked.

The immediate context states “Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity” Philippians 4:15-16 and therein defines “*communicate*” here as “giving and receiving,” which Palmer’s NIV’s share in does not explicitly do.

Again, Palmer blasphemously decreed that *“the word of God”* 1 Thessalonians 2:13 should be dictated to by *“the word of men”* and compounded that lie with the falsehood that the 1611 Holy Bible is hard to understand and memorise. Naturally, Palmer could not specify a single case where any individual or group found that to be so. Gail Riplinger in *New Age Bible Versions* Chapter 11 *King James for Kids* has shown that it is the modern versions that are harder to read, memorise and therefore understand than the AV1611, not the other way around, because the modern versions typically use more words and more syllables than the AV1611 for any given passage.

Consider for example the passage under study, Philippians 4:14-16.

AV1611

“Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity” 54 words, 81 syllables.

Palmer’s NIV

“Yet it was good of you to share in my troubles. Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only; for even when I was in Thessalonica, you sent me aid again and again when I was in need” 67 words, 85 syllables.

See remarks under Palmer’s point 51 and 1 Corinthians 5:3-5.

Regardless of Palmer’s unsubstantiated opinion to the contrary *“Notwithstanding ye have well done...”* Philippians 4:14 is easily understood in that Paul is commending the Philippians for their support of him and the term *“Notwithstanding”* is much more effective than Palmer’s NIV’s **Yet** in maintaining the thought flow from the previous verse where Paul has referred to the Lord’s sustaining of him.

“I can do all things through Christ which strengtheneth me” Philippians 4:13.

Even with the Lord’s direct sustaining of him, Paul is still grateful for the Philippians’ support and says so in Philippians 4:14-16.

Palmer’s NIV, it should be noted, has downgraded *“Christ”* in Philippians 4:13 to an anonymous *“him”* along with the JB, NJB, 1984, 2013 NWTs. Palmer remained a disciple of Rome and Watchtower.

62. 1 Thessalonians 1:4: “your election of God.” In the days of the KJV this was a way of saying “your election by God.” As it is today, the KJV suggests the opposite of what the Greek really says. NIV has “he has chosen you.”

Yet again Palmer failed to identify **the Greek**. See Palmer’s points 37, 41, 49. Palmer’s entire point 62 is therefore deceptive.

Edwin Palmer was a 5-Point Calvinist heretic and Palmer’s NIV’s reading in 1 Thessalonians 1:4 reveals that heresy as Gail Riplinger shows. See *New Age Bible Versions* by Gail Riplinger p 232 and this extract.

“Edwin Palmer...was the “coordinator of all the work on the NIV” ...Palmer devoted an entire chapter in his book, The Five Points of Calvinism, to disprove the idea that “man still has the ability to ask God’s help for salvation”...Palmer’s chapter on the ‘Elect’ elite is reflected in [NIV] translation of 1 Thessalonians 1:4, “he has chosen you.” He admits his change “suggests the opposite of “the KJV’s “your election of God.” In his system, God elects a few ‘winners.’ In Christianity, God calls all sinners, but few elect to respond...Palmer believes, “Man is entirely passive.”

Again, Palmer forgot the context of the verse that he attacked. The Thessalonians by *“the faith of Jesus Christ”* Galatians 2:16, see Palmer’s point 48, *voluntarily* turned to and chose or elected *“God and our Father”* as their Saviour, not the other way round, as these verses show.

“Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father...and how ye turned to God from idols to serve the living and true God” 1 Thessalonians 1:3, 9.

63. 1 Thessalonians 1:6: “joy of the Holy Spirit.” Paul was not talking about the joy of the Holy Spirit but the joy of the Thessalonians. What the KJV tried to convey was “the joy given by the Holy Spirit” (NIV). One of the great causes of obscurity is the KJV’s love for the preposition “of,” as was also seen in Romans 1:17 (“the righteousness of God”), Romans 3:22 (“faith of Jesus Christ”), and 1 Thessalonians 1:4 (“your election of God”). In Greek it represents the genitive case, which has various usages that should be made specific in translation.

Yet again Palmer failed to identify **the Greek**. See Palmer’s points 37, 41, 49, 62. Palmer’s entire point 63 is therefore deceptive.

Edwin Palmer repeatedly falsely accused the 1611 Holy Bible of confusion. See Palmer’s points 8, 9, 18, 20, 51, 58, 59, 61. In reality, it is Palmer’s NIV’s alterations of the 1611 Holy Bible that lead to obscurity and doctrinal error. See Palmer’s points 22, 27, 32, 33, 35, 41, 45, 46, 47, 49, 50, 51, 52, 54, 55, 56, 57, 58, 59, 60, 61, 62. See in particular Palmer’s points 45, 47, 62 with respect to the AV1611’s correct readings in Romans 1:17, 3:22, 1 Thessalonians 1:4 versus Palmer’s NIV’s errors.

1 Thessalonians 1:6 states *“And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.”*

Note first that Palmer misquoted the AV1611 by reference to **the Holy Spirit** instead of to *“the Holy Ghost.”* However Palmer’s NIV has an inferior reading because Palmer forgot that the Thessalonians were true believers such that as for the Corinthians and all other true believers as part of *“the body of Christ and members in particular”* 1 Corinthians 12:27 *“your body is the temple of the Holy Ghost which is in you, which ye have of God”* 1 Corinthians 6:19.

The Thessalonians’ joy was therefore *“joy of the Holy Ghost”* within them and obscured by **“the joy given by the Holy Spirit”** (NIV) because, as Edwin Palmer also forgot, *“the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith”* Galatians 5:22.

64. 1 Thessalonians 2:3: **“uncleanness.”** NIV: **“impure motives.”**

1 Thessalonians 2:3 states *“For our exhortation was not of deceit, nor of uncleanness, nor in guile”* in which the expressions *“of deceit”* and *“in guile”* cover **NIV: “impure motives”**. *“uncleanness”* not **NIV: “impure motives”** is the correct term because Paul consistent with *“Be ye followers of me, even as I also am of Christ”* 1 Corinthians 11:1 in this letter exhorts the Thessalonians to maintain separation from *“uncleanness.”* Palmer’s **NIV: “impure motives”** weakens the cross references for 1 Thessalonians 2:3.

“For this is the will of God, even your sanctification, that ye should abstain from fornication...For God hath not called us unto uncleanness, but unto holiness” 1 Thessalonians 4:4, 7.

65. 1 Thessalonians 4:15: “prevent.” NIV: “precede.”

See Palmer’s point 21 and remarks on the definition of the word “*prevent*.” Note that while Palmer’s NIV: “precede” does mean to *go before*, if Palmer insisted on modern meanings for Palmer’s NIV, NIV: “precede” does *not* have the full sense of the definition of the word “*prevent*.” It is therefore an inferior reading. See this extract from Palmer’s point 21.

The scripture defines the word “*prevent*” and its derivatives for Psalm 119:147 and its context.

“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.

1 Thessalonians 4:15-16 show that to “*prevent*” is to “*rise first*” in addition to the obvious connotation that Palmer missed of *pre-event* i.e. *go before*.

66. 1 Thessalonians 5:14: “feeble-minded.” The Greek, however, has nothing to do with being mentally deficient. Rather it means being “timid” (NIV).

Yet again, Palmer failed to specify **The Greek**. See Palmer’s points 37, 41, 49, 62, 63. Palmer’s point 66 is therefore deceptive like all his other points.

1 Thessalonians 5:14 states “*Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.*”

The expression “*support the weak*” covers “timid” (NIV). Palmer forgot Romans 14:1 “*Him that is weak in the faith receive ye, but not to doubtful disputations.*”

However, Palmer’s “timid” (NIV) and his dogma that **The Greek, however, has nothing to do with being mentally deficient** shows that Palmer did not care about Paul’s exhortation to the Thessalonians to continue the ministry that the Lord Jesus Christ undertook during the First Advent. See also Dr Ruckman’s *Ruckman Reference Bible* Appendix 118 on 1 Thessalonians 5:14.

“And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them” Matthew 4:24.

67. 1 Thessalonians 5:22: “Abstain from all appearance of evil.” This involves a misunderstanding of the Greek idiom. Rather, “Avoid every kind of evil” (NIV).

Yet again, Palmer failed to specify **The Greek**. See Palmer’s points 37, 41, 49, 62, 63, 66. Palmer’s point 67 is therefore deceptive like all his other points.

1 Thessalonians 5:22 “*Abstain from all appearance of evil*” is correct and Palmer’s “Avoid every kind of evil” (NIV) is wrong because Palmer forgot 1 Thessalonians 4:10-12 “*we beseech you, brethren...that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing.*”

68. 2 Thessalonians 2:7: “he who now letteth.” Today “let” means “allow, permit,” but in 1611 one of its meanings was “to hinder, obstruct, prevent” (still preserved in the legal phrase “without let or hindrance”—and we still use “let” in the KJV sense of “holding back” when in tennis we speak of a “let” ball, i.e., a ball that hits the net is invalid and must be served again). The NIV conveys the sense with “the one who now holds it back.”

Palmer forgot that the word “*let*” in the 1611 Holy Bible also has the modern sense of *allow* or *permit* according to context with the additional stronger sense of bringing into being, especially when God uses the term. See Genesis 1:3, 6, 9, 11, 14, 15, 20, 22, 24, 26, 14:24, 19:8, 20, 21:12, 16, 24:14, 17, 44, 45, 51, 55, 60 etc. Inspection of scripture reveals that the word “*let*” typically has this modern sense in scripture e.g. 2 Thessalonians 2:3 “Let no man deceive you by any means...”

Concerning 2 Thessalonians 2:7, the context states “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. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” 2 Thessalonians 2:6-8.

By inspection Palmer’s insistence that “The NIV conveys the sense with “the one who now holds it back” is superfluous. “*he who now letteth will let*” simply refers to “*what withholdeth*” as Paul had used the term “*let*” with its particular definition in Romans 1:13, 15:22 “Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles...For which cause also I have been much hindered from coming to you.”

69. 1 Timothy 5:4. The KJV’s “nephews” is wrong. As we now know, the Greek word refers to “grandchildren.”

Yet again, Palmer failed to specify **the Greek**. See Palmer’s points 37, 41, 49, 62, 63, 66, 67. Palmer’s point 69 is therefore deceptive like all his other points.

See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* pp 73-74 and this extract. No format changes have been made. The statements made against Robert A. Joyner apply equally against Edwin Palmer.

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 1 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.

70. 1 Timothy 6:5: “supposing that gain is godliness.” This is entirely misleading. It should be: “who think that godliness is a means to financial gain” (NIV).

Palmer lied again and Palmer’s NIV is wrong and **is entirely misleading**. 1 Timothy 6:5 states in full **“Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”**

Paul’s warning as the AV1611 correctly expresses it is *the exact opposite* of Palmer’s **“who think that godliness is a means to financial gain”** (NIV). Paul is warning against **“men of corrupt minds...supposing that gain is godliness”** i.e. that they are godly *because they “get gain”* James 4:13 in the form, say, of large, impressive ministries with numerous members and abundant income.

Like Edwin Palmer did, they forget that the largest and most impressive such ministry is *the devil’s*.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” Revelation 13:3-4.

Like Edwin Palmer did, they also forgot that such grandeur did not characterise Paul’s ministry at its end.

“But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against” Acts 28:22.

71. 2 Timothy 1:15: “This thou knowest, that all they which are in Asia be turned away from me.” Apart from the now faulty grammar (“all they ... be turned away”), it should be noted that “Asia” does not mean Japan, China, Russia, India, Pakistan, and Bangladesh. In Paul’s day what was meant was a small “province of Asia” (NIV). The unmodified word “Asia” is misleading.

Concerning 2 Timothy 1:15 *“This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes”* see Acts 28:22 above.

Concerning the now faulty grammar (“all they ... be turned away”) and In Paul’s day what was meant was a small “province of Asia” (NIV) again, Palmer blasphemously decreed that *“the word of God”* 1 Thessalonians 2:13 should be dictated to by *“the word of men.”* See his points 48, 58, 61. Palmer’s NIV’s modification of the term “Asia” provides no substantial detail over the expression *“in Asia”* and Palmer’s NIV’s reading *“province of Asia”* (NIV) makes for very stilted and unnatural diction for one who said disparagingly of the AV1611 in Philippians 4:14 that *Nobody would talk like that today.* See Palmer’s point 61.

Moreover the expression *“be turned away”* regrettably denotes a long-term apostasy that was evident in the history of the church as set out in Revelation 2, 3 with the exception of Philadelphia, Revelation 3:7-13. Palmer’s NIV misses Paul’s forecast of what came to pass in Revelation 2, 3.

Revelation 1:11 determines the geographical location and extent of Asia according to identifiable cities so that Palmer’s issue with 2 Timothy 1:15 in the AV1611 does not arise. Clearly by the time of John’s writing, Philadelphia was loyal to Paul and to the Lord Jesus Christ according to the Lord Jesus Christ. *“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name”* Revelation 3:8.

The geographical location and extent of Asia in 2 Timothy 2:15 is therefore as follows.

“I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea” Revelation 1:11.

Palmer’s NIV cannot of course make the association between 2 Timothy 1:15 and Revelation 1:11 because the 1984, 2011 NIVs cut out *“which are in Asia”* in ecumenical agreement with the JB, NJB, 1984, 2013 NWTs. Edwin Palmer remained a disciple of Rome and Watchtower.

The expression *“which are in Asia”* Revelation 1:11 has been attacked by Bible critics including none other than James White. The following information has therefore been inserted to show that James White is just as much a liar about *“the scripture of truth”* Daniel 10:21 as Edwin Palmer was.

See *KJO Review Full Text* pp 387-388 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. No format changes have been made. Minor edits and references have been inserted in blue braces [] and .

White's next attack [*The King James Only Controversy, Can You Trust the Modern Translations?* by James R. White] ^{p 185, 191} on the AV1611 Text focuses on Revelation 1:11, where White objects to the [phrase]...**"which are in Asia,"** omitted by the modern versions, NASV, NIV.

He states, his emphasis...

"The addition of "in Asia" is based upon very few manuscripts. Hoskier cites 57, 59, 141, and 187 as the only supporting manuscripts; 57 and 141 are almost certainly copies of Erasmus' text, hence one is left with only two manuscripts in support of this reading"...

Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth [*The Interlinear Greek-English New Testament, Stephens's 1550 Edition*, edited by George Ricker Berry] omit the [phrase]...**"which are in Asia"** from Revelation 1:11, which [is] therefore not found in either Westcott and Hort's RV or Nestle...

Dr Moorman [*When the KJV Departs from the "Majority" Text* by Jack. A. Moorman] ^{p 80} reveals that of the precursors to the AV1611, Tyndale, Great, the Geneva and Bishops' [thebiblecorner.com/englishbibles/index.html] all agree with the AV1611 with respect to the [phrase]...**"which are in Asia"** together with the editions of Stephanus, Beza and Eleziever. Wycliffe's New Testament, influenced no doubt by the Old Latin in addition to the Vulgate [*When the KJV Departs from the "Majority" Text*] ^{p 80}, includes the words *"that are in Asia,"* indicating early attestation in support of the AV1611 reading...

Refuting White's opinion that only very few manuscripts support the phrase **"which are in Asia,"** Dr Moorman refers to *"about 10 of Hoskier's cursives"* and specifically lists 3; 296, 1894, 2066. He also refers to the Venerable Bede, d. 735 AD as giving support for this phrase, from Latin sources. Even if these consisted mainly of the Vulgate, this document, commissioned in 383 AD [*Early Manuscripts and the Authorized Version* by Jack A. Moorman] ^{p 31-2}, must have been translated from manuscripts contemporaneous with Codex 8 and may even reflect the Old Latin text, which predates Codex 8.

The modern versions produce a misleading result by omitting the phrase **"which are in Asia"** from Revelation 1:11. These versions imply that only 7 principal churches existed when the Lord commanded John to write the Book of Revelation, which as Paul's letters show, cannot be true.

Like Edwin Palmer's NIV.

72. 2 Timothy 3:6: "silly women." NIV: "weak-willed women."

2 Timothy 3:6 state ***"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."***

"silly women" include those who devoted themselves to **"the queen of heaven"** Jeremiah 7:18, 44:17, 18, 19, 25 and they were quite strong-willed in that respect. Hosea therefore shows that the AV1611's **"silly women"** is correct and NIV: **"weak-willed women"** is wrong.

"And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this. Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria" Hosea 7:10-11.

"silly women" are like **"Ephraim...like a silly dove without heart"** Hosea 7:11 because they have a heart problem, not a will problem. They follow their lusts **"and they do not return to the LORD their God, nor seek him for all this"** Hosea 7:10 because **"without heart"** they resist the Lord's promise **"And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart"** Jeremiah 24:7.

73. 2 Timothy 3:13: “seducers.” NIV: “impostors.”

Palmer again forgot the context of the verse that he attacked.

2 Timothy 3:13 states *“But evil men and seducers shall wax worse and worse, deceiving, and being deceived.”* The AV1611’s “seducers” is correct and NIV: “impostors” is wrong because “seducers” describes *“men of corrupt minds, reprobate concerning the faith”* 2 Timothy 3:8 who *“of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts”* 2 Timothy 3:6. This is not imposture. It is seduction after the manner of which the Lord warned through the apostle John.

“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.

74. Titus 1:6. The KJV’s “having faithful children” is wrong. “Faithful” means having children who are loyal, reliable, and worthy of trust. But what the Greek means is “a man whose children believe” (NIV).

Yet again, Palmer failed to specify the Greek. See Palmer’s points 37, 41, 49, 62, 63, 66, 67, 69. Palmer’s point 74 is therefore deceptive like all his other points. Yet again, Palmer forgot the context of the verse that he attacked so that Palmer’s NIV is wrong in Titus 1:6 regardless of the Greek.

Titus 1:6-7 state *“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre.”*

Titus 1:6-7 reveal that children are to be faithful in following the right-doing of their earthly father as Paul exhorts elsewhere. Palmer’s NIV, being in error, misses that revelation.

“Children, obey your parents in the Lord: for this is right” Ephesians 6:1.

“Children, obey your parents in all things: for this is well pleasing unto the Lord” Colossians 3:20.

75. Titus 2:13. The KJV wrongly distinguishes between God and Jesus (“the great God and our Saviour Jesus Christ”), whereas it should have called Jesus “God” (“our great God and Savior, Jesus Christ,” NIV).

Palmer was totally wrong on Titus 2:13 and Palmer’s NIV falls into line with New Age heresy in Titus 2:13. See www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* pp 100-105 and this extract. No format changes have been made. All remarks made with respect to Robert A. Joyner and James White apply equally to Edwin Palmer.

- 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/jameswhiteppopevv.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.

Edwin Palmer did not have anywhere near the same grasp on the significance of the wording ***“the great God and our Saviour Jesus Christ”*** Titus 2:13 as Sister Riplinger and Will Kinney do. Moreover, Palmer totally missed the significance of the words ***“the glorious appearing”*** Titus 2:13. Noting again the statements from this writer and Will Kinney:

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.

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.

As indicated above, the altered readings in Titus 2:13, 2 Peter 1:1 of Palmer’s NIV and other modern versions relegate the Lord Jesus Christ to just another ‘God’ of the New Age. See *New Age Bible Versions* by Gail Riplinger Chapter 16 *Gospels and Gods of the New Age*.

Palmer and Palmer’s NIV betrayed the Lord in Titus 2:13, 2 Peter 1:1, whereby Palmer showed himself to be a disciple of Rome, Watchtower and the New Age heresy.

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” Isaiah 42:8 or ‘Gods’ of the New Age.

76. Hebrews 7:18: “For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.” How can the Christian understand what the Holy Spirit said here? And who would want to memorize that? But listen to this accurate and clear rendering: “The former regulation is set aside because it was weak and useless” (NIV).

Palmer’s question **How can the Christian understand what the Holy Spirit said here?** reveals a very poor grasp of basic scripture with respect to understanding the scripture. The Lord Jesus Christ gives that understanding to whoever is willing to receive it. Edwin Palmer wasn’t.

“Then opened he their understanding, that they might understand the scriptures” Luke 24:45.

Palmer of course could not identify any individual who sought to memorize Hebrews 7:18 in the NIV. His rhetorical question **And who would want to memorize that?** is sheer hypocrisy.

The NIV is of course neither accurate nor clear with respect to the sense of Hebrews 7:18. The substitution of term **regulation** for **“commandment”** imposes a word that is not easily understood and breaks the cross reference to ***“keep my commandments”*** Exodus 20:6 and the Lord’s giving of the Ten Commandments to the nation of Israel at Sinai, Exodus 20:3-17. A commandment is then easily understood as Moses himself explained to Israel.

“And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them” Exodus 35:1.

The former regulation is set aside is not the same as “a disannulling of the commandment going before” as the context of Hebrews 7:18 shows. Yet again, Edwin Palmer forgot the context of the verse he attacked.

Hebrews 7:18-19, 28 state *“For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God...For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.”*

“a disannulling of the commandment going before” does not refer to something that is simply The former regulation...set aside. Isaiah 14:27 states *“For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?”* “a disannulling” in Hebrews 7:18 is the act *not* of setting or putting to one side but of *turning back what went before* in order to make way for *“the bringing in of a better hope...by the which we draw nigh unto God”* insofar as *“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”* Ephesians 2:13.

weak and useless is *not* the same as *“the weakness and unprofitableness thereof”* because though the law was unprofitable by comparison with *“the blood of Christ”* in that *“the law made nothing perfect”* it was *not* useless. *“For the law maketh men high priests.”* Even though each was infirm, the law could make him effective if he genuinely followed Levi in that *“The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts”* Malachi 2:6-7.

Being neither accurate nor clear with respect to the sense of Hebrews 7:18, Palmer’s NIV misses all of the above.

77. Hebrews 8:2: “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched.” The KJV misleads the reader to think that there is a sanctuary plus a true tabernacle. But this is wrong. “Tabernacle” is in apposition to “sanctuary.” Thus it should read: “who serves in the sanctuary, the true tabernacle set up by the Lord” (NIV).

Hebrews 8:1-2 state *“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”*

Palmer was wrong and so is Palmer’s NIV. The Lord Jesus Christ is *“A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man”* and they are *different*. Palmer would have seen that if he had been prepared to obey the Lord and *“Search the scriptures”* John 5:39 except that Palmer’s NIV changed the verse so that readers would *not* *“Search the scriptures”* John 5:39.

Note the following references. Men could have helped set up *“the sanctuary”* because it will be on earth but not *“the true tabernacle”* because that is in heaven. As usual, Palmer’s NIV misses it all.

“And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore” Ezekiel 37:28.

“And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened” Revelation 15:5.

78. Hebrews 8:5: “who serve unto the example and shadow of heavenly things.” What does that mean? More understandable is this: “They served at a sanctuary that is a copy and shadow of what is in heaven” (NIV).

Palmer’s NIV reading in Hebrews 8:5 is mere guesswork and is wrong again. Palmer’s NIV also gets the tense wrong with **served** instead of “*serve unto*” because historically, temple service was continuing when Paul wrote Hebrews.

Hebrews 8:4-5 state “*For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*”

The service of Hebrews 8:5 is not primarily focused on “*a worldly sanctuary*” Hebrews 9:1 as such *but rather its contents*, to the extent that they existed when Paul wrote Hebrews. Palmer’s NIV misses that. The following description from the very next chapter of Hebrews is of the contents as set up under Moses. It should be compared with the visions that John saw.

“For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercysseat” Hebrews 9:2-5.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle” Revelation 1:12-13.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne” Revelation 8:3.

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” Revelation 11:19.

79. Hebrews 8:12: “For I will be merciful to their unrighteousness.” This seems to say that God is going to be good to unrighteousness. But the meaning is “For I will forgive their wickedness” (NIV).

Palmer lied because he cut out the second part of Hebrews 8:12, like he cut out 17 entire verses from his NIV. See *NIV Omissions of 17 New Testament Verses*. In turn, Palmer’s NIV obscures revelation in Hebrews 8:12.

Hebrews 8:12 states in full “*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*” By inspection, therefore, Hebrews 8:12 does *not* seem to say that God is going to be good to unrighteousness. Hebrews 8:12 is a quotation of Jeremiah 31:34 “*I will forgive their iniquity, and I will remember their sin no more*” but it cross-references with other scriptures that describe God’s mercy towards Israel’s wrongdoing that the Lord will bestow on Israel at the Second Advent. Palmer’s NIV misses that revelation.

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea” Micah 7:18-19.

80. Hebrews 8:13: “In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” What is the writer saying? Where does the quotation end—after “covenant” or “old” or “away”? And what does “waxeth” mean? Why should anyone who loves God’s Word be kept in suspense? Why should he have to struggle to learn? Shouldn’t the Bible be just as clear today as it was when it was given? What Hebrews 8:13 means is this: “By calling this covenant ‘new,’ he has made the first one obsolete; and what is obsolete and aging will soon disappear” (NIV).

Palmer yet again showed wilful ignorance 1 Corinthians 14:38 of *“the scripture of truth”* Daniel 10:21 with his raft of questions under point 80.

Hebrews 8:13 states *“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”*

Paul is simply referring to God’s promise where *“he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord”* Hebrews 8:8-9 with Hebrews 8:1-5.

The quotation ends with Hebrews 8:12. Edwin Palmer was not very observant and bizarrely, he thought that Palmer’s NIV’s words **obsolete...aging...disappear** did not require the reader **to struggle to learn** them compared with the words *“old...decayeth and waxeth old...vanish away.”*

Edwin Palmer plaintively asked **what does “waxeth” mean?** Even Edwin Palmer should have seen that the context gives the meaning as *“decayeth”* and *“waxeth old”* gives added emphasis.

The basic Biblical sense of the word *“wax”* and its derivatives, 76 times in scripture, is *to increase*.

“And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them” Exodus 1:7.

“waxeth old” in Hebrews 8:13 therefore refers to that which is increasingly falling apart with time i.e. *“decayeth”* or *“perish”* as Paul also reveals in context in the Book of Hebrews and which Palmer also missed.

“They shall perish; but thou remainest; and they all shall wax old as doth a garment” Hebrews 1:11.

81. Hebrews 9:1: “Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.” Does “divine service” mean “God’s work”? No. And what is a “worldly sanctuary”? NIV: “Now the first covenant had regulations for worship and also an earthly sanctuary.”

Palmer again inserted the difficult word **regulations** as though **regulations for worship** was easier to understand than the household term *“divine service”* that even *The Concise Oxford Dictionary* readily lists as *public worship*. See point 76. Palmer was being stupid and again wilfully ignorant, 1 Corinthians 14:38.

That *“divine service”* is worship is obvious when the full context of Paul’s statement is considered. Palmer, ever negligent, forgot to consider it.

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins” Hebrews 10:1-2.

“a worldly sanctuary” not **an earthly sanctuary**, which doesn’t answer Palmer’s second question, is correct **“for the fashion of this world passeth away”** 1 Corinthians 7:31 and Palmer forgot his point 80 with the very verse that he attacked that with 1 Corinthians 7:31 helps answer his second question under point 81.

“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away” Hebrews 8:13.

Palmer missed the fact that **“divine service”** is also **“God’s work”** with respect to the ministry of the priests in the tabernacle. Palmer’s NIV misses it as well, cutting out the words **“of God.”**

“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God” Hebrews 9:6.

82. Hebrews 9:2–6. There is complete confusion in the KJV about what is the tabernacle, “the first,” “the sanctuary,” and the “Holiest.”

In reality **complete confusion** existed only in the mind of Edwin Palmer, who continued to be stupid and wilfully ignorant, 1 Corinthians 14:38. See point 81. It is noteworthy that Palmer did not compare Palmer’s NIV with the AV1611 for Hebrews 9:2-6.

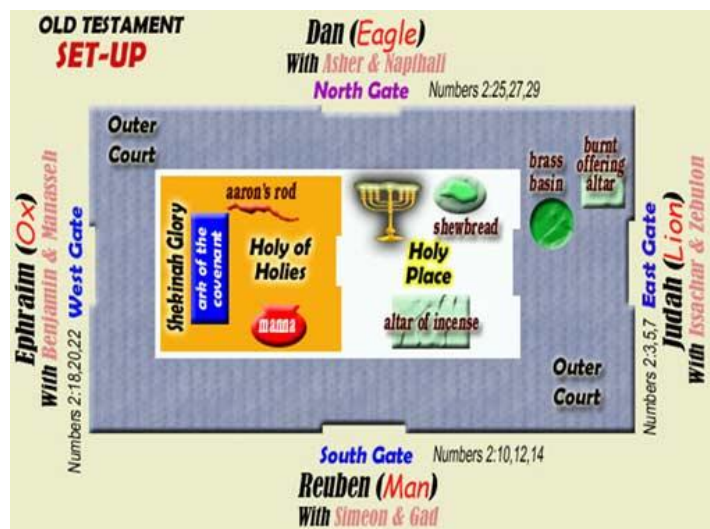
Palmer’s NIV adds nothing to the clarity of Hebrews 9:2-6 in the AV1611 in this writer’s view, which clarity easily dispels Palmer’s self-imposed **complete confusion** with respect to **the tabernacle, “the first,” “the sanctuary,” and the “Holiest”**.

Hebrews 9:2-7 state **“For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.”**

Hebrews 9:2-7 show that **“the tabernacle of witness in the wilderness”** Acts 7:44 consisted of *two* tabernacles, **“the first...called the sanctuary”** and **“the second”** separated from **“the first...called the sanctuary”** by **“the second veil,”** showing that **“the first”** was entered via a veil, and **“called the Holiest of all.”**

Simple, really, except for Edwin Palmer

Note the graphic that vividly depicts **“the tabernacle of witness in the wilderness”** Acts 7:44 in accordance with Hebrews 9:1-7.



See endtimemessage.info/tabernacles.htm *The End Time Message*, Numbers 2:1-29.

83. Hebrews 9:10: “which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.” NIV: “They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order.” Hebrews is a very important book with great truths about the relationship of the Old Testament sacrifices to Christ and the New Testament. It is imperative that Christians know what the Holy Spirit is saying to them.

Palmer has inserted the difficult word **regulations** again, see point 81.

Palmer gave no indication of how Palmer’s NIV’s **various ceremonial washings—external regulations** will fulfil Palmer’s declaration **that Christians know what the Holy Spirit is saying to them** in any way that is superior to the AV1611’s *“divers washings, and carnal ordinances.”*

“divers washings, and carnal ordinances” is superior to **various ceremonial washings—external regulations** because *“divers washings”* include both washings that had to do with *“accomplishing the service of God”* Hebrews 9:6 and those that could simply have been for personal hygiene. *“carnal ordinances”* refer specifically to that which was *“the putting away of the filth of the flesh”* 1 Peter 3:21 that applied to Israel when the nation met God in Sinai even before the giving of the law. Palmer’s NIV misses that revelation.

“And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes...And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” Exodus 19:14, 17-18.

Palmer’s NIV substitutes the sinister reading **the time of the new order** for *“the time of reformation.”* **the time of the new order** is an occult, New Age term that refers to *“the seat of the beast, and his kingdom”* Revelation 16:10 ruled over by *“that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming”* 2 Thessalonians 2:8. See *New Age Bible Versions* by Gail Riplinger pp 32, 421, 464, 690.

“the time of reformation” is easily understood as the First Advent when the Lord Jesus Christ *“obtained eternal redemption for us”* in the verses immediately following that which Palmer attacked and emphasises how dangerously misleading Palmer’s NIV is with the substitution **the time of the new order**.

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” Hebrews 9:11-12.

84. James 5:11: “patience of Job.” But Job was not patient. He was impatient; yet he persevered. Hence a better translation is “Job’s perseverance” (NIV).

Palmer provided no scripture to support his dogma either that **Job was not patient. He was impatient** or that **a better translation is “Job’s perseverance” (NIV)** with Palmer’s NIV substituting the difficult word **perseverance** for *“patience.”* The difficult word **perseverance** provides *no* understanding of James 5:11 above or even on the same level as the word *“patience.”*

Again, Palmer blasphemously decreed that *“the word of God”* 1 Thessalonians 2:13 should be dictated to by *“the word of men.”* See his points 48, 58, 61, 71.

James 5:10-11 state *“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 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.”*

“the patience of Job” according to the context of James 5:10-11 that Palmer forgot is that Job suffered affliction and endured it until “the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before” Job 42:10 because “the Lord is very pitiful, and of tender mercy.”

That is why, which Palmer was unable to comment on, James exhorts today’s believer in like manner *with respect to patience as heart stability awaiting the Lord’s Return.*

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh” James 5:8.

85. 1 Peter 2:9: “a peculiar people.” Today that means “odd people.” It should be “a people belonging to God” (NIV).

Ezekiel 18:4 “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die” shows that Palmer’s NIV’s “a people belonging to God” (NIV) doesn’t tell the reader anything.

The two New Testament occurrences of the word *“peculiar”* show that *“a peculiar people”* are God’s redeemed, purified, enlightened, holy people ready to do good and to glorify God. Palmer’s NIV obscures that revelation.

“the great God and our Saviour Jesus Christ...gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” Titus 2:14.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” 1 Peter 2:9.

Therefore as Peter shows in the context of 1 Peter 2:9 that Palmer missed the world’s *current* perception of *“a peculiar people”* is not merely that they are “odd people” but *evil* people because they don’t conform where “the whole world lieth in wickedness” 1 John 5:19.

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation...For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men...For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully” 1 Peter 2:12, 15, 19.

86. 1 Peter 2:12. The KJV translates the Greek as “Having your conversation honest” (using “conversation” in the now-rare Latin sense of “behavior”). But the Greek says nothing at all about conversation or honesty (“honest” meant “virtuous” or “good” in 1611, but the meaning is now archaic). What it does say is “Live such good lives” (NIV).

“honest” meant *honest* in 1611 i.e. true, the same as it does now. Dishonest, untruthful Palmer lied. *“honest”* is the opposite of *dishonest* and is one with “the truth” as Paul shows.

“...we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” 2 Corinthians 4:1-2.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” Philippians 4:8.

Yet again, Palmer failed to specify **the Greek**. See Palmer’s points 37, 41, 49, 62, 63, 66, 67, 69, 74. Palmer’s point 86 is therefore deceptive like all his other points. Moreover, Palmer again missed the context of the very verse that he attacked, in which the term *“conversation”* is defined for that context. *“Conversation”* in 1 Peter 2:12 is *visibly doing good by means of spiritu-*

al power like “God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good” Acts 10:38 not merely “Live such good lives” (NIV).

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation” 1 Peter 2:12.

Palmer’s NIV typically misses that revelation.

87. 1 Peter 4:3. The KJV condemns “banquetings” as being very evil. Today, of course, “banqueting” is not sinful. Actually what the KJV condemns is “carousings” (NIV), for that is what “banqueting” meant in 1611.

Palmer’s comment about what “banqueting” meant in 1611 again shows his poor knowledge of scripture. The term *“banquet”* and its derivatives occur 16 times in scriptures. At least 14 of those occurrences do not refer to anything sinful. See Esther 5:4, 5, 6, 8, 12, 14, 6:14, 7:1, 2, 7, 8, Job 41:6, Song of Solomon 2:4, Daniel 5:10.

1 Peter 4:3 states *“For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:”*

Palmer again forgot the context of the very verse that he attacked, this time with respect to *“the will of the Gentiles”* whose feastings were and no doubt still on occasion are characterised by *“excess of wine”* whereby according to *“the will of the Gentiles”* and regrettably for apostate Israel *“For all tables are full of vomit and filthiness, so that there is no place clean”* Isaiah 28:8.

Palmer’s NIV misses that revelation.

88. 2 Peter 1:1: “the righteousness of God and our Saviour Jesus Christ.” NIV: “the righteousness of our God and Saviour Jesus Christ.” The KJV translators certainly believed that Jesus was God, but, as we have already seen, in several important cases they obscured the New Testament witness to that truth.

See Palmer’s point 75 and remarks on Titus 2:13 with these extracts.

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...

As indicated above, the altered readings in Titus 2:13, 2 Peter 1:1 of Palmer’s NIV and other modern versions relegate the Lord Jesus Christ to just another ‘God’ of the New Age. See *New Age Bible Versions* by Gail Riplinger Chapter 16 *Gospels and Gods of the New Age*.

Palmer and Palmer’s NIV betrayed the Lord in Titus 2:13, 2 Peter 1:1, whereby Palmer showed himself to be a disciple of Rome, Watchtower and the New Age heresy.

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” Isaiah 42:8 or ‘Gods’ of the New Age.

See further www.timefortruth.co.uk/why-av-only/why-the-av-only-7434.php *The 1611 Holy Bible versus Robert A. Joyner* pp 100-105 and this extract. No format changes have been made. All remarks made with respect to Robert A. Joyner and James White apply equally to Edwin Palmer.

- 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*. 2019 Update: Site no longer available

www.wilderness-cry.net/bible_study/courses/mssevidence/ Site no longer available

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.

Again, Palmer's NIV is wrong and the 1611 Holy Bible is "acceptable words: and that which was written was upright, even words of truth" Ecclesiastes 12:10.

89. 2 Peter 3:4: "Where is the promise of his coming?" How odd that even some modern versions persist in this error (RSV, NASB, NEB)! The scoffers knew where the promise was—in the Bible and in the preaching of the apostles. They were not asking where the promise was. It was exactly because they knew where the promise was that they really asked, "Where is this 'coming' he promised?" (NIV).

2 Peter 3:3-4 state "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Palmer again forgot the context of the verse that he attacked. The context reveals that Palmer's NIV's "Where is this 'coming' he promised?" (NIV) is wrong because the scoffers are asking about the fulfilment of God's promise. They imply that the Lord is negligent in that respect when He is actually merciful as "when once the longsuffering of God waited in the days of Noah, while the ark was a preparing" 1 Peter 3:20. Palmer's NIV again misses the revelation.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" 2 Peter 3:9.

90. Jude 7: “giving themselves over to fornication, and going after strange flesh.” There are two problems here: (1) since “fornication” is ambiguous, the KJV is misleading; (2) what is “strange flesh”? NIV: “gave themselves up to sexual immorality and perversion.” The reader of the NIV realizes that Jude is condemning all illegitimate sex.

Jude 7 states *“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.”*

Edwin Palmer was extremely naive to suppose dogmatically that “fornication” is ambiguous. The 1611 Holy Bible is not misleading with the word “fornication” as Paul shows. “fornication” is specifically and unambiguously a sin that an individual commits *within* and “against his own body” 1 Corinthians 6:18.

“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 without the body; but he that committeth fornication sinneth against his own body...to avoid fornication, let every man have his own wife, and let every woman have her own husband” 1 Corinthians 6:16, 18, 7:2.

Note that Gail Riplinger shows that sexual immorality is not necessarily “fornication” and the expression allows for *the individual not the scripture* to decide what is supposedly sexually immoral or not. See *New Age Bible Versions* by Gail Riplinger Chapter 9 *Men Shall Be Unholy*.

Edwin Palmer was also extremely naive to suppose dogmatically that Palmer’s NIV with its difficult words NIV: “gave themselves up to sexual immorality and perversion” is clearer than “giving themselves over to fornication, and going after strange flesh” as Paul also explains.

Palmer’s NIV is then easily seen to be distinctly inferior to the 1611 Holy Bible in Jude 7 and Palmer was kidding himself.

It could also be asked what is all illegitimate sex? Is it all illegal gender?

“And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet” Romans 1:27.

91. Jude 19: “These are they who separate themselves, sensual, having not the Spirit.” NIV: “These are the men who divide you, who follow mere natural instincts and do not have the Spirit.”

Palmer’s NIV is wrong because Palmer again forgot the context of the verse that he attacked.

Jude 17-21 state *“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”*

The context of Jude 19 says nothing about believers being divided. It describes them as “building up yourselves on your most holy faith, praying in the Holy Ghost” Jude 20 and as being “in the love of God” in which they are to “Keep yourselves” Jude 21. “mockers in the last time” by contrast have separated themselves from believers because they “walk after their own ungodly lusts...having not the Spirit” Jude 18 as John explains.

Note the references to “the last time” 1 John 2:18. Palmer’s NIV misses all this revelation and is totally wrong in Jude 19.

“Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us...And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” 1 John 2:18-19, 4:3 with Jude 19.

See www.timefortruth.co.uk/ 1 John 4, 5 and note that Palmer’s NIV cuts out the red-shaded words in 1 John 4:3 in order to support *“that spirit of antichrist”* along with the JB, NJB, 1984, 2013 NWTs because Edwin Palmer remained a disciple of the New Age, Rome and Watchtower.

This list of obscure or almost unintelligible KJV renderings could go on and on. Just to drive the point home even more clearly, what is the meaning of “chambering” (Rom. 13:13), “champaign” (Deut. 11:30), “charger” (Matt. 14:8—it is not a horse), “churl” (Isa. 32:7), “cieled” (Hag. 1:4), “circumspect” (Exod. 23:13), “clouted upon their feet” (Josh. 9:5), “cockatrice” (Isa. 11:8), “collops” (Job 15:27), “confection” (Exod. 30:35—it has nothing to do with sugar), “cotes” (2 Chron. 32:28), “covert” (2 Kings 16:18), “hoised” (Acts 27:40), “wimples” (Isa. 3:22), “stomacher” (Isa. 3:24), “wot” (Rom. 11:2), “wist” (Acts 12:9), “withs” (Judg. 16:7), “wont” (Dan. 3:19), “suretiship” (Prov. 11:15), “sackbut” (Dan. 3:5), “the scall” (Lev. 13:30), “scrabbled” (1 Sam. 21:13), “roller” (Ezek. 30:21—i.e., a splint), “muffler” (Isa. 3:19), “froward” (1 Peter 2:18), “brigadine” (Jer. 46:4), “amerce” (Deut. 22:19), “blains” (Exod. 9:9), “crookbackt” (Lev. 21:20), “descry” (Judg. 1:23), “fanners” (Jer. 51:2), “felloes” (1 Kings 7:33), “glede” (Deut. 14:13), “glistening” (Luke 9:29), “habergeon” (Job 41:26), “implead” (Acts 19:38), “neesing” (Job 41:18), “nitre” (Prov. 25:20), “tabret” (Gen. 31:27), “wen” (Lev. 22:22)?

Edwin Palmer identified no obscure or almost unintelligible KJV renderings. Nor did he identify anyone other than himself who had laid claim to obscure or almost unintelligible KJV renderings. What Nehemiah said to God’s enemies long ago applies equally to Edwin Palmer.

“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.

The meanings of the Biblical words that Edwin Palmer condemned as obscure or almost unintelligible KJV renderings are given in the following extract from *KJO Review Full Text* pp 560-566 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. No format changes have been made. References have been inserted in blue braces [].

According to White, Dr Edwin Palmer, of the NIV translating committee, see *Chapter 5*, cannot understand the following words in the AV1611. The list reveals as much about White’s and Palmer’s ignorance of English as it does about ‘unfamiliar’ or ‘archaic’ words in the AV1611.

“Chambering” Romans 13:13. **“Chambering”** occurs once in the AV1611 but the AV1611 uses **“chamber”** repeatedly to denote a room, including a **“bedchamber”** Exodus 8:3. The association with the word **“wantonness”** gives the meaning of **“chambering”** even if White and Palmer couldn’t discern it. The dictionary meaning, though said to be ‘archaic,’ is ‘licentiousness.’

“Champaign” Deuteronomy 11:30. The dictionary meaning of this word is an ‘expanse of open country,’ as Dr Vance [*Archaic Words and the Authorized Version* by Dr Laurence M. Vance] likewise indicates, noting that the word is related to the contemporary term ‘campus.’ Deuteronomy 11:30 also contains the word **“plains,”** according to the AV1611’s built-in dictionary, although White and Palmer missed it.

“Champaign” only occurs once in the AV1611.

“Charger” Matthew 14:8. White/Palmer think the word could be confused with ‘horse,’ but the first meaning of the word in the dictionary is ‘a wide, flat, dish,’ consistent, as Dr Vance states, with the basic meaning of the word, ‘to carry a load.’ In Numbers 7, the charger is mentioned 13 times, each time in association with a bowl and a spoon. What would White/Palmer think the word means, in that context? What does a (soup) bowl usually rest upon? Has neither White nor Palmer ever been to a restaurant?

“Churl” Isaiah 32:7. Dr Vance and the dictionary indicate that this word refers to a ‘low...ill bred fellow.’ The meaning of the word in scripture is apparent from Isaiah 32:5, 6 which refer to **“the vile person.”** **“Churl”** and the related word **“churlish”** occur 3 times in the AV1611.

“Cieled” Haggai 1:4. Dr Vance indicates that this word is spelt **“ceiled”** in some editions of the AV1611 but either spelling clearly relates to the familiar English word ‘ceiling.’ This is how the word or its derivative **“cieling”** is used in each of the 5 occasions it is found in the AV1611, the first of these being 1 Kings 6:15, where **“cieling”** occurs, clearly in the sense of ‘ceiling.’ Dr Mrs Riplinger indicates that the unusual spelling **“ciel”** [*The Language of the King James Bible* by G.A. Riplinger] ^{p 59} is nevertheless familiar to non-English speakers. Spanish, French and Italian speakers often recognise AV1611 terms much more readily than their modern counterparts, which facilitates learning of English for foreign students of the language.

“Circumspect” Exodus 23:13. This author disputes that **“circumspect”** is an ‘archaic’ word. Palmer and White are simply ignorant of English. Both Dr Vance and the dictionary give the meaning of the word as ‘cautious,’ ‘wary.’ The companion word in Ephesians 5:15 is **“circumspectly”** and as that verse itself indicates, the meaning of the word is **“wise”** or ‘discreet,’ ‘prudent’ as the dictionary indicates and matching the meanings ‘cautious,’ ‘wary.’ It is **“wise”** to **“make no mention of the name of other gods.”** **“Circumspect”** and its companion word **“circumspectly”** occur twice in an AV1611.

“Clouted” Joshua 9:5. As Dr Vance and the dictionary indicate, a **“clout”** is a piece of cloth or a rag. The word **“clout”** is defined as such in Jeremiah 38:11, 12, which Palmer and White failed to see on both occasions. **“Clout”** and **“clouted”** occur 3 times in the AV1611.

“So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah” Jeremiah 38:11.

“Cockatrice” Isaiah 11:8. All 3 references to the word in the AV1611 indicate that a **“cockatrice”** is any venomous serpent, such as an **“asp”** Isaiah 11:8. Dr Vance confirms this meaning of the word, as does the dictionary, although via a related word, ‘basilisk.’

Note however, Jeremiah 8:17, **“For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.”**

The meaning of the word in question is given *next to the word itself*. How much plainer, Proverbs 8:9, do White, Palmer and co. want the word of God to be?

“Collops” Job 15:27. The word simply refers to folds of human or animal fat, as the verse indicates and as Dr Vance and the dictionary confirm. Like several of the so-called ‘unfamiliar’ or ‘archaic’ words in the AV1611 considered so far, this word occurs only once in the scripture. Other such terms, like **“cockatrice”** above, occur only a few times and therefore do not present a serious burden for the sincere reader of the Holy Bible, AV1611, who trusts the promise of John 16:13.

“Confection” Exodus 30:35. White/Palmer think the reader might confuse the word with sugar but the verse states, **“And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.”** The reference is clearly to a blended substance and the dictionary meaning is ‘mixing.’ **“Confection”** occurs twice in the AV1611.

“Cotes” 2 Chronicles 32:28. **“Cotes”** occurs once in the AV1611 and 3 times as **“sheepcote(s)”** 1 Samuel 24:3, 2 Samuel 7:7, 1 Chronicles 17:7, i.e. a mere 4 times in all. Dr Vance and the dictionary indicate that the word means ‘stall’ or ‘shed,’ especially for storage or animals and 2 Chronicles 32:28 includes the word **“stalls”** that White and Palmer overlooked. Dr Vance indicates that the contemporary word ‘cottage’ derives from **“cotes”** so far from using ‘archaic’ words, the AV1611 reveals to genuine students of scripture the roots of English.

“Covert” 2 Kings 16:18. Dr Vance and the dictionary indicate that the word means ‘a shelter’ or ‘hiding place,’ as is evident from the embedded word ‘cover,’ which White and Palmer missed. The word appears 9 times in the AV1611, associated with **“dens”** in Job 38:40, **“refuge”** in Isaiah 4:6 and **“hiding place”** in Isaiah 32:2. The AV1611 is again self-interpreting.

This author disputes that **“covert”** is ‘archaic.’ ‘Covert operations’ are an established feature of modern warfare, as Dr Vance also notes.

“Hoised” Acts 27:40. The meaning is clear from the verse, **“hoised up the mainsail to the wind.”** The word simply means to raise up, or hoist. The dictionary gives ‘hoise’ as an older spelling of ‘hoist.’ **“Hoised”** occurs once in the AV1611.

“Wimples” Isaiah 3:22. This plural term is another that occurs only once in the AV1611 and therefore poses no serious problem for the honest reader. Dr Vance and the dictionary give the meaning as ‘a covering for the head and neck,’ which meaning is apparent from the associated words **“apparel”** and **“mantles”** in the verse. A **“mantle”** is a cloth garment that can be used to cover the face, 1 Kings 19:13.

Note that Dr Mrs Riplinger extends the meaning of the word to include *“a curl of hair”* in addition to *“a pinched fabric veil.”*

“Stomacher” Isaiah 3:24. Dr Vance explains that the word itself indicates that it is a woman’s garment for the midriff, as the associated term **“girdle”** shows, whether this term is taken to mean ‘belt’ or ‘corset,’ according to the dictionary meanings. **“Stomacher”** occurs once in the AV1611.

“Wot” Romans 11:2. The expressions **“I wot not”** and **“we wot not”** appear 6 times in the AV1611 and each time the meaning ‘know’ or ‘knows’ is clear, as both the dictionary and Dr Vance confirm.

“Wist” Acts 12:9. **“Wot”** is the present tense of the verb **“wit.”** **“Wist”** is the past tense and therefore means ‘knew.’ Dr Vance and the dictionary outline the verb tenses but the expression **“wist not”** occurs 9 times in the AV1611, together with the phrase **“wist ye not”** in Luke 2:49, each occasion indicating that the meaning of the expression is ‘knew not.’

“Withs” Judges 16:7. White and Palmer forgot to inform the reader that these are **“green withs”** and therefore ‘flexible branches’ as the dictionary indicates, as the plural of ‘with.’ Dr Vance confirms this meaning. This word occurs only 3 times in the AV1611, each time in Judges 16. Like White’s other ‘unfamiliar’ terms in the AV1611, it therefore does not pose a serious problem for the conscientious reader of scripture.

“Wont” Daniel 3:19. **“Wont”** is not an ‘archaic’ word, as Dr Vance explains. The term occurs 9 times in an AV1611 and each time, the meaning is clearly ‘used to’ or ‘accustomed to.’ Both Dr Vance and the dictionary give this meaning of **“wont,”** which as a noun retains the meaning ‘habit’ or ‘custom’ to this day, e.g. ‘as is his wont.’ Once again, White and Palmer display their ignorance of both English and the scripture.

“Suretiship” Proverbs 11:15. **“Suretiship”** occurs once in the AV1611. The meaning in the context is **“a pledge,”** given in Proverbs 20:16, 27:13 as the meaning of the associated, contemporary word **“surety,”** as also the dictionary indicates.

“Sackbut” Daniel 3:5. This is a term for a musical instrument and occurs only 4 times in the AV1611, Daniel 3:5, 7, 10, 15. Dr Vance indicates it is ‘a Medieval wind instrument’ although the dictionary refers to it as ‘a trombone.’ However, Daniel 3:5 lists 3 stringed instruments, **“harp...psaltery, dulcimer”** and 2 instruments readily identified as wind instruments, **“cornet, flute.”** The **“sackbut”** is clearly not a percussion instrument such as a **“tabret”** –see later – and so its identity as a third wind instrument to balance the trio of stringed instruments could readily be guessed at. If this explanation seems speculative, Dr Vance indicates that the modern alternatives to **“sackbut”** are either no more easily understood, e.g. **“trigon”** NASV or are incorrect, **“lyre”** NIV, NKJV.

“The scall” Leviticus 13:30. **“The scall”** is clearly a skin blemish, as Dr Vance and the dictionary indicate. Dr Vance indicates further that the term is still found in medical dictionaries. The word occurs 14 times in the AV1611, 13 in Leviticus 13 and in Leviticus 14:54. These references show that term refers to a plague in the skin, associated with leprosy.

“Scrabbled” 1 Samuel 21:13. **“Scrabbled”** is not an archaic word and it occurs only once in the AV1611. White and Palmer are again showing their ignorance of English and their prejudice against the Holy Bible. Dr Vance and the dictionary give the meaning as ‘scratch,’ which is apparent from the verse as David was clearly making random marks on the woodwork to simulate derangement.

“Roller” Ezekiel 30:21. This word occurs only once in an AV1611. The modern versions change it but are not agreed on what the replacement term should be. The NASV has **“bandage”** but the NIV, NKJV have **“splint.”** **“Splint”** may be a more familiar term than **“roller”** but of itself doesn’t convey its essential meaning. As the dictionary and the word itself indicate, a roller is a cylindrical rod that in the verse would be used (as a splint) to help set and strengthen a broken arm.

“Muffler” Isaiah 3:19. **“Muffler(s)”** is yet another word that occurs only once in the AV1611. Dr Vance and the dictionary give the meaning as ‘scarf,’ which is apparent from the very next verse that refers to **“bonnets,”** which is an associated form of headgear. ‘Scarf’ is the correct meaning because such a garment is intended to ‘muffle’ the effects of wind and cold. The NIV, NASV, NKJV change the word to **“veils”** and are therefore united in error.

“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 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.

“Brigandine” Jeremiah 46:4. This word, with its plural form, occurs twice in the AV1611 and clearly refers to a form of body armour that is **“put on.”** Dr Vance states that the word means ‘armour for a brigand,’ i.e. a ‘irregular soldier’ or ‘robber,’ which is the dictionary meaning for ‘brigand.’ Both occurrences of the word suggest a hastily assembled defence, for which many defenders may have only the most basic armour, such as would be worn by a ‘brigand.’

“Amerce” Deuteronomy 22:19. **“Amerce”** occurs only once in the AV1611. Dr Vance and the dictionary give the meaning as ‘to fine.’ This meaning emerges from the verse, which describes the offender as deprived of mercy, i.e. ‘a-merced,’ in that he is not pardoned but punished. This meaning is apparent from the preceding verse.

“And the elders of that city shall take that man and chastise him” Deuteronomy 22:18.

Dr Vance indicates that the modern versions use the term **“fine”** but adds that **“amerce”** remains in common legal use to this day. Note that the modern alteration of **“amerce”** to **“fine”** removes the meaning of ‘deprived of mercy’ and is therefore inferior.

“Blains” Exodus 9:9. This word occurs but twice in the AV1611. Dr Vance and the dictionary give the meaning as ‘an inflammation on the skin’ or ‘pustule,’ which is the same meaning as indicated by the scripture, which associates **“blains”** with **“a boil breaking forth.”**

“Crookback” Leviticus 21:20. This is another word that occurs once in the AV1611. It means what it says, ‘hunchback,’ according to the dictionary meaning. White and Palmer may not be aware of Shakespeare’s *Henry VI, Part 3*, Act 1, Scene 4 and the enduring reference⁷ to **“valiant crook-back prodigy, Dicky,”** Richard, Duke of Gloucester, 1452-1485, who later became King Richard III. Richard was said to be a hunchback but may have suffered only from a mild deformity.

“Descry” Judges 1:23. **“Descry”** also appears only once in the AV1611. Dr Vance and the dictionary indicate that the meaning is to ‘map out’ or ‘describe,’ which word is indicated by the form of the word **“descry.”** As Dr Mrs Riplinger [*The Language of the King James Bible* by G.A. Riplinger] p¹⁰ shows, this meaning is apparent in verse 24, where the men **“sent to descry Bethel”** are **“spies.”**

“Fanners” Jeremiah 51:2. The verse indicates that **“fanners”** are winnowers who **“fan”** using a winnowing fork, as the 8 occurrences of **“fan”** in the AV1611 show. See for example, Isaiah 30:24, 41:16. **“Fanners”** occurs once. Both Dr Vance and the dictionary confirm this meaning.

“Felloes” 1 Kings 7:33. This word, too, occurs once in an AV1611. Both Dr Vance and the dictionary give the meaning as ‘parts of a wheel rim.’ The meaning of this word is apparent from considering the component parts of a wheel that the verse describes, even if by a process of elimination.

“Glede” Deuteronomy 14:13. **“Glede”** also occurs only once in an AV1611. It clearly refers to a bird of prey. *The Concise Oxford Dictionary* does not contain this word but Dr Vance shows that, as the name implies, the **“glede”** is a gliding bird of prey, ‘a buzzard or a kite,’ most likely the former because **“the kite”** is mentioned specifically in Deuteronomy 14:13.

“Glistening” Luke 9:29. This word occurs twice in an AV1611. It clearly means ‘shining with light,’ including reflected light as in 1 Chronicles 29:2. Both Dr Vance and the dictionary give this meaning, which is certainly apparent from the parallel passages, Matthew 17:2 **“white as the light”** and Mark 9:3 **“shining, exceeding white.”**

“Habergeon” Job 41:26. This word occurs 5 times in the AV1611 and therefore, like most of the words in this list, will not be encountered often. Both Dr Vance and the dictionary state that it refers to ‘a sleeveless coat,’ which, as they both indicate, could be composed of protective armour, such as mail. The first 2 occurrences of the word in scripture, Exodus 28:32, 39:23, suggest this meaning of ‘a sleeveless coat.’ The final reference, Job 41:26, shows therefore that no earthly protection is proof against the Devil, which is why the believer needs **“the shield of faith”** Ephesians 6:16 – and the marginal note for Job 41:6 indicates that a **“habergeon”** is ‘a breastplate,’ which is a possible meaning. Why didn’t White therefore refer to this verse and note, given that he considers marginal references [*The King James Only Controversy, Can You Trust the Modern Translations?* by James R. White] p⁷⁷ in the AV1611 to be very important? See Will Kinney’s comments below.

Note also 2 Chronicles 26:14 **“shields, and spears, and helmets, and habergeons”** in comparison with 1 Samuel 17:5-7 **“an helmet of brass...a coat of mail...a target of brass...the staff of his spear...like a weaver’s beam...his spear’s head weighed six hundred shekels of iron: and one bearing a shield went before him”** and 1 Samuel 17:38-39 **“a helmet of brass...a coat of mail...his sword.”** By inspection, **“the habergeon”** applies to **“a coat of mail”** that effectively acts as a breastplate.

“Implead” Acts 19:38. **“Implead”** is yet another word that occurs only once in the AV1611. Dr Vance and the dictionary show that it means to ‘sue,’ ‘prosecute’ or ‘take proceedings against’ and Dr Vance states that the word is still a legal term. The verse itself indicates that the word refers to court proceedings, where the respective parties would ‘plead against’ each other.

“Neesing(s)” Job 41:18. *The Concise Oxford Dictionary* does not contain this term but Dr Vance likens the word to the modern term ‘sneeze,’ which would be correct in the context. Essentially the word refers to heavy exhalations, which **“kindleth coals”** such that **“a flame goeth out of his mouth”** Job 41:21, so again the AV1611 is self-interpreting. The passage is describing the Devil in his essential form⁸ **“the great dragon...that old serpent”** Revelation 12:9, by which he is ‘fire-breathing.’ See Will Kinney’s comments below [brandplucked.webs.com/neeshaberleasing.htm].

“Neesing(s)” is another word that occurs only once in the AV1611.

“Nitre” Proverbs 25:20. This word occurs twice in the AV1611. Dr Vance states that **“nitre”** is a ‘cleansing agent,’ which is also apparent from Proverbs 25:20, where **“nitre”** or as the dictionary indicates, ‘saltpetre,’ i.e. sodium nitrate, is mixed with **“vinegar”** or acetic acid. The word’s other occurrence in the AV1611, Jeremiah 2:22, likewise shows that it is a cleansing agent.

“For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.”

“Tabret” Genesis 31:27. Dr Vance states that a **“tabret”** is ‘a small drum.’ *The Concise Oxford Dictionary* does not explicitly contain the word **“tabret”** but it does list ‘tabor,’ which also means ‘a small drum,’ from which the meaning of **“tabret”** could be guessed. **“Tabret”** occurs 9 times in the AV1611 in either the singular or plural form, 3 times in association with **“pipe”** 1 Samuel 10:5, Isaiah 5:12, Ezekiel 28:13. These verses indicate that a **“tabret”** is a drum, because pipe and drum combinations are well known and as the dictionary indicates, a ‘tabor’ (tabret) is often used to accompany a pipe.

The related word **“tabering”** in the AV1611 also shows that a **“tabret”** is a drum.

“And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts” Nahum 2:7.

“Wen” Leviticus 22:22. **“Wen”** occurs only once in the AV1611 and is not archaic because Dr Vance notes that the word is still retained in medical dictionaries. Dr Vance and the dictionary give the meaning as ‘a tumor’ or ‘wart’ or ‘cyst.’ Leviticus 22:22 includes the words **“scurvy”** and **“scabbed”** and therefore shows that a **“wen”** is a type of skin blemish. A **“wen”** is apparently not a **“blain”** – see above – which tends to leave warts or similar protuberances as the only possible meanings for the word.

The above examples serve to show further Edwin Palmer’s wilful ignorance, 1 Corinthians 14:38 and by contrast the reality of the 1611 Holy Bible’s **“words easy to be understood”** 1 Corinthians 14:9.

Edwin Palmer's remaining attacks on the 1611 Holy Bible really are pathetic. They are as follows, with this writer's remarks on specific comments of Palmer's.

Having seen many examples of obsolete English, let us look at two verses—verses that are typical and that do not have to do with doctrine—and see how the unnaturalness of the English style hinders the reader's comprehension. One verse is Luke 14:10: "But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee" (KJV).

Concerning **Having seen many examples of obsolete English** Palmer lied.

Palmer attacked 41 verses of scripture, Romans 13:13, Deuteronomy 11:30, Matthew 14:8, Isaiah 32:7, Haggai 1:4, Exodus 23:13, Joshua 9:5, Isaiah 11:8, Job 15:27, Exodus 30:35, 2 Chronicles 32:28, 2 Kings 16:18, Acts 27:40, Isaiah 3:22, 24, Romans 11:2, Acts 12:9, Judges 16:7, Daniel 3:19, Proverbs 11:15, Daniel 3:5, Leviticus 13:30, 1 Samuel 21:13, Ezekiel 30:21, Isaiah 3:19, 1 Peter 2:18, Jeremiah 46:4, Deuteronomy 22:19, Exodus 9:9, Leviticus 21:20, Judges 1:23, Jeremiah 51:2, 1 Kings 7:33, Deuteronomy 14:33, Luke 9:29, Job 41:26, Acts 19:38, Job 41:18, Proverbs 25:20, Genesis 31:27, Leviticus 22:22 that he accused of being **examples of obsolete English**. The above explanations show that those words are not **examples of obsolete English** but "*the words of truth and soberness*" Acts 26:25 each of "*which liveth and abideth for ever*" 1 Peter 1:23.

Concerning **the unnaturalness of the English style hinders the reader's comprehension** Palmer did not show that the 1611 Holy Bible has an unnatural style. He failed to provide any basis for such a comparison apart from his own opinion whereby Palmer blasphemously decreed yet again that "*the word of God*" 1 Thessalonians 2:13 should be dictated to by "*the word of men*". See Palmer's points 48, 58, 61, 71, 84.

Here is a simple story that should be clear. But look at all the problems interfering with an easy comprehension of it:

Palmer identified no **problems interfering with an easy comprehension of it** i.e. Luke 14:10.

Luke 14:9-10 state "*And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.*"

1. There are five archaic, strange (to many Americans) terms and forms, such as "thou," "art," "thee," "cometh," and "shalt."

Palmer here according to his own opinion slyly defined the word **archaic, strange (to many Americans) terms**. Palmer forgot that "*The words of the LORD*" Psalm 12:6 are not aimed exclusively at Americans but as Paul exhorts "*Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith*" Romans 16:25-26.

Palmer's notion that **"thou," "art," "thee," "cometh," and "shalt"** are **archaic...terms and forms** is wrong. They are *Biblical* forms each of "*which liveth and abideth for ever*" 1 Peter 1:23 in contrast to the equivalent terms of Palmer's NIV that are *degenerate* forms because they are "*the word of men*" not "*the word of God*" 1 Thessalonians 2:13.

Gail Riplinger writes, her italics, in *In Awe of Thy Word* p 26 what Edwin Palmer never understood, particularly with respect to his total lack of missionary understanding:

Preview of Chapter 12
 “The Ends of the World”:
 The KJV for Missionaries & Children

The KJV’s built-in ‘English teacher’ provides 11 different forms (such as ‘ye,’ ‘thee,’ and ‘-est’) to communicate all 11 different parts of speech. New versions jumble all 11 into 5 forms, making Bible comprehension very difficult. Retaining the ‘-est’ and ‘-eth’ endings is the only way to show important grammatical and theological distinctions, clearly seen in Greek, Hebrew, and many foreign Bibles. Wise missionaries love the KJV because its ‘est’ and ‘eth’ verb endings match those of many of the world’s languages. The edge of a sword and the edges of words are critical; they sever the true from the false. Jesus is the beginning and *the ending*, even in his word.

“*thou*” and “*thee*” are second person personal singular pronouns, nominative and objective cases respectively. That distinction is lost in the modern, degenerative English of Palmer’s NIV.

“*art*” is the second-person singular simple present form of *be* and “*shalt*” is the second-person singular simple present form of *shall*.

That distinction is lost in the modern, degenerative English of Palmer’s NIV.

2. For “bidden” we say “invited” today.

Palmer forgot that “*bidden*” is the opposite of “*forbidden*” Leviticus 5:17, Deuteronomy 4:23, Acts 16:6 and therefore indicates a *permission*, not simply an *invitation* because a world ruler in words never rescinded in scripture “*sent letters into all the king’s provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people*” Esther 1:22. Every man therefore, *biblically*, may *bid* or *forbid* entry to his house by another unless particular legal considerations apply.

See en.wikiquote.org/wiki/William_Pitt,_1st_Earl_of_Chatham.

“*The poorest man may in his cottage bid defiance to all the forces of the Crown. It may be frail — its roof may shake — the wind may blow through it — the storm may enter — the rain may enter — but the King of England cannot enter — all his force dares not cross the threshold of the ruined tenement!*” – William Pitt, 1st Earl of Chatham

3. “Room” is erroneous. There were not different rooms. It means “place.”

Palmer forgot the common expression *to make room for*, which uses the term *room* in that same way that it is used in Luke 14:9-10. Palmer overlooked the definition of “*room*” as “*place*” in Luke 14:9.

4. Today the semicolon is not used in this way.

That is merely Palmer’s opinion with absolutely no substance.

5. "Say unto" in modern English is "say to."

"*Say unto*" is *Biblical English* according to context as is "*say to*," which is found 63 times in the 1611 Holy Bible. Palmer forgot to "*Search the scriptures*" John 5:39. Gail Riplinger writes as follows with respect to particular *Biblical* terms, her italics, in *In Awe of Thy Word* p 19 what Edwin Palmer never understood:

Preview of Chapter 6
"Pure Words...Tried"

To fulfill God's requirement that man, "tremble at my word," it must be recognizable as his word. A close look at words such as - *unto, ought, nought, wrought, twain, holpen, shambles, wist, hath, hough, flower, and servant* - gives the reader insight into some of the qualities words in the Holy Bible must have. The little word 'to,' used in new versions to replace the KJV's "unto," is shown to be dangerously wrong, both linguistically and historically. How many have gone 'to' church, but not "unto" Christ?

Edwin Palmer never addressed, let alone answered, that particular question.

6. The lack of quotation marks hinders the reader from knowing at a glance where the quotation stops.

Inspection of Luke 14:9-10 shows that Palmer lied. Moreover, who says that the scripture should be known at a glance? Not King Solomon, who was much wiser than Edwin Palmer.

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God" Proverbs 2:3-5.

7. "Shalt thou" is in reverse order. In English, even with the archaic "shalt" and "thou," we would say, "thou shalt."

"*Shalt thou*" is not archaic. See Palmer's point 1 above. Nothing in the 1611 Holy Bible is archaic because "*The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever*" 1 Peter 1:24-25.

Palmer yet again exhibited his very poor Biblical knowledge. The expression "*shalt thou*" occurs seven times in the Gospels, Matthew 4:10, 5:36, 7:5, Luke 4:8, 6:42, 14:10, 23:43. *Those references are all authoritative statements by the Lord Jesus Christ Himself that have the effect of commands or certain fulfilment, as in Luke 14:10.*

Palmer therefore denigrated the authoritative statements of the Lord Jesus Christ in his point 7.

8. The clause "have worship" is not the correct meaning at all. It means, rather, "be honored."

Palmer missed the definition of "*have worship*" in the context of the very verse that he attacked. It is *to be exalted* or *made higher* in status or regard than others around you.

Palmer's NIV adds nothing and corrects nothing.

Luke 14:9-11 state "*And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*"

9. The use of the colon here is wrong in today's English.

That is merely Palmer's opinion with absolutely no substance.

10. “Them that sit at meat with thee” is made clearer in saying “your fellow guests.”

“your fellow guests” is *not* clearer than “*them that sit at meat with thee.*” Palmer’s NIV uses more difficult words than the AV1611 and cuts out *the reason* for the gathering together in Luke 14:10. It was to “*sit at meat.*” The NIV skirts that problem by inserting “*wedding feast*” in Luke 14:8.

However, the priority is *the wedding itself* not the supper afterwards as John shows.

“*And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage*” John 2:1-2.

“*the feast*” is not mentioned until John 2:8, 9. That shows where the priorities lay for the scripture versus those of Edwin Palmer and Palmer’s NIV, these in lock-step with Rome, Watchtower and the New Age as this work has shown. See for example remarks under *NIV Omissions of 17 New Testament Verses* and Gail Riplinger’s notes from *In Awe of Thy Word* under Palmer’s points 1, 5.

“(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)” Philippians 3:18-19.

Now read the NIV for clarity as well as beauty and dignity: “But when you are invited, take the lowest place, so that when your host comes, he will say to you, ‘Friend, move up to a better place.’ Then you will be honored in the presence of all your fellow guests.”

The above remarks on Palmer’s points 1-10 show that the NIV in Luke 14:10 has no clarity as well as beauty and dignity above the 1611 Holy Bible. That notion is yet again Edwin Palmer’s unsubstantiated opinion. Palmer’s NIV for Luke 14:10 is a weak, degenerate paraphrase that obscures revelation. See in particular Palmer’s points 1, 2, 5, 7, 10.

Luke penned a simple narrative; yet the KJV translation has ten items that hinder a natural English style, and the modern meaning of three of the words are (sic) not what Luke intended. This ought not to be.

Palmer lied five times. See Palmer’s points 1-10 on Luke 14:10.

The 1611 Holy Bible presents no hindrances to the reader, it does not aim at a natural English style but instead at a *Biblical* English style, “*the word of God*” 1 Thessalonians 2:13 is not to be dictated to by “*the word of men*” as a natural English style, Luke did not intend the modern meaning...the words but the *Biblical* meaning and it is Palmer’s “*without fruit, twice dead*” Jude 12 NIV that ought not to be not the 1611 Holy Bible.

See Chapter 8

standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf.

It is not being faithful to the original for today’s English.

Palmer lied three times.

Palmer did not have the original by which he could pass judgement on the 1611 Holy Bible. The 1611 Holy Bible is not intended for today’s English. It is intended for and was successfully compiled for *Biblical* English whereby “*The counsel of the LORD standeth for ever, the thoughts of his heart to all generations*” Psalm 33:11. “*the word of God*” 1 Thessalonians 2:13 is not to be dictated to by “*the word of men*” as today’s English.

See Chapter 8

standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf.

Faithfulness demands that the Bible be just as clear, simple, and natural as when the Holy Spirit inspired the original Hebrew and Greek. The KJV is now far from that.

Palmer lied twice, in addition to having failed yet again to specify the original Hebrew and Greek.

Palmer did not have the original by which he could pass judgement on the 1611 Holy Bible.

The King James translators themselves show that Palmer lied. See graphic *The title page to the 1611 first edition of the Authorized Version Bible and the statement Newly Tranflated out of the Originall tongues.*

Edwin Palmer failed to show otherwise. See:

en.wikipedia.org/wiki/King_James_Version.

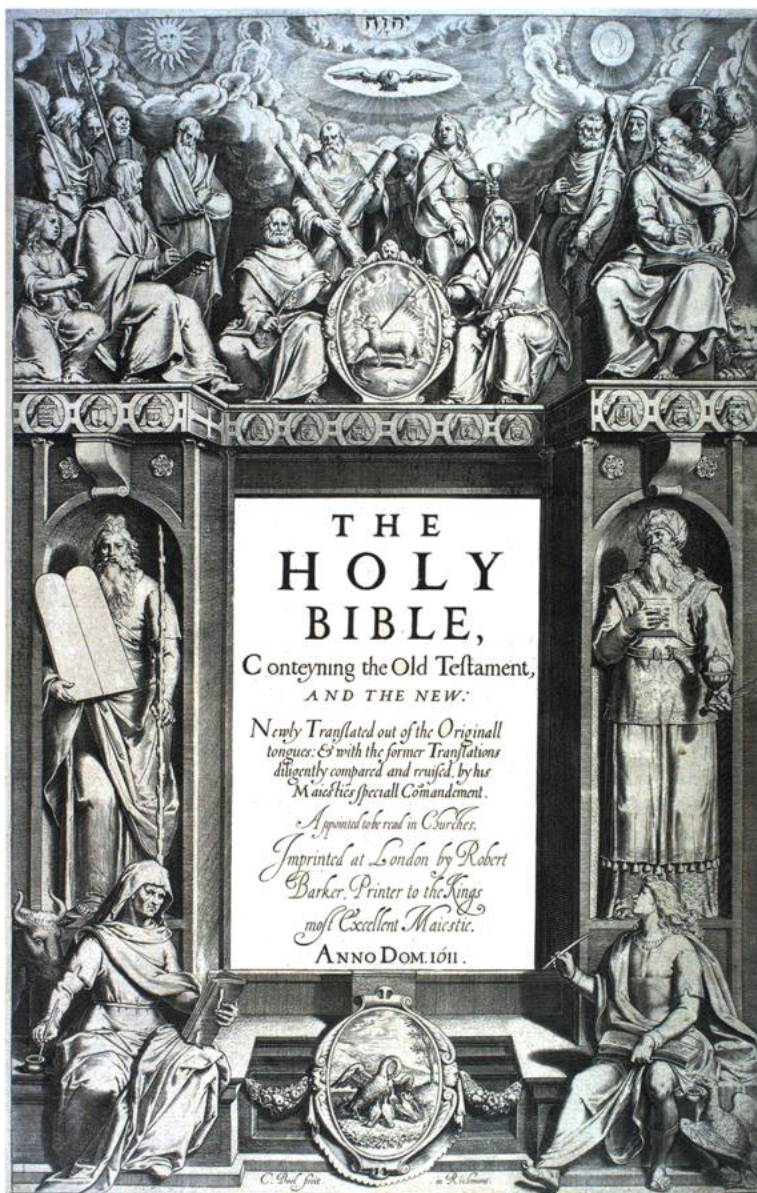
It should be noted that Palmer's NIV is like "*a strange woman...Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them*" Proverbs 5:3, 6.

The text of the current 2011 Edition of Palmer's NIV is now far from that of its 1984 predecessor.

See:

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

200 examples have been given.



First Corinthians 4:17 is another verse that illustrates the unnaturalness and obscurity of the KJV's style: "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church."

A much more difficult verse could have been selected, but this one is typical of the general style of the KJV. A part is almost unintelligible, and the rest is awkward.

Note first that comparison of the AV1611 with Palmer's NIV for the verse immediately before the verse that Palmer attacked is instructive.

"Wherefore I beseech you, be ye followers of me" 1 Corinthians 4:16 AV1611.

"Therefore I urge you to imitate me" 1 Corinthians 4:16 Palmer's NIV.

That comparison shows the satanic nature of Palmer's NIV. For example, The Lord Jesus Christ is *"the light of the world"* John 8:12 and the devil imitates Him as a counterfeit light.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" John 8:12.

"And no marvel; for Satan himself is transformed into an angel of light" 2 Corinthians 11:14.

As stated in the *Introduction* See www.av1611.org/niv.html *New International PERversion* by Terry Watkins.

The 1611 Holy Bible is *"Thy word...a lamp unto my feet, and a light unto my path"* Psalm 119:105.

By contrast, Palmer's NIV is a counterfeit light *"as darkness itself; and of the shadow of death, without any order, and where the light is as darkness"* Job 10:22.

Palmer was wilfully ignorant 1 Corinthians 14:38 of and lied about the general style of the KJV. Gail Ripplinger in *In Awe of Thy Word* pp 23-25 shows why, her italics and emphases.

Preview of Chapter 9
The Breath and Heartbeat of God

Get close to the King James Bible and hear the hidden heartbeat of God, just as the apostle John did when he leaned on Jesus' breast.

- The word of God "liveth" (1 Peter 1:23). Only in the "miraculous" KJV do accented syllables and matching letter sounds pulse at equally proportioned intervals, echoing the rhythm of the life-giving breath of a living, **breathing speaker** - the Spirit of the living God.
- Because of this parasympathetic rhythm, the King James Bible comfortsthe Christian, just like the rhythmic rocking chair and the mother's pulsing heartbeat calms the nestled baby. "As one whom his mother comforteth, so will I comfort you;" (Isa. 66:13). Oliver B. Green said, "This old Bible is just as up to date as your heartbeat"...
- The KJV's loud accented syllables call attention to *important* words.
- The KJV calls attention to parallel word definitions by means of matching syllable numbers. Even Harvard's *Literary Guide to the Bible* alerts readers to the "parallelism of stressed syllables" also seen in the Hebrew Bible (p. 613).
- The KJV communicates the intended tone by varying the type of meter, a technique copied by the worldly movie industry, which changes the music when the villain enters. Ward Allen states, "The translators' lifelong use of poetry has left its mark on the King's Bible"...
- The KJV's syllabication communicates meaning.
- The KJV's rhythm allows scripture to be committed to memory more easily. In the PBS special, "The Story of English," the author observed that the KJV "makes the sentence[s] sing".... Children love its rhythms. They can sing and say the King James!
- The KJV's mathematical order conveys the precise and masterful character of the Creator.

Nobel Prize winning poet, T.S. Eliot, also observed that elevated writing, like that seen in the Bible, has a –

"...feeling for syllable and **rhythm, penetrating far below the conscious levels of thought** and feelings, invigorating every word"...

This soothing syncopation of sounds is totally destroyed in new chaotic versions. This chapter puts a stethoscope on comfortless new versions, like the NIV and the un-Easy Reading KJV-ER - *how unhealthy!*

Yet again Edwin Palmer was unable to identify anyone apart from himself who thought that the AV1611 in 1 Corinthians 4:17 was unnatural, obscure **almost unintelligible, and...awkward**. As will be seen, Palmer identified nothing in the AV1611 in 1 Corinthians 4:17 that was unnatural, obscure **almost unintelligible, and...awkward**.

That is, Palmer lied about the AV1611 and 1 Corinthians 4:17.

1 Corinthians 4:17 states ***“For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.”***

Notice what is almost unintelligible: **“as I teach every where in every church.”** What does that **“as”** mean? What is it comparing?

Palmer couldn't even read the verse that he attacked. The answer to his question is the simple phrase **“my ways which be in Christ”** as Paul had taught Timothy. ***“But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me”*** 2 Timothy 3:10-11. Palmer missed the cross reference owing to his wilful ignorance, 1 Corinthians 14:38.

Notice now the awkward language:

Palmer lied. The 1611 Holy Bible has no **awkward language**. See Sister Riplinger's remarks above.

1. **“For this cause”** is not today's language. Properly it should be **“for this reason.”**

Yet again Palmer blasphemously decreed that **“the word of God”** 1 Thessalonians 2:13 should be dictated to by **“the word of men.”** Palmer forgot David's key question, to which the answer was definitely yes, 1 Samuel 17:31-51.

“And David said, What have I now done? Is there not a cause?” 1 Samuel 17:29.

Then **“Is there not a cause?”** for the expression **“for this cause”** in scripture? Again, the answer is definitely yes.

The expression **“for this cause”** occurs 26 times in scripture. It overwhelmingly refers to *what the Lord wills either directly or through His servants*, Exodus 9:16, Matthew 19:5, Mark 10:7, John 12:18, 27, 18:37, Acts 28:20, Romans 1:26, 13:6, 15:9, 1 Corinthians 4:17, 11:10, 30, Ephesians 3:1, 14, 5:31, 1 Thessalonians 2:13, 3:5, 2 Thessalonians 2:11, 1 Timothy 1:16, Titus 1:5, Hebrews 9:15, 1 Peter 4:6, **23** out of the **26** times the expression **“for this cause”** occurs in scripture.

Note for example the first occurrence of the expression, which is by God Himself and the use of the expression by the Lord Jesus Christ and Paul.

“And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth” Exodus 9:16.

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour” John 12:27.

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” 1 Thessalonians 2:13.

“for this cause” is therefore a particular Biblical expression for the exercise of the Lord's directive will and must not be changed.

The term “*reason*” occurs 71 times in scripture. Over 53 times it refers to an explanation by means of the expression “*by reason of*” or a similar expression. Other times it is used in the sense of the “*understanding*” Daniel 4:34, 36, aiming to reach an understanding between two or more individuals, Isaiah 1:18, Matthew 16:8-9 or in Acts 6:2 a right division of responsibilities after the manner of “*the...Spirit, dividing to every man severally as he will*” 1 Corinthians 12:11.

By inspection the expression “*for this cause*” is distinctly different in meaning and application from the expressions “*reason*” and “*by reason of*.” Palmer therefore created confusion by changing “*for this cause*” to “*for this reason*” and “*God is not the author of confusion*” 1 Corinthians 14:33.

Nor of Palmer’s NIV.

2. “Have I sent” is antiquated and quaint. It is better to say, “I have sent.”

Palmer failed to “*Search the scriptures*” John 5:39. Paul uses *both* expressions but with greater precision than Edwin Palmer ever understood.

“*For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church*” 1 Corinthians 4:17.

“*Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts*” Ephesians 6:22.

“*Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts*” Colossians 4:8.

The two expressions are in full “*have I sent unto you*” and “*I have sent unto you.*”

Paul uses “*I have sent unto you*” for information exchange and so that the church could be encouraged by the visit of Paul’s “*faithful minister and fellowservant in the Lord*” Colossians 4:7.

Paul uses “*have I sent unto you*” for a *special commission* with respect to “*Timotheus, who is my beloved son, and faithful in the Lord*” to bring a wayward church back into “*my ways which be in Christ, as I teach every where in every church.*” “*have I sent unto you*” 1 Corinthians 4:17 is the only occurrence of that phrase in scripture.

The two expressions “*have I sent unto you*” and “*I have sent unto you*” are therefore not equivalent nor is the first antiquated and quaint. Palmer lied.

3. “Unto you” is not in regular speech today; “to you” is.

Yet again Palmer blasphemously decreed that “*the word of God*” 1 Thessalonians 2:13 should be dictated to by “*the word of men.*” Gail Riplinger shows that Palmer’s NIV’s substitution of “to you” for “unto you” is wrong. See *In Awe of Thy Word* Chapter 6 “*Pure Words...Tried*” pp 244-245, 246-249, 251 and these extracts, author’s italics and emphases.

Gail Riplinger shows in considerable how clueless Edwin Palmer was in his point 3 and how wrong Palmer’s NIV is.

To: We are often led to believe that the word ‘unto’ is an archaic way of saying ‘to.’ This is not the case. The word ‘to’ is much older than the word ‘unto.’ The word ‘to’ was used in A.D. 893 in *Beowulf*, in A.D. 871 in the *Old English Chronicles*, and in A.D. 890 in *Bede’s History*...

Unto: ‘Unto’ is strictly a Bible word. According to the *Oxford English Dictionary*, the word ‘unto’ was first used in A.D. 1300 in a Bible’s English Psalter (Psalms). The OED states that the word ‘unto’ is of primarily “Biblical use”...

‘Unto’ can mean, among other things, expressing motion “toward,” “in the direction of,” “upon (in contact with),” and “fastening, securing to something.”

The word ‘unto’ alone holds the ability to carry the meaning “on” or “Upon (in contact with).” The word ‘to’ does not have this meaning.

The origin of ‘unto’ is ‘on’ + ‘to.’ This is critical in Biblical usage because we go, not just ‘to’ Jesus, that is, in the direction of Jesus, we go “unto him,” that is, ‘on’ him. Yea rather, we are actually “in him.” (See OED s.v. ‘unto’ and ‘to’ definition numbers 4. The meaning, ‘on’ and ‘upon,’ is skipped in the OED’s definitions of ‘to’ and not addressed until definition number 25 where it carries only the negative connotation of “attacked.”)

The Bible’s Built-in Definition

un: The word ‘unto’ is easily understood by the Bible reader. **The Bible’s definition** of ‘unto’ begins in Genesis 1:7 by first establishing the meaning of ‘un,’ as ‘under.’ ‘Unto’ therefore carries the connotation of going, not just ‘to’ something, but going ‘under’ it. Genesis reinforces the meaning of ‘un’ as ‘under’ using words like ‘ground,’ ‘found,’ ‘younger,’ ‘until,’ ‘sprung,’ and ‘fountain.’ These all carry the meaning of ‘un,’ which is ‘on ground zero,’ the foundation.

‘Under’ $\bar{\uparrow}$ conveys a closeness much beyond ‘to’ \rightarrow

Genesis 16:9 further defines ‘un’ as,

“**unto** her, Return **to**...**submit** thyself **under**...”

The new versions’ substitution of ‘to’ for ‘unto,’ destroys the Bible meaning of ‘unto,’ which carries the meaning of **submitting under** - being subsumed. Man must submit his stubborn will “**Unto** him that loved us and washed us from our sins in his own blood” (Rev. 1:5). You can “rest yourselves **under** the tree” (cross) (Gen. 18:8), “**under** his feet” (Ps. 8:6), and “**under** his shadow.” Then you can say, “His left hand is **under** my head” “and **underneath** are the everlasting arms” (Song of Sol. 2:3, 2:6, Deut. 33:27). We are then reconciled “**unto** God in **one** body by the cross” (Eph. 2:16). Just as Jesus said, “I and my Father are **one**” (John 10:30), so Jesus prayed “That they all may be **one**; as thou, Father, art in me, and I in thee, that they also may be **one** in us...” (John 17:21+).

one: Etymologically ‘un’ likely came from ‘one.’ One is ‘ground zero.’ It is still heard today in slang expressions like, ‘young uns’ and ‘that un’ used for ‘young ones’ and ‘that one’ (H.W. Fowler, *Fowler’s Modern English Usage*, 2nd edition, Oxford: Oxford University Press, 1965, pp. 658-659). Therefore, ‘unto’ came from ‘one two,’ which is another way of picturing a singular item (one or un) that goes ‘unto’ a second item (two or to). The Oxford Dictionary of English Etymology says, “**un** is a form of **one**; reduction of **on**.” Genesis 1:2 and 1:9 will reconfirm this with the sonic parallels, “**upon** the face” and “**unto** one place.” (See OED s.v. un.)...

The second time ‘unto’ is used in the KJV confirms its meaning of ‘oneness.’

“...made he a woman, and brought her **unto** the man. And Adam said, This is now bone of my bones, and flesh of my flesh...and shall **cleave unto** his wife: and they shall be **one** flesh” Gen. 2:22-24.

The Bible's built-in definition of 'unto' in its second usage is 'cleave' and 'one.' (First there was Adam - 'one,; then there was Eve - 'two.' This 'one-two' 'cleave unto' each other and become one flesh.)...

Un-holy NIV, TNIV, ESV, HCSB, NKJV, or so-called Easy Reading KJV-ER bibles have no '**un-to**'s at all, just '**to**'s' with *no clues* about what 'to' means to a Christian - no notion of just how *very* close Christ wants us to cleave. They have no mortar to hold Christian meaning. The connection with the defining '**under**' '**upon**,' '**on**,' '**one**,' and '**into**' is gone. The special meaning of 'unto' as 'to **cleave**' and 'be gathered **together** unto one place' is gone. The sound-picture 'one-two' is gone. The 'to's in the new bibles never quite get "**in contact with**" their destination. How many have come 'to' church, but have never opened the door of their hearts and gone "**unto** Christ"? They have never believed "**on** him" and are not "**in** Christ."

"Come **unto** me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28

The word 'unto' alone holds the ability to carry the meaning "**on**," "**upon**" and "**in contact with**." The word 'to' does not have these meanings.

"Cleave" + "together" = **unto** (KJV)

Heartless new versions lose God's love letters (un) which tell Christians, "they should **cleave unto** the Lord" (Act. 11:23)

4. “Timotheus.” Who is that? Why not write, “Timothy”?

Palmer again failed to *“Search the scriptures”* John 5:39. His questions are easily answered from scripture.

Timothy means *Honouring God*⁹, from his full name *“Timotheus,”* found 17 times in scripture. The embedded word *“theus”* is God. With God in his name, Timothy followed God in his life. He alone is called *“O man of God”* 1 Timothy 6:11 in the New Testament.

The dictionary definition of the name Timothy is apparent in scripture, according to Paul’s exhortation of Timothy. Palmer missed that as well.

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare” 1 Timothy 1:17-18.

5. The word “beloved” as in “my beloved son” is not used outside the KJV—except in marriage ceremonies, in churches that use the KJV English, and in novels for the purpose of a literary effect. Rather we would say, “My son whom I love.”

Yet again Palmer blasphemously decreed that *“the word of God”* 1 Thessalonians 2:13 should be dictated to by *“the word of men.”*

Palmer is, however, wrong to imply that the expression *“whom I love”* is somehow alien to the 1611 Holy Bible. Again, Palmer forgot to *“Search the scriptures”* John 5:39, which yields two uses of the expression, both by the apostle John.

“The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth” 2 John 1.

“The elder unto the wellbeloved Gaius, whom I love in the truth” 3 John 1.

Note that the full expression, which escaped Palmer and which is repeatedly alien to Palmer’s NIV as this work has shown is *“whom I love in the truth”* because that love is *“For the truth’s sake, which dwelleth in us, and shall be with us for ever”* 2 John 2 in answer to the Lord’s prayer *“Sanctify them through thy truth: thy word is truth”* John 17:17.

Palmer was of course clueless about *why* a word such as *“beloved”* should be *“the peculiar treasure”* Ecclesiastes 2:8 of *“the scripture of truth”* Daniel 10:21.

Gail Riplinger explains in *In Awe of Thy Word*, Chapter 5 *The Holiest of All – Separate From Sinners – Pure Words* p 190, her emphases and italics

Jesus Christ is the Word (John 1:1)

“and his name is called the Word of God” (Rev. 19:13).

The true word of God will be like him. He is “holy” (Acts 4:27); so are the “holy scriptures” (Rom. 1:2, 2 Tim. 3:15). Jesus was likened to a “King” who gave us a “better testament.” The King James Bible *is* a “better testament.” Its longevity is a portrait of the “unchangeable” and “endless life” of Jesus Christ. Jesus is also called **“undefiled, separate from sinners”** (Heb. 7). His “holy scriptures” must likewise be “separate from sinners.” Their “pure words” will not be polluted by worldly use. They will remain “separate.”

The word *“beloved”* is one such word.

Edwin Palmer would not have understood that, especially insofar as Palmer’s NIV altered the familiar *beloved* phrase of Paul’s in order to conform to the New Age One or false messiah. See *New Age Bible Versions* by Gail Riplinger Chapter 5 *The One vs. the Holy One*.

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved” Ephesians 1:6.

6. The phrase “and faithful in the Lord” is poorly attached to the preceding. To say “who is faithful in the Lord” makes it much easier to read.

The expression “*Timotheus, who is my beloved son, and faithful in the Lord*” is not poorly attached to the preceding. It is precise and unambiguous, unlike Palmer’s NIV which is not much easier to read because it states “*Timothy, my son whom I love, who is faithful in the Lord.*” It is not clear from Palmer’s NIV if Paul is referring to Timothy in the last clause or via the immediate antecedent “*I*” to himself in the third person. Paul did make oblique reference to himself in the third person in his second letter to the Corinthian church, 2 Corinthians 12:2-5.

Moreover, the two adjectival clauses in succession in Palmer’s NIV weaken the emphasis that Paul places on Timothy, which is much stronger in the conjoined phrase *and faithful in the Lord.*”

7. “Who shall bring you into remembrance” is poorly phrased. It is being unfaithful to the spirit of the original to have such stilted and obsolete English for today’s readers. How much simpler and more natural to say, “who will remind you”!

Edwin Palmer lied four times. The expression “*who shall bring you into remembrance of my ways which be in Christ*” 1 Corinthians 4:17 is not poorly phrased. It is precisely phrased in sombre language to convey the gravity of Timothy’s special apostolic commission to bring a wayward church back into “*my ways which be in Christ, as I teach every where in every church*” 1 Corinthians 4:17.

See Palmer’s point 2.

It is not therefore simpler and more natural to say, “who will remind you”!. It is weaker and wholly unnatural, even trite, with respect to the seriousness of Timothy’s apostolic commission. Edwin Palmer had no knowledge of what was or was not unfaithful to the spirit of the original. Edwin Palmer never saw the original and so was in no position to pronounce dogmatically on the spirit of the original.

The term “*remembrance*” is not stilted and obsolete English for today’s readers in the United Kingdom. It is one Biblical term that has not degenerated with secular usage but has sombre, reverential and heartfelt connotations in both contexts, as is easily shown, even with reference to this letter of Paul’s to the Corinthian church.

Palmer’s disgraceful denigration of the term “*remembrance*” would have branded him a fifth columnist in this country and rightly so.

See *Remembrance – The Royal British Legion* - www.britishlegion.org.uk/remembrance



REMEMBRANCE

As the nation's custodian of Remembrance, the Legion is committed to helping everyone understand the importance of Remembrance, so those sacrifices are never forgotten.

“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me” 1 Corinthians 11:24-25.

8. “My ways which be” is also clumsy and unreal. It is natural to say “my ways that are.”

Once again, Palmer has blasphemously decreed that *“the word of God”* 1 Thessalonians 2:13 must be subject to *“the word of men.”*

The full expression is *“my ways which be in Christ”* which refers to *“my doctrine, manner of life, purpose, faith, longsuffering, charity, patience”* 2 Timothy 3:10, not only *“my way of life in Christ”* which is the very limited reading of Palmer’s NIV.

Palmer’s NIV, it should therefore be noted, does *not* say “my ways that are”. Palmer lied about his own translation.

As for what **It is natural to say** Paul had Palmer pegged a long time ago.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” 1 Corinthians 2:14.

Read again the KJV and then this rendering: “For this reason I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church” (NIV).

Like that for Luke 14:10, Palmer’s NIV for 1 Corinthians 4:17 is a weak, degenerate paraphrase that obscures revelation. See all of Palmer’s points 1-8 above.

In addition, Palmer’s NIV for 1 Corinthians 4:17 is highly irreverent with respect to the term *“remembrance.”* See Palmer’s point 7.

These obscurities in 1 Corinthians 4:17 may seem insignificant.

These obscurities in 1 Corinthians 4:17 are non-existent in the 1611 Holy Bible. Palmer lied. See all of Palmer’s points 1-8 above.

They do not deal with the heart of the gospel, and a person can catch the general drift of what Paul is saying. But is that all we want? To catch the general drift of what God is saying to us? To know only the heart of the gospel?

Typical fundamentalist “*vain repetitions*” Matthew 6:7

If we believe that the Bible is God’s Word—inspired and inerrant, an infallible guide for our lives—are we going to be satisfied with knowing generally and vaguely what God is saying, and only the central truths? Did not God give us his whole Word? Are the details of what God said unimportant? Is it not important to know everything that God said and with clarity?

Typical fundamentalist “*vain repetitions*” Matthew 6:7

Yet the KJV adds to (and so alters) God’s Word, and it has now-obscure and misleading renderings of many verses.

Palmer lied. See remarks on the **194** scriptures addressed above that Palmer falsely accused of obscurity, error and invalidity i.e. the **17** verses that Palmer accused of not being scripture, Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7. See again *NIV Omissions of 17 New Testament Verses*.

Scores of examples were given, but hundreds of others could have been given.

Palmer lied about each and every one of the **194** examples that he did give. See above. Had **hundreds of others...been given** this work indicates that Edwin Palmer would have continued to lie about each and every one of them.

For one who loves God and wants to know exactly what God says to him, a modern translation that is accurate and clear is necessary.

Palmer lied, with yet more typical fundamentalist “*vain repetitions*” Matthew 6:7. This work has shown with particular attention to Palmer’s NIV that a modern translation that is accurate and clear is a contradiction in terms.

Elsewhere I have written:

Do not give them a loaf of bread, covered with an inedible, impenetrable crust, fossilized by three and a half centuries. Give them the Word of God as fresh and warm and clear as the Holy Spirit gave it to the authors of the Bible....

Palmer lied, with yet more typical fundamentalist “*vain repetitions*” Matthew 6:7. This work has shown that Edwin Palmer with Palmer’s degenerate NIV took away the “*fine meal...cakes,*” the beefsteak “*tender and good,*” “*butter, and milk*” Genesis 18:6, 7, 8 “*Butter and honey*” Isaiah 7:15 and left only “*the cucumbers, and the melons, and the leeks, and the onions, and the garlick*” Number 11:5 “*out of the land of Egypt...the iron furnace*” Jeremiah 11:4.

For any preacher or theologian who loves God’s Word to allow that Word to go on being misunderstood because of the veneration of an archaic, not-understood version of four centuries ago is inexcusable, and almost unconscionable.

Palmer lied three times, with yet more typical fundamentalist “*vain repetitions*” Matthew 6:7. This work has shown that Palmer never *explicitly* identified *God’s Word*, never identified anyone apart from himself who *misunderstood* the 1611 Holy Bible and never identified a single, supposedly *archaic* term in the 1611 Holy Bible. There are none, of course, as the Author of the 1611 Holy Bible has confirmed in that none of His words are *backward, wrong or misleading or missing*.

“All the words of my mouth are in righteousness; there is nothing froward or perverse in them” Proverbs 8:8.

Edwin Palmer by contrast showed repeatedly throughout his submission that he could never have obeyed the Lord's commission to Jeremiah, having access only to a heap of chaff aka Palmer's NIV.

"he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD?" Jeremiah 23:28.

It should also be noted that what Edwin Palmer dismissed as *an archaic, not-understood version of four centuries ago* is superior to what Edwin Palmer doted on but never identified as *the Word of God as fresh and warm and clear as the Holy Spirit gave it to the authors of the Bible*.

See www.timefortruth.co.uk/alan-oreilly/ 'O Biblios' Overview p 11. The underlined statement in italics is a common objection to the AV1611. The answer follows with a sub-title and references inserted in braces []. No format changes have been made.

AV1611 Superiority over 'the Originals' so-called

The AV1611 may be tolerated but it is still inferior to "the Greek" or to "the Original."

There are at least 8 reasons why the AV1611 is in fact superior to 'the Greek' - and to 'the Original' [Biblical Scholarship by Dr Peter S. Ruckman Appendix 7]:

1. The AV1611 uses "**synagogues**" in Psalm 74:8, instead of the Hebrew "*meeting places,*" showing that the reference is yet future, to the great tribulation.
2. The Pre-millennial order of the books from 2 Chronicles to Psalms in the AV1611 preserves the order of events in the history of Israel from the destruction of Jerusalem 70 A.D. to the Second Advent. This order is superior to that of the Hebrew Bible.
3. In an age ruled by the television, "**pictures**" in Numbers 33:52 is far superior to the original Hebrew of "*carved stones.*"
4. The AV1611 alone uses "**forces**" in Daniel 11:38 instead of the literal Hebrew "*fortresses.*" The AV1611 reading is superior because it is a reference to the use of electricity, Luke 10:18, the highest form of energy, especially in the tribulation. See Revelation 13:13. It virtually rules our lives now.
5. The AV1611 has "**churches**" in Acts 19:37, showing where heathen devoted to the "**queen of heaven**" Jeremiah 7:18, 44:17, 18, 19, 25 actually WORSHIP. This is far superior to the 'original Greek,' which gives "*temples.*"
6. The AV1611 has "**Easter**" in Acts 12:4 instead of the literal Greek equivalent "*Passover.*" Note that "**(Then were the days of unleavened bread.)**" Acts 12:3. The reading "*Passover*" is obviously wrong in the context. In addition, J. A. Moorman in *Conies Brass and Easter* p 13 states that it was Tyndale who *invented* the word *Passover* but Tyndale used the word "**Easter**" in Acts 12:4 in his New Testament. Tyndale, like the King James translators, understood the scriptures better than modern version editors and their supporters.
7. The tense of the Greek in Galatians 2:20 is "*I have been crucified*" but Luke 9:23 shows that a man is to take up the cross DAILY. The AV1611 reading, "**I am crucified**" is therefore both correct and superior to 'the Greek.'
8. The AV1611 alone has "**corrupt**" in 2 Corinthians 2:17, where the 'original Greek' is "*peddle*" according to the modern revisers. The AV1611 is superior because it is warning you against modern Bible corrupters.

Insistence on 'the Greek' or 'the original' is really a violation of the priesthood of all believers, 1 Peter 2:5, 9 but fundamentalists do it all the time. They are what Spurgeon called "*little popelings*"! archive.spurgeon.org/misc/gfw.php
The Greatest Fight in the World...

The Bible calls it being "**wise in your own conceits**" Romans 11:25.

Conclusion

NIV coordinator Edwin Palmer in *The NIV: The Making of a Contemporary Translation Chapter 14 Isn't the King James Version Good Enough? (The KJV and the NIV Compared)* attacked with intent to corrupt the following **194** scriptures, the first **17** being verses of scripture that Edwin Palmer cut out of his NIV because he falsely claimed that they had been wrongly inserted into the scriptures.

The scriptures that Edwin Palmer attacked are listed below approximately in the order in which they are cited in Palmer's Chapter 14.

Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7, John 1:18, Genesis 2:4, 4:1, 20:6, 21:31, 26:8, 10, 31, 29:29, 30, 30:27, 28, 29, Leviticus 13:47, Joshua 12:4, 2 Chronicles 2:2, 7, Nehemiah 1:5, Job 20:3, 22:10, 11, 36:33, Psalm 67:3, 5, 119:147, 139:13, Isaiah 10:28, Jeremiah 48:12, Ezekiel 21:24, 24:17, Hosea 2:19, 12:6, Amos 5:7, 15, 24, 6:12, Micah 3:1, 8, 9, Habakkuk 1:4, Zephaniah 3:5, Zechariah 7:9, Malachi 2:17, Nahum 1:1, Matthew 17:25, 20:31, 23:24, 26:27, Mark 2:3, 4:38, 6:20, 25, Luke 1:36, 40, 63, 23:15, Acts 21:15, 27:21, Acts 28:13, Romans 1:17, 28, 3:22, 5:5, 14:23, 1 Corinthians 4:4, 5:3, 4, 5, 8:1, 10:16, 24, 13:1, 2, 3, 4, 8, 13, 14:1, 16:14, 22, 2 Corinthians 2:17, 4:2, 5:21, Ephesians 1:3, 4:4, Philippians 3:20, 4:14, Colossians 3:14, 1 Thessalonians 1:4, 6, 2:3, 3:6, 4:15, 5:14, 22, 2 Thessalonians 1:3, 2:7, 1 Timothy 1:5, 2:15, 4:12, 5:4, 2 Timothy 1:15, 2:22, 3:6, 10, 13, Titus 2:2, 13, Hebrews 7:18, 8:2, 5, 12, 13, 9:1, 2, 3, 4, 5, 6, 10, James 5:11, 1 Peter 2:9, 12, 4:3, 8, 5:14, 2 Peter 1:1, 7, 3:4, 3 John 6, Jude 7, 12, 19, Revelation 2:19, Romans 13:13, Deuteronomy 11:30, Matthew 14:8, Isaiah 32:7, Haggai 1:4, Exodus 23:13, Joshua 9:5, Isaiah 11:8, Job 15:27, Exodus 30:35, 2 Chronicles 32:28, 2 Kings 16:18, Acts 27:40, Isaiah 3:22, 24, Romans 11:2, Acts 12:9, Judges 16:7, Daniel 3:19, Proverbs 11:15, Daniel 3:5, Leviticus 13:30, 1 Samuel 21:13, Ezekiel 30:21, Isaiah 3:19, 1 Peter 2:18, Jeremiah 46:4, Deuteronomy 22:19, Exodus 9:9, Leviticus 21:20, Judges 1:23, Jeremiah 51:2, 1 Kings 7:33, Deuteronomy 14:33, Luke 9:29, Job 41:26, Acts 19:38, Job 41:18, Proverbs 25:20, Genesis 31:27, Leviticus 22:22, Luke 14:10, 1 Corinthians 4:17

Edwin Palmer's attacks on all **194** scriptures that he referred to were based on falsehood, Colossians 3:9, wilful ignorance, 1 Corinthians 14:38 and downright stupidity "***without understanding***" Jeremiah 5:21.

In sum, Edwin Palmer in *The NIV: The Making of a Contemporary Translation Chapter 14 Isn't the King James Version Good Enough? (The KJV and the NIV Compared)* took away the "***fine meal...cakes,***" the beefsteak "***tender and good,***" "***butter, and milk***" Genesis 18:6, 7, 8 "***Butter and honey***" Isaiah 7:15 and left only "***the cucumbers, and the melons, and the leeks, and the onions, and the garlick***" Number 11:5 "***out of the land of Egypt...the iron furnace***" Jeremiah 11:4.

Edwin Palmer thereby showed that he was among those that the Lord condemned through Jeremiah.

"Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not...this people hath a revolting and a rebellious heart; they are revolted and gone" Jeremiah 5:21, 23.

Appendix The Truth about ‘the Greek’

Edwin Palmer referred anonymously on ten occasions in his numbered points against the AV1611, points 37, 41, 49, 62, 63, 66, 67, 69, 74, 86 to **The Greek** and later in his attacks on Luke 14:10, 1 Corinthians 4:17 as though **The Greek** is uniform and finally authoritative with respect to **“the scripture of truth”** Daniel 10:21. It is neither as the following extract shows. See *Reply to DiVietro’s Attack on Gail Riplinger – Flotsam Flush* www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php pp 616-621. No format changes have been made.

Dr DiVietro should nevertheless reflect carefully upon the implications of Numbers 32:23.

“But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.”

Finally for **Quote 180**, it is interesting in the light of Hoskier’s conclusions to note the following extracts from the opening pages of *Hoskier’s Genesis of the Versions*, Henry A. Sanders, *The American Journal of Philology*, Vol. 33, No. 1, 1912, pp 30-42, a study based on Hoskier’s book.

See www.jstor.org/stable/288982?seq=1, www.jstor.org/stable/288982?seq=2.

Sanders is studying particular discrepancies between the texts of Greek manuscripts and ancient versions but he makes observations that support Dr Mrs Riplinger’s statement under **Quote 180**. See **Addendum to Quote 180**, Extracts from *Hoskier’s Genesis of the Versions*. The extracts are from pp 30, 31 of the journal and Sanders’ references to bi, tri and even quadrilingual manuscripts should be noted in particular.

Addendum to *Quote 180*, Extracts from *Hoskier's Genesis of the Versions*

P 30 extract:

II.—HOSKIER'S GENESIS OF THE VERSIONS.

The notable thesis put forward by Hoskier¹ is a working out of the brief sketch given in his edition of Morgan's Golden Gospels. He unites the opposing views of Harris and Chase² in their studies of the Codex Bezae and then proceeds to extend the bilingual relationship to large families of Greek MSS and also to the three earliest Versions, Syriac, Latin, and Coptic. Greek-Latin and Greek-Coptic bilingual MSS exist, and the absence of Greek-Syriac fragments is not a conclusive proof that such a bilingual never existed. In fact the existence of the other bilinguals makes it extremely probable that there was once a Greek-Syriac bilingual, and since Hoskier proves Syriac influence in many Greek and Latin MSS, the point may be considered as settled.

P 31 extract:

It is evident that there was intimate action and reaction of the Greek and the Versions upon each other for a considerable period, and that very early. The regular use of bilinguals over a long period is perhaps an adequate explanation, but Hoskier's suggestion of trilingual MSS is, in view of the evidence, by no means an impossibility, and certainly affords a more natural explanation for the rapid dissemination of some of the errors. The further suggestion that a great quadrilingual may have once existed will doubtless strike many readers as visionary, though I shall not be surprised if others now explain the puzzling *τρισσα* and *τετρασσα* of Eusebius (*de vita Constantini*, 4, 37), when describing Constantine's order of fifty Bible MSS in the year 331, as references to trilingual and quadrilingual Versions.

After mentioning some of the groups of Greek MSS, which show special Syriac, Latin, or Coptic affinities, Hoskier passes on to the question of a double Greek recension of Mark. All the 35 examples cited show noteworthy variations, which go back before the earliest MSS, yet I am now hardly inclined to accept them as adequate proof of two editions of the original Mark. For some 20 cases involve synonyms or near synonyms, which might easily be interchanged in translation, four are almost certainly due to Latin influence, and, if we include tense changes, as many more might point toward Syriac. It seems that most, if not all, of this evidence can be added to the proofs of bilingual MS influence.

Figure 11 Hoskier's *Genesis of the Versions*

Quote 181, from *Hazardous Materials*, p 1097

“Hoskier makes three observations...

“Originals: Some or all of the first originals they (sic) have been in languages other than Greek.

“Concurrent: Multiple language editions were available immediately and were concurrent with Greek editions.

“Continuity: The Greek manuscripts we now use to determine the text were often made from vernacular, not Greek editions.

“Conclusion: Greek manuscripts have historically been no more authoritative than vernacular editions.”

Dr DiVietro is outraged at **Quote 181**, though he appears to comment specifically only on Dr Mrs Riplinger’s conclusion, which he insists is absurd (his term). Dr DiVietro declares that if vernacular translations had been made thirty minutes after the originals had been given, they would not be equal to the original words. See note under **Quote(s) 179** with respect to **Quote 181**.

Dr DiVietro then repeats what he said under **Quote 180** that he would have to see Hoskier’s actual words to trust Dr Mrs Riplinger’s citations of them.

Dr DiVietro concludes his comments on **Quote 181** by insisting that God would supernaturally have to inspire versions in languages other than Greek for them to have the same authority as the Greek originals, in which case, Dr DiVietro insists, such inspired versions by definition would not be translations.

It should first be noted that like most of his comments, Dr DiVietro’s statements under **Quote 181** are devoid of any scriptural basis and totally lacking in substance. See **Quote(s) 179**. His comments consist mostly of bald assumptions.

Quotes 3, 4, 12, 17, 58, 59, 100, 126, 144, 145, 146, 148, 153, 167, 185, 188, 189, 196, 203, 19 of Dr DiVietro’s 205 quotes from *Hazardous Materials*, are all the quotes where Dr DiVietro makes reference to scripture in his comments, at times only passing reference.

Dr DiVietro’s insistence on seeing Hoskier’s actual words, because he does not trust Dr Mrs Riplinger’s citation of them, is another false accusation against her. See **Quote 180**, noting that Dr Mrs Riplinger cites Hoskier’s actual words with the page references from his book *Concerning the Genesis of the Versions of the N. T.* in *Hazardous Materials* pp 1097-1102, of which Dr DiVietro makes no mention under **Quotes 180-183**.

Note what Dr Mrs Riplinger states on p 1098 of *Hazardous Materials*, which Dr DiVietro bypasses.

“Hoskier says,

““Hardly anyone seems to have thought of seeking for the Syriac or Aramaic base of our Gospels via the Latin. Nearly all attempts have been made to consider Greek roots and constructions. But the keys are in the Latin version, and they show not only a translation from a Syriac-Greek exemplar, but Aramaic roots deeply implemented, which cannot be distinguished when handling the Greek” (Hoskier, pp. 14, 15).”

Dr DiVietro fails to show that the above citation is not Hoskier’s actual words *quoted in context*. Hoskier’s remarks also point to a multilingual origin of the Gospels such as Sanders describes. See **Quote 180** and this extract from **Quote 126**, which shows that Dr Mrs Riplinger rejects Catholic teaching on the origin of the Gospels, about which Dr DiVietro falsely accuses her under **Quote 126**.

Dr DiVietro falsely accuses Dr Mrs Riplinger of subscribing to the Catholic false teaching that the New Testament was first inspired in Latin. He then states that the gift of tongues was given only until the completion of the scriptures according to 1 Corinthians 13:10 and that no evidence exists to show that the scriptures i.e. the New Testament were circulated in Latin, Gothic, Aramaic, or any language other than Koine Greek until the 2nd century at the earliest.

Dr DiVietro fails to document any source for the Catholic false teaching to which he refers. He also has no comment to make with respect to Dr Mrs Riplinger's disavowal of such a doctrine on p 1100 of *Hazardous Materials*, even though he begins his **Quote(s) 185** on p 258 of *Cleaning-Up* with that statement, which reads as follows, Dr Mrs Riplinger's emphases.

*"I would not suggest the liberal theory that the original gospel of Matthew was written **exclusively** in Aramaic, a theory which has been fomented by Catholics. However, it is important to see McClintock, Strong and Hoskier's observations that the originals may not have been written **strictly** in Greek and vernacular editions born out of Acts 2 accompanied the originals immediately. (See the chapter "The Wobbly Unorthodox Greek Orthodox Church" for a further discussion of this topic.)"*

Dr DiVietro fails to comment on the above statement under **Quote(s) 185**. It may be that he is perceptive enough to see that he couldn't make his accusation stick. **Quote 181**, of course, points to the distinct possibility of a *multilingual* origin of the Books of the New Testament. Dr Mrs Riplinger, contrary to Dr DiVietro's accusation against her, is therefore not subscribing to any theory of a *rigidly* monolingual origin of the New Testament, whether in Latin, Aramaic or Greek. See quotes below under **"Inspiration for All Nations."**

Dr DiVietro and the DBS Executive Committee are, of course, rigid in their dogmatic insistence on a monolingual origin of the New Testament in Greek, in spite of the multilingual environment in which it was created, as Acts 2 shows. The priesthood of all believers, 1 Peter 2:5, 9 is itself diametrically opposed to 'Greek-only' authority and inspiration for the origins of the New Testament.

Hoskier's remarks as cited in *Hazardous Materials* pp 1097-1102 also reveal that his research did not indicate any special place of authority ascribed to copies of the Gospels written in Greek versus those written in Syriac or Aramaic, Coptic or Latin. Dr DiVietro fails to prove otherwise. He has again violated the priesthood of all believers, 1 Peter 2:5, 9. See **Quote 176**.

As Miles Coverdale said, see *In Awe of Thy Word* pp 846-847 and *Inspiration and Translation* Slide 77, kindly forwarded to this author by Dr Mrs Riplinger, her emphases:

*"No, the **Holy Ghost** is as much the author of it in Hebrew, Greek, French, Dutch, and **English**, as in Latin...the **scripture** ...leaveth no poor man unhelped...And why? Because it is **given by the inspiration of God**..."*

Observe how Miles Coverdale's statement agrees with that of Dr Miles Smith and *The Translators to the Reader*, www.jesus-is-lord.com/pref1611.htm, this author's emphases.

*"Now to the latter we answer; that we do not deny, nay we affirm and avow, that **the very meanest translation of the Bible in English**, set forth by men of our profession...**containeth the word of God, nay, is the word of God**. As **the King's speech**, which he uttereth in Parliament, **being translated into French, Dutch, Italian, and Latin, is still the King's speech**, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere."*

The later cautionary notes are the reason why Dr Smith had earlier described one of the main aims of the King James translators work as follows, this author's emphases.

*"For by this means it cometh to pass, that **whatsoever is sound already** (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic [**papist**] vulgar) **the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place.**"*

Contrary to Dr DiVietro's comments under **Quote 181**, Dr Smith is referring to **"the word of God"** i.e. **"given by inspiration of God"** in successive English Bibles, not **"the word of men"** 1 Thessalonians 2:13 and not confined to anything **"in the Hebrew"** or **"in the Greek"** Revelation 9:11.

See these further statements from *In Awe of Thy Word* pp 846-851 from true servants of God, whose collective testimony on inspiration and translations Dr DiVietro would find difficult if not impossible to refute, Dr Mrs Riplinger's emphases.

"Throughout the entire Reformation, its leaders and translators described their vernacular translations as "scripture," whose author was God. The prologues to all Reformation era Bibles refer to the English Bible as "scripture." Martyr and Archbishop Thomas Cranmer, wrote in his Prologue to the Great Bible that it was "given" by "the holy spirit."

"To the intent that we should know this, by the goodness of God working by his holy spirit, are the holy writings of the Bible given us..." (Great Bible, Chadwyck, p. 4)...

*"In the Prologue to the 1535 edition, Coverdale used the term **scripture** to refer to **the English text**. He closed the introduction with these words,*

*"Finally, who so ever thou be, **take these words of scripture** in to thy heart...and have ever an eye to **the words of scripture**...that the holy scripture may have free passage, and be had in reputation, to the worship of **the author thereof, which is even God himself**: to whom for his most blessed word be glory and dominion now and ever. Amen" (Coverdale Bible, Chadwyck, pp 11, 12)...*

"When it became legal to own Bibles again in 1538, almost 160 years after Wycliffe's efforts began, "Further Injunctions of the King" decreed,

*"That ye shall discourage no man privily or apertly [openly] from the reading or hearing of the said Bible, but shall expressly provoke, stir, and exhort every person to read the same, as that which is the **very lively word of God**..."*

"Inspiration for All Nations

*"Christians have historically believed that God gave his inspired word "to all nations." In the 1500s Foxe recorded a statement from what he called "a certain **old** treatise, found in a certain **ancient** English book." It went so far as to say that –*

"...the four evangelists wrote the gospels in divers languages...since Christ commanded his apostles to preach his gospel unto all the world, and excepted no people or language" (For details see Foxe, vol. 4, pp. 671, 675).

*"Early manuscript collator and researcher, Herman Hoskier, agreed. To support his multi-lingual theory of the originals he documented the very early existence of vernacular editions (See Concerning the Genesis of the Versions of the New Testament, 1910). Bobrick [Bobrick, B., Wide as the Waters, NY: Simon & Schuster, 2001] asserts that Erasmus and Wycliffe believed that Christ did not use Greek, but the vernacular Aramaic, which then became an **inspired translation** (Greek, Latin, Gothic et al.) (Bobrick, p. 88)."*

Hoskier's research led him to conclude that the New Testament books were created, as far as was practicable, simultaneously, with the intention that they should go to multilingual recipients, without any particular authority attached to the Greek version that he mentions and certainly not any exclusive authority or perceived Greek-only inspiration, which Hoskier also doesn't mention. Hoskier's conclusion could therefore be described as an extrapolation but by no means an unreasonable one, especially when coupled with Foxe's observation about the apostles writing in diverse tongues.

See **Challenge #4, Point-Counterpoint, Quotes 7, 124, 126, Quotes 105-141, An Overview**, Dr DiVietro's fifteenth major failing in his comments on Chapter 18 of *Hazardous Materials* and **Quotes 156, 161, 180** with respect to Foxe's statement cited above.

References

¹ brandplucked.webs.com/acts28131tim54.htm

² *The Scholarship Only Controversy* by Dr Perter S. Ruckman, pp 76ff

³ *Crowned With Glory* by Dr Thomas Holland, Writers Club Press, 2000, pp 187-188, 2014 update sovereign-word.org/?series=dr-thomas-holland-crowned-with-glory Chapter 9 *Translational Considerations*. 2019 Update: Site no longer available

⁴ *New Age Bible Versions* by Gail Riplinger, pp 601-602

⁵ www.websters-online-dictionary.org/Ad/Advowtry.html

⁶ *Which Bible?* edited by David Otis Fuller D.D., Grand Rapids International Publications, 1984, pp 180ff. See also kjv.benabraham.com/html/chapter-1.html

⁷ shakespeare.mit.edu/3henryvi/full.html

⁸ *The Book of Job* by Dr Peter S. Ruckman, Bible Baptist Bookstore, 1978

⁹ *The New Compact Bible Dictionary*