

AV1611 Edition Differences - Beloved of Subversives

Introduction

Nicolataine anti-Biblical subversives who despise the 1611 Holy Bible as ***“the book of the LORD”*** Isaiah 34:16 ***“the scripture of truth”*** Daniel 10:21 ***“the royal law”*** James 2:8 and ***“All scripture”*** that ***“is given by inspiration of God”*** 2 Timothy 3:16 in the certain belief that no other book is love to light upon the differences between AV1611 Editions. They do so in an effort to usurp the authority of the AV1611 ***“the word of a king”*** Ecclesiastes 8:4 and substitute for it their own authority according to Judges 21:25 ***“In those days there was no king in Israel: every man did that which was right in his own eyes”*** and Isaiah 14:14 ***“I will be like the most High.”***

Those waste-of-time-and-space critics who resort to the-differences-between-AV1611-Editions ploy don't understand the exquisite seven stage-wise seven-fold purification processes via Psalm 12:6-7 ***“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever”*** that the Lord implemented over the millennia from when the scriptures were first written down to Dr Blayney's finally perfected 1769 Text* that prevails for today and this writer suggests into eternity.

*With only negligible differences between current AV1611 Editions e.g. Cambridge Cameo and Concord Editions. See www.timefortruth.co.uk/why-av-only/version-comparison.php 1611, 2011 AV1611 Precision and Modern Version Impurity p 1 for the most significant such variations.

Viewing the Lord's purification exercise for ***“The words of the LORD”*** Exodus 4:28, 24:3, 4, Numbers 11:24, Joshua 3:9, 24:27, 1 Samuel 8:10, 15:1, 2 Chronicles 11:4, 29:15, Psalm 12:6, Jeremiah 36:4, 6, 8, 11, 37:2, 43:1, Amos 8:11, Acts 20:35 ***“the words of the Lord Jesus,”*** 19 occurrences in all as a KJ-Only Chemical Engineer this writer can only say that it was ultra-ingenuous and way beyond the intelligence of mortal man. A full-size flow sheet of the overall process would be awe-inspiring. Summary studies that address the Lord's purification exercise for ***“The words of the LORD”*** are listed below together with the *Time for Truth* links where those studies are uploaded.

This work uses extracts from earlier works to address particular differences in AV1611 Editions that though not exhaustive are nevertheless those differences that the anti-AV1611 subversives highlight as most significant in their efforts to usurp the authority of the AV1611 and replace it with their own. King Solomon had each of them pegged a long time ago in Ecclesiastes 10:13 ***“The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.”***

Summary Studies on the Purification of ***“The words of the LORD”*** and Links

www.timefortruth.co.uk/why-av-only/

Purification of *“The words of the LORD”* Psalm 12:6, 7 – Summary

Seven Purifications of the Textus Receptus, the Received Text

Seven Sevenfold Purifications of The Words of the LORD

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

The 1611 Holy Bible versus the Non-Extant Original

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

***“The words of the LORD...purified seven times”* Psalm 12:6 as Seven Stage Purification Process – Oil Refinery**

www.timefortruth.co.uk/why-av-only/version-comparison.php

AV1611 Authority – Absolute

***“The book of the LORD”* Isaiah 34:16**

www.timefortruth.co.uk/alan-oreilly/

God's Standard

Extract from 'O Biblios' – The Book pp 176-181

Writer's Note: The reader will observe some repetition in the extracts that follow. These have been retained for the sake of completeness and hopefully to assist the reader in seeing the full discussion in context.

11.2 “Intentional Changes” and “Unauthorised Revisions”

Our critic then refers to “*intentional changes*” and “*unauthorised revisions*” in various editions of the AV1611 “*which have altered the meaning.*” These were evidently so serious*²⁰¹² that “*as far back as 1831, public attention was drawn to the extent to which all modern reprints had departed from the original editions of 1611.*” *²⁰¹²No reference was ever given for this “*public attention.*”

He also mentions two verses where “*changes in punctuation affects meaning.*” These are **Psalm 42:9** and **Luke 22:40**.

In Psalm 42:9, the 1611 AV1611, Oxford University Press, reads: “**I will say unto God, My rocke, why hast thou forgotten me? why go I mourning, because of the oppression of the enemy?**”

A contemporary AV1611, Cambridge University Press, reads: “**I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?**”

The differences in punctuation are commas after “**God**” and “**mourning**” in the 1611 AV1611. They make NO difference to “*meaning*” WHATSOEVER. In EACH edition, God is plainly the “**Rock**” Deuteronomy 32:31, Psalm 18:2 and David is addressing Him as such. In EACH edition, David is complaining to God about the suffering inflicted on him by his foes.

In Luke 22:40, the 1611 AV1611 reads:

“And when he was at the place, he said unto them, Pray, that yee enter not into temptation.”

The contemporary AV1611 reads:

“And when he was at the place, he said unto them, Pray that ye enter not into temptation.”

The only difference is a comma after “**Pray**” in the 1611 AV1611. Once again, there is NO change in “*meaning.*” In EACH edition, the Lord is exhorting His disciples to pray in order to avoid or resist temptation to sin.

Why would anyone think otherwise in the light of Matthew 6:13?

“And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”

Why would anyone think otherwise reading THE NEXT FOUR VERSES, Luke 22:41-44? Resisting temptation is ALWAYS “**not MY will but THINE, be done**”!

Why would anyone think otherwise when the Lord says in Luke 22:46 “**pray, lest ye enter into temptation**” where BOTH editions have the comma after “**pray**”?

While gnat-straining against the AV1611, our critic fails to explain the misleading footnote in the NIV which disputes the authenticity of Luke 22:43, 44. According to Burgon [*The Revision Revised* Dean John William Burgon, Centennial Edition, 1883-1983, A. G. Hobbs Publications, P.O. Box 14218, Fort Worth TX76117, 1983*] pp 79-81 and Hills [*The King James Version Defended* 3rd Edition Edward F. Hills Th.D., Christian Research Press, P.O. Box 2013, Des Moines, Iowa 50310, 1979, Chapter 5

standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf] pp 130-131, only A, B, R, T, N, W and P75 omit the verses, together with a few “*Caesarean*” manuscripts and a few copies of the versions. All the remaining manuscripts and copies of versions, being in the vast majority, contain the verses. Other citations date from the 2nd and 3rd centuries.

*See www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9.

Our critic then turns his attack on *“the He and She editions of 1611”* which *“differ in hundreds of minute particulars and each has errors of its own.”* He mentions that *“413 changes were made”* in the 1613 Edition and that the 1638 Edition *“showed evidence of extensive careful revision and it remained the standard text for well over a century.”* This sentence appears almost word-for-word in Beale’s *A Pictorial History of the English Bible* [*A Pictorial History of Our English Bible* David Beale, Bob Jones University Press, Greenville, South Carolina 29614, 1982].

Our critic continues *“Even so William Kilburne in 1659 claimed to find 20,000 errors in six different editions printed in the 1650’s.”*

Paine [*The Men Behind the KJV* Gustavus S. Paine, Baker Book House 1977], above refers to the revisions made in 1638 as *“minor”* and over 72% of all textual variations were resolved by 1638. See Chapter 10, Section 10.13.

Dr Ruckman’s book on the variations in the editions of the AV1611 [*Differences in the King James Version Editions* Dr Peter S. Ruckman, Bible Baptist Bookstore, 1983] gives a far more detailed analysis than our critic’s comments. I reproduce the RESULTS of that analysis, first where Dr Ruckman is citing the conclusions of the Committee on Versions to the Board of Managers of the American Bible Society in 1852.

“The results of the God-honoured, God-blessed revisions of the original 1611 text are as follows:

“That the edition of 1611, although prepared with very great care, was not free from typographical errors; and that, while most of these were corrected in the edition of 1613, others in much greater numbers were then introduced, which have since been removed.

“That the revision of Dr Blayney made by collating the then current editions of Oxford and Cambridge with those of 1611 and 1701 had for its main object to restore the text of the English Bible to its original purity: and that this was successfully accomplished.””

It should be noted that, in the wake of Dr Scrivener, a present-day academic, Professor David Norton, has produced probably the definitive contemporary review of differences between the AV1611 editions entitled *A Textual History of the King James Bible*.

Professor Norton is editor of *The New Cambridge Paragraph Bible with the Apocrypha* [en.wikipedia.org/wiki/New_Cambridge_Paragraph_Bible], *NCPB*, which consists of the King James Text as edited by Dr Scrivener for the original *Cambridge Paragraph Bible* with some further amendments by Professor Norton. Professor Norton’s *Textual History* contains a lot of valuable information but in it he refers [*A Textual History of The King James Bible* by David Norton, Cambridge University Press, 2005, pp 120, 125-126] to the text of the current 1611 English Holy Bible, i.e. Professor Blayney’s 1769 Text, as found in the *Cambridge Wide Margin Cameo Edition* and the *Cambridge Concord Edition* as *“fossilised”* and *“mutated,”* in urgent need of much improvement with respect to spelling, punctuation and presentation.

For that reason, Professor Norton dismisses as *“nonsense”* the conclusion of the American Bible Society in 1852, namely *““There is not one [variation] which mars the integrity of the text, or affects any doctrine or precept of the Bible...The English Bible as left by the translators has come down to us unaltered in respect of its text...With the exception of typographical errors and changes required by the progress of orthography in the English language, the text of our present Bibles remains unchanged, and without variation from the original copy as left by the translators...The present copies of the Bible accord throughout with the edition of 1611.””*

However, apart from the kind of differences mentioned by the society, Professor Norton does not provide any examples of serious variation between the various AV1611 editions that would mar the integrity of the AV1611 Text, so Bible believers are urged to remain faithful to the current copies of the AV1611 that they already possess. Scrivener’s original *Cambridge Paragraph Bible* did not receive wide circulation compared with extant AV1611s and in this author’s view, neither will any successor to it. Professor Norton’s perception of the AV1611 is further apparent in his note [*Ibid.*, p

278] on Proverbs 27:26, where he changes the current AV1611 reading **“the field”** back to the 1611 AV1611 reading **“thy field”** for his NCPB. He states that a superior reading to **“the field”** would be **“a field” as found in the NRSV**. Professor Norton is clearly not a Bible believer.

The Trinitarian Bible Society has a good overview of Professor Norton’s NCPB, *David Norton’s The New Cambridge Paragraph Bible* www.trinitarianbiblesociety.org/. The writer makes this insightful comment, this author’s emphases.

“We want to know exactly what God has said. A rough approximation of God’s holy Word will not satisfy us. This is where modern translations fail — they are not accurate enough...since 1611 editors of the AV have made what they believed were corrections and improvements. These changes have been made under the providence of Almighty God. The church and modern believers do not want or need to go back to the 1611 translation.”

Dr Ruckman continues [*The Christian’s Handbook of Biblical Scholarship* Dr Peter S. Ruckman, Bible Baptist Bookstore, P.O. Box 7135, Pensacola FL. 32504, 1988, now *Biblical Scholarship*] p 30 **“What surprises do you suppose these greenhorns and tenderfeet are going to pull on a man who has had an exact copy of the original 1611 edition (not a “fairly reasonable” facsimile published by Thomas Nelson and Sons) for more than twenty years and an original copy of a 1613 right off the press? Do you suppose someone is going to try to bamboozle him with “variants in the different editions of the King James Bible”?”** Evidently it is this 1613 copy which does not contain the Apocrypha, even between the Testaments [*Differences in the King James Version Editions*] p 3.

I am surprised that our critic thinks it is **“impossible...to go back to the unrevised edition (of the AV1611).”** I have a copy of *The Holy Bible, An Exact Reprint in Roman Type, Page for Page of the Authorised Version Published in the Year 1611* on my desk as I write. It is published by the Oxford University Press and contains the Apocrypha BETWEEN the Testaments.

Dr Ruckman continues **“I have Scrivener’s complete list of all the variants in all of the editions of the AV (The Authorised Edition of the English Bible: Its Subsequent Reprints and Modern Representatives, Cambridge Press, 1884). You are going to impress us with the differences between the editions of the AV, are you? You are going to impress us by telling us that there were five or seven major editions, when we have a list which gives fourteen (1612, 1613, 1616, 1617, 1629, 1630 with the King’s printers; then 1640, 1660, 1701, 1762, 1769, 1833, 1847-51 and 1858)?*²⁰¹² You have more “authoritative sources” than WE do on the KING JAMES BIBLE, do you? Well, I have the complete list of all the changes in all of the books of both Testaments, including FIVE APPENDICES which detail the readings of the Greek text used by the AV translators. Why did I not lose my faith in THE BOOK after reading every word in this work? As they say “down home”: “It DO present a problem, don’t it?””**

^{*2012}For an overview of God’s manner of refining His words, see again *The purification of the Lord’s word – Psalm 12:6-7* www.timefortruth.co.uk/why-av-only/. Dr Ruckman rightly lists in detail the main editions of the AV1611 but Psalm 12:6, 7 certainly suggest that God selected 7 editions in particular to reflect His seven-stage purification of the 1611 Holy Bible.

Our critic was careful to say that William Kilburne only **“CLAIMED”** to find **“20,000 errors in six different editions (of the AV1611)”**, not that he actually found them. However, he then follows this **“claim”** by asking **“The question inevitably arises - which of all these various revisions is the real KJV?”*²⁰¹²**

^{*2012}See remarks above with respect to *The purification of the Lord’s word – Psalm 12:6-7*. It appears that our critic never understood this process. He certainly never coherently remarked upon it.

William Grady [*Final Authority* William P. Grady, Grady Publications, P.O. Box 506, Schereville, Indiana, 1993, www.gradypublications.com/books.htm] pp 168-170 replies as follows:

“When all else fails, detractors of the King James Bible will invariably ask their despised opponents, “WHICH Authorised Version do you believe, the 1611, 1613, 1767 [1769] or perhaps the 1850?”

And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as “Have you quit beating your wife lately?”), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis, Keylock quotes him as stating:

““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” [is] never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

Our critic also asks **“If revision has been tolerated and even encouraged in the past why should it be terminated now?”**

That our critic should even ask such a question shows that, in true Nicolataine fashion, he tends to dismiss ANYTHING which is put forward as documented evidence by a mere layman. Nevertheless, I will respond to his question with the help of another layman, Norman Ward [[Famine In The Land Norman Ward, Which Bible? Society Inc.](#)] p 43:

“The modern versions utilize as their manuscript base the corrupt texts of the Alexandrian tradition.” Modern revision seeks to overthrow the PROTESTANT Text of the English Reformation with the ROMAN CATHOLIC text of the Dark Ages. This was extensively documented in Chapters 1, 6, 7 especially with respect to manuscripts Aleph and B, Section 1.6, the duplicity of Westcott and Hort, Section 6.2 and the Roman Catholic readings in the modern versions, Sections 7.2, 7.3.

Further documentation of the corrupt nature of the Alexandrian text will be found in Chapter 9. Mr Ward continues:

“The modern versions change the word of God anywhere from 30,000 to 70,000 times. Confronted with this truth, the critic...countercharges that the AV has also been subject to some 20,000 changes. When using this line to destroy the faith of his reader in the AV1611, the critic conveniently “forgets” to mention the NATURE of the changes he is referring to. The changes in the modern versions involve elimination of words, phrases, verses, and whole passages of Scripture. They involve substitution of words, changes in verb tense and additions or elimination of articles, etc. These changes result in the denial of the virgin birth, the blood atonement, the miracles and the deity of Christ.”

I documented 70 passages of scripture in Chapters 5 and 7 where changes in the NIV attacked important doctrines and produced readings matching the Jerusalem Bible^{*2012} of the Roman Catholic Church and the New World Translation of the Jehovah's Witnesses. See also Chapter 10, Section 10.15. Although our critic has made spurious attempts to justify some of these changes and has offered to present his "**position orally**" on others, the facts remain. Our critic's insistence in his introductory letter that "*critics...leave so much in the text which stands in complete contradiction to their alleged purposes*" is merely evasion. See Section 8.2.4.

*2012 Together with the New Jerusalem Bible

NO further "*revision*" of the Holy Bible is warranted and the "*revisions*" from 1881 onwards were NEVER warranted. God has His Book, regardless of the "*position*" of ANY modern critic, including our critic.

Our critic also seeks to acquaint me with "**the facts**" about the findings of the American Bible Society, which I mentioned very briefly in Chapter 5, Section 5.7. He states "***It examined six editions of the KJV then circulating and found 24,000 variants in the text and punctuation.***" These editions have been listed above [2014 insertion. These included the 1611 Edition and the text of Dr Blayney's 1769 Edition. The society's report archive.org/details/reportonhistoryr00amer lists its royal octavo edition as its standard for comparison with the 1st 1611 Edition and the leading current editions of London, Oxford, Cambridge, Edinburgh]. The nature of the variations has been discussed in some detail.

Our critic continues "***It claimed that "of the great number" there was not one which affected any doctrine or precept in the Bible. When the Society attempted a revision in 1860 it had to be abandoned because of protests from its supporters.***"

The ESSENTIAL facts, some of which our critic has omitted, are summarised by McClure [*Translators Revived* Alexander McClure, from the 1858 Edition, Maranatha Bible Society, Post Office Box 466 Litchfield, Michigan] pp 223-224, Dr Ruckman [*Differences in the King James Version Editions*] pp 3, 18-19 and William Grady [*Final Authority*] p 171. Our critic's material adds NOTHING which is essential.

Dr Ruckman states "*the variations were just under 24,000 (this includes chapter heading changes and marginal notes) and not one of them was a rejection of the Received Greek Text of the New Testament or the Received Hebrew Text of the Old Testament. Not one of them was an intentional departure from the original words as written by the AV translators.*"

McClure states "*the number of variations in the text and punctuation of these six copies was found to fall but little short of twenty-four thousand. A vast amount! Quite enough to frighten us, till we read the Committee's assurance, that "of all this great number, THERE IS NOT ONE WHICH MARS THE INTEGRITY OF THE TEXT, or affects any doctrine or precept of the Bible."*"

One should observe carefully the words which our critic omitted: "***THERE IS NOT ONE WHICH MARS THE INTEGRITY OF THE TEXT.***" The omission is rather like that which one finds repeatedly in the NIV and other modern "*revisions.*"

Dr Ruckman and Dr Grady cite the conclusions of the Society: "*The English Bible as left by the translators has come down to us unaltered in respect of its text...With the exception of typographical errors and changes required by the progress of orthography in the English language, the text of our present Bibles remains unchanged, and without variation from the original copy as left by the translators...The present copies of the Bible accord throughout with the edition of 1611.*"

McClure, p 224, refers to the standard copy prepared by the American Bible Society for future distribution. Dr Ruckman describes it as "*the Standard Edition, Octavo Reference Bible of 1852.*" If this edition appeared in 1852 as a Standard, it is understandable that there may have been protests when a revision was attempted only eight years later^{*2012}.

*²⁰¹²Dr Ruckman 's statement with respect to “*the Standard Edition, Octavo Reference Bible of 1852*” prompted a lengthy web discussion between KJB supporters and detractors in December 2008. See *standard KJV edition according to two KJV-only authors* bibleversiondiscussionboard.yuku.com/topic/4217#.UB7SzqDAHjJ. It appears from the discussion, which includes many details about the 1852 Oxford Reference Bible, that this particular edition did not achieve widespread support. However, Dr Ruckman also states in *Differences in the King James Version Editions* p 3, 1st Edition, (p 4, 2nd Edition) that Dr Blayney's 1769 Edition has been the standard AV1611 Edition for over 200 years. See Section 5.7.6. That appears to this author to be indicative of God's overruling with respect to editions of the AV1611 (Professor Norton's objections notwithstanding). The main question is, just how significant are the differences between editions of the AV1611. That question is addressed below. The notations from Scrivener are from his book *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives*.

I turn now to the “*plainly intentional changes*” in the AV1611, where our critic insists that “*meaning is involved*” such that “*the present KJV is quite different from that produced in 1611.*”

Writer's Note: These changes are addressed in the following extract beginning over page.

Extract from The 1611 Holy Bible versus Bible Critic Jacob Prasch pp 266-280

Appendix 7 “printer’s errors” (sic) and KJV Revisions

From *KJO Review Full Text* pp 180-184, 788-789 www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php. No format changes have been made except for the insertion and/or updating of reference.

White concludes this chapter resorting to another well-known attack [*The King James Only Controversy* pp 78ff] on the AV1611, that of differences between editions, including inadvertent differences arising from typographical errors.

‘Our critic’ also resorted to this kind of attack [[www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book](http://www.timefortruth.co.uk/why-av-only/‘O-Biblios’-The-Book) p 156, printed 1st Edition pp 35-36, 225ff]. It appears to be a favourite tactic amongst the modern counterparts of Jannes and Jambres, who today “*also resist the truth: men of corrupt minds, reprobate concerning the faith*” 2 Timothy 3:7b.

See the *Appendix, Table A14* for the differences cited by White, compared to readings from a contemporary AV1611 and both the *Oxford Reprint of the [First] 1611 Edition* and the *First Edition* Photographic Reproduction of the Original 1611 King James New Testament*.

*Two printings of the 1611 Authorised Holy Bible were carried out in 1611 [*The Men Behind the KJV* by Gustavus S. Paine, p 135]. Printing was a laborious process in the 17th century and misprints easily occurred although the King’s printers commendably achieved a text with, on average, only one error every ten pages [*ibid.*]. Unfortunately, when errors located in one edition were corrected in a later edition, more errors could be introduced in that edition and the printed text of the 1611 Authorised Holy Bible was not finalised until the publication of Dr Blayney’s 1769 Oxford Edition – see comments above on the “*settled condition*” of the AV1611 Text - as acknowledged by Dr Scrivener**. Nevertheless, as Dr Grady reveals [[www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book](http://www.timefortruth.co.uk/why-av-only/‘O-Biblios’-The-Book) pp 25-26, 176ff, printed 1st Edition p 204], “*over 72 percent of the textual variations were already cleared up by 1638,*” thanks in large part to the diligent efforts of two of the original translators of 1611 [*Final Authority* by Dr William P. Grady pp 168ff], “*such living legends as Dr John Bois and Dr Samuel Ward.*” James White’s attempts to subvert bible belief by means of the differences between various editions of the AV1611 should therefore be interpreted in the light of these comments.

**A few misprints occurred in individual editions after 1769. See *Appendix Table A14*.

White describes the typographical errors as “*slightly amusing*” and “*intriguing,*” including the omission of “*not*” from the Seventh Commandment in Exodus 20:14, in one edition, which therefore became known as “*The Wicked Bible.*”

The King’s printers, Barker and Lucas, who printed the original 1611 Edition, printed this edition at Blackfriars in 1631 [*Brewer’s Dictionary of Phrase and Fable* pp 106ff]. They were fined £300 for their oversight and their business was effectively ruined. Worse recriminations followed for printers of King Charles I’s reign, who produced an edition that came to be known as *The Fool Bible*, because it substituted “*a*” for “*no*” in Psalm 14:1 and read “*The fool hath said in his heart there is a God.*” Brewer [*ibid.* p 107] states, “*The printers were fined £3,000 and all copies were suppressed.*”

Although misprints in later editions were not punished with like severity, one wonders nevertheless what will eventually happen to White and others, who wilfully remove entire verses from the scriptures, diminish or weaken scores of others and “*feign themselves just men*” in so doing, Luke 20:20.

The 12 [13 with Matthew 13:43, 2014 insert] misprints that White cites are found in random editions published between the First Edition of 1611 and the contemporary Cambridge Cameo Edition. Apart from the misprints and some differences in spelling, the earliest and latest AV1611s read the same in all 12 [13 with Matthew 13:43, 2014 insert] passages. No significant textual changes are involved and White is gnat-straining.

Of the 8 revised readings to which White draws attention, only 3 give rise to an appreciable change of meaning; 1611 versus contemporary Cambridge Cameo; Psalm 69:32 with “*seeke good*” versus “*seek God*,” Jeremiah 49:1 “*inherit God*” versus “*inherit Gad*,” 1 Corinthians 4:9* “*approued*” versus “*appointed*.”

*An oversight occurred in this author’s previous work [printed 1st Edition pp 235-236], where 1 Corinthians 4:4 appears to have been consulted, instead of verse 9. Apologies are extended to the reader for any confusion.

[The corrected text follows from www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 186.

1 Corinthians 4:9

There are the usual minor changes in punctuation and spelling*²⁰¹². Otherwise, the readings are identical, with NO change of meaning. Our critic fails to mention the NIV’s additions to the word of God in this verse. See Chapter 10, Section 10.10.

*²⁰¹²1 Corinthians 4:4 appears to have been erroneously consulted in the earlier editions of “*O Biblios*,” instead of 1 Corinthians 4:9, which is the subject of the comparison. 1 Corinthians 4:4 is the same in both the 1611 and 2001/2012 AV1611 Editions but in 1 Corinthians 4:9, the 1611 AV1611 has “*approu(v)ed*” versus the 2001/2012 AV1611 reading “*appointed*.” Inspection of Acts 2:22-23 with respect to “**Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...Him, being delivered by the determinate counsel and foreknowledge of God**” indicates that the 1611 reading could stand in 1 Corinthians 4:9, because Paul exhorted his readers in the same letter “*Be ye followers of me, even as I also am of Christ*” 1 Corinthians 11:1 but the later reading has the stronger association with the suffering saints “*appointed to death*” Psalm 44:11, 79:11, 102:20, readings which could be prophetic. That may be one reason why the later reading stands to this day. The change was first made in 1616 and confirmed in 1629, Scrivener, Appendix C.]

Dr David F. Reagan, pastor of Trinity Baptist Temple, Knoxville, Tennessee, has produced what other bible-believing authors [*The Answer Book* by Dr Samuel C. Gipp pp 14ff samgipp.com/werent-there-several-revisions-of-the-kjv-bible-since-1611/ Question 5, *In Awe of Thy Word* by G. A. Riplinger pp 600ff, *Final Authority* by Dr William P. Grady p 170] have acknowledged as a definitive pamphlet on the different editions of the AV1611 entitled *The Myth of Revision*.

Dr Reagan notes that, “*Dr F. H. A. Scrivener...lists the variations between the 1611 edition of the KJV and later printings.*” Scrivener included in this list the date of the change to the printed 1611 Text. The reading in Psalm 69:32, for example, was changed in 1617. Reagan believes that this change was made for typographical reasons and this is the most likely explanation for the other two changes listed above, given the similarity of the words in question. (Inspection of Acts 2:22, 23 indicates that the 1611 reading could stand in 1 Corinthians 4:9, because Paul exhorted his readers in the same letter “*Be ye followers of me, even as I also am of Christ*” 1 Corinthians 11:1 but the later reading has the stronger association with the suffering saints “*appointed to death*” Psalm 44:11, 79:11, 102:20. That may be one reason why the later reading stands to this day.)

Another notable change, although not affecting meaning, was that of “*the Sonne*” to “*the Son of God*” realised in the Cambridge Edition of 1638 [*A Pictorial History of Our English Bible* by David Beale pp 46-47], overseen by Drs Bois and Ward. 3 of the other 4 examples that White lists, i.e. Deuteronomy 28:1, Joshua 13:29, Matthew 16:16, reflect similar changes that make the reading more explicit but do not alter its meaning. The 4th example, Mark 10:18, has “*no man good*,” in the 1611 Edition versus “*none good*” in a contemporary edition. Inspection of these differences suggests that they all stem from early typesetting oversights but none of them affect meaning.

The change in Mark 10:18 demonstrates “*the wisdom of...a greater than Solomon is here*” Luke 11:31 because although the 1611 reading is correct [www.timefortruth.co.uk/why-av-only/ ‘*O Biblios*’ – *The Book* p 184, printed 1st Edition p 234], the later reading excludes all possibility of Catholic

competition from *“the queen of heaven”* Jeremiah 7:18, 44:17, 18, 19, 25, also known [*Babylon Religion* by David W. Daniels pp 102, 192, www.chick.com/catalog/books/0187.asp] as *“Diana of the Ephesians”* Acts 19:27, 28, 34, 35 and as [*The Book of Acts* by Dr Peter S. Ruckman pp 572-576, *The Book of Revelation* by Dr Peter S. Ruckman pp 379ff, 464ff] **“BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH”** Revelation 17:1-5.

White lists a further 3 examples of differences between modern editions of the AV1611; Ruth 3:15, Jeremiah 34:16 and Matthew 4:2. Matthew 4:2 displays only differences in spelling and reads the same in both the 1611 Edition and the contemporary Cambridge Edition.

Of Ruth 3:15, Dr Ruckman states [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – *The Book* p 26, printed 1st Edition p 35, *Differences in the King James Version Editions* by Dr Peter S. Ruckman p 14], his emphasis, *““She went into the city” has been corrected from “He went into the city” (Ruth 3:15) [as found in the 1611 AV1611], which constituted no error for both of them went into the city, which is perfectly apparent to anyone who can read two-syllable words. (The silly faculty members...who emphasize this discrepancy simply fail to read the context of the passage.)”*

White has failed to read the context as well. *“The dispute”* to which he refers [*The King James Only Controversy* p 80] *“about how this passage should read”* that evidently *“continues to this day”* is a non-problem for a bible believer.

Dr Ruckman has some explanatory comments about Jeremiah 34:16 [*Bible Believers Bulletin, December 1995*]. See below. They are sufficient for a bible believer - though not for James White. He insists that because the different readings are still found in different editions of the AV1611, *“The person who does not make the KJV the absolute authority...has an easy answer; look at the Hebrew text and find out...[and] the Hebrew is plural here...the correct translation is the plural “you,” i.e. “ye,” which is, in fact, the reading found in the AV 1611.”*

But only because *“the Hebrew is plural here.”* According to White *“if we make the KJV the starting point (and this is exactly what radical KJV Onlyism does) there is simply no way of determining the correct text of Jeremiah 34:16.”* He declares [*The King James Only Controversy* p 81] the reading **“he”** to be the error of *“a later English stylist [that]...somehow got past the final editing process and into print”* but expresses his dismay on discovering that the NKJV also says **“he”** in Jeremiah 34:16. However, after consultation with Dr James Price of the NKJV committee, White [*The King James Only Controversy* p 89] assures his readers that *“Future editions of the NKJV will change the pronoun back to “you.””*

Dr Ruckman responds as follows, his emphasis.

“White is worried about the fact that the Cambridge and Oxford editions of the AV don’t match word for word...[White] even consulted Dr James Price (on the NKJV committee...) to get back to the “original text”...They both agreed the text should say “ye” instead of “he””...

“Both apostates (Price and White) insisted that the plural “ye” should be maintained because “he,” being singular, was false. Whereupon they change the “ye”...to “you.” But “you” in [modern] English, is not plural necessarily...[Greek and Hebrew] both have a plural form of “you” [but] Modern English does not preserve this distinction...”

“BOTH variants in the AV (Jer. 34:16) were correct grammatically, if one deals with the English text or the Hebrew text. They (“ye” in the Cambridge) were being addressed as a group (plural, Jer. 34:13; as in Deut. 29), but the address was aimed at individual men (“he” in the Oxford edition), within the group. Either word would have been absolutely correct according to that great critic of critics, the word of God (Heb. 4:12-13)...”

“No “editor” let anything slip by. White and Price think they are careful “editors.” The translators chose two different ways of saying the same thing, and both of them accorded with the context of the verse, and both of them told the TRUTH. But because they weren’t identical (Cambridge “ye,” Ox-

ford “he”) the old self-righteous, practical atheists – no Alexandrian has any higher authority than his opinions or the opinions of his friends – claimed “error.””

And once again, White’s claim is shown to be false.

“He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong”
Job 5:13.

White refers to Dr Scrivener’s collation of changes in the various editions of the AV1611 but he fails to mention the dates of the changes. Perhaps this is because, like the above examples, they were among the 72% of all textual variants that were finalised under the ministry of Drs Bois and Ward by 1638. Such an early date for the resolution of almost three-quarters of all such variants – and [Final Authority by Dr William P. Grady p 170] “Scrivener alludes to less than two hundred as noteworthy of mention” – effectively cripples White’s insistence [The King James Only Controversy p 79] that “these changes...represent a sticky problem for the radical proponent of KJV Onlyism...when the KJV is made the absolute standard...once a person has invested the English translation with inspiration itself.”

Dr Grady [www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ – The Book pp 179-180, 176ff, printed 1st Edition p 227-228] also refutes White’s half-truth [The King James Only Controversy p 78] that “Editions with changes in the text came out as soon as 1612, [others] in 1613...1616, 1629, and 1638” and his allusion to William Kilburne’s claim in 1659 that “20,000 errors had crept into six different editions [of the AV1611] in the 1650s.” Dr Grady states.

“When all else fails, detractors of the King James Bible will invariably ask their despised opponents, “WHICH Authorised Version do you believe, the 1611, 1613, 1767 or perhaps the 1850?” And while their bewildered victims are pondering this troublesome innuendo (analogous to such nonsense as “Have you quit beating your wife lately?”), they are subjected to an array of staggering statistics. Citing the Evangelical scholar Jack Lewis [also cited by White], Keylock quotes him as stating:

““Few people realise, for example, that thousands of textual errors have been found in the KJV. As early as 1659 William Kilburne found 20,000 errors in six KJV editions.”

“Reckless statements such as Lewis’ are incredibly misleading as the extent of these so-called “errors” are never explained to be primarily lithographical (printing) and orthographical (spelling) in nature. In 1611, the art of printing was an occupation of the utmost drudgery. With every character being set by hand, a multitude of typographical errors was to be expected...

“In addition to printing flaws, there was a continual change in spelling for which to care. Lewis did not inform his readers that there was no such thing as proper spelling in the seventeenth century...

“A significant portion of these twenty thousand “textual errors” were in reality nothing more than changing “darke” to “dark” or “rann” to “ran.” Who but a Nicolataine priest [like James White] would categorize as serious revisions the normal follow-up corrections of mistakes at the press?

“It is impossible to overstate the duplicity of such critics who would weaken the faith of some with their preposterous reports of tens of thousands of errors in the Authorised Version...In his Appendix A (List of wrong readings of the Bible of 1611 amended in later editions) of his informative work, The Authorised Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives, Scrivener catalogued but a fraction of the inflated figures of modern scholarship.

“Excluding marginal alterations and Apocrypha citings, this author has personally reviewed pages 147-194 and counted LESS THAN 800 CORRECTIONS. And even this figure is misleading when you consider that many of the instances were repetitious in nature. (Six such changes involved the corrected spelling of “Nathanael” from the 1611’s “Nathaneel” in John 1:45-49 and 21:2).

“Whereas Geisler and Nix cited Goodspeed’s denouncing of Dr. Blayney’s 1769 Oxford edition for deviating from the Authorised Version in “at least 75,000 details,” Scrivener alludes to less than two hundred as noteworthy of mention.”

The “*sticky problem*” exists only in the convoluted thought processes of James White and his fellow travellers. Clearly God worked with faithful, bible-believing editors such as Drs Bois and Ward to refine his Book just as He had summoned the scholarly King’s men to translate it in the first place. God was the Principal Editor as well as the Principal Author of the 1611 Authorised Holy Bible and, as indicated earlier, the Book’s own testimony of itself, which White denies, is that it is ***“all scripture...given by inspiration of God”*** 2 Timothy 3:16a.

Writer’s Note: [Table A14 follows.](#)

Table A14
AV1611 Readings; White [The King James Only Controversy pp 78ff], 1611 Edition*,
Cambridge Cameo Edition
***1st Edition Oxford Reprint and 1st Edition Photographic Reproduction of the Original 1611**
King James New Testament
Verses Grouped as Cited by White, Source Edition from Brewer's Dictionary
[Brewer's Dictionary of Phrase and Fable pp 106ff]

Verse	White's Citation	1611 1 st Edition	Cambridge Cameo
"printer's errors" (sic)			
Genesis 24:61	<i>her camels</i> 1823	<i>her damsels</i>	<i>her damsels</i>
Exodus 20:14	<i>shalt commit</i> King's printer, 1631	<i>shalt not commit</i>	<i>shalt not commit</i>
1 Kings 8:19	<i>lions</i> 1804	<i>loynes</i>	<i>loins</i>
Psalms 119:161	<i>printers</i> 1702	<i>Princes</i>	<i>Princes</i>
Ezekiel 47:10	<i>fishes</i> 1806	<i>fishers</i>	<i>fishers</i>
Matthew 13:43 2014 insert	<i>ears to ear</i> 1810	<i>eares to heare</i>	<i>ears to hear</i>
Matthew 26:36	<i>cometh Judas</i> 1611, 2 nd Edition	<i>cometh Iesus</i>	<i>cometh Jesus</i>
Luke 14:26	<i>his own wife</i> 1810	<i>his owne life</i>	<i>his own life</i>
Luke 20, chapter heading only	<i>Vinegar</i> Oxford, 1717	<i>Vineyard</i>	<i>vineyard</i>
Luke 22:34	<i>Philip</i> Oxford, 1792	<i>Peter</i>	<i>Peter</i>
John 5:14	<i>sin on more</i> Ireland, 1716	<i>sinne no more</i>	<i>sin no more</i>
1 Corinthians 6:9	<i>shall inherit</i> Cambridge, 1653	<i>shall not inherite</i>	<i>shall not inherit</i>
Revelation 21:1	<i>more sea</i> 1641	<i>no more sea</i>	<i>no more sea</i>

Verse	White's Citation	1611 1 st Edition	Cambridge Cameo
<i>KJV Revisions</i>			
Deuteronomy 26:1	<i>the Lord</i>	<i>the Lord</i>	<i>the Lord thy God</i>
Joshua 13:29	<i>Manasseh</i>	<i>Manasseh</i>	<i>the children of Manasseh</i>
Psalm 69:32	<i>seek good</i>	<i>seeke good</i>	<i>seek God</i>
Jeremiah 49:1	<i>inherit God</i>	<i>inherit God</i>	<i>inherit Gad</i>
Matthew 16:16	<i>Thou art Christ</i>	<i>Thou art Christ</i>	<i>Thou art the Christ</i>
Mark 10:18	<i>no man good,</i>	<i>no man good,</i>	<i>none good</i>
1 Corinthians 4:9	<i>approved unto</i>	<i>approued to</i>	<i>appointed to</i>
1 John 5:12	<i>the Son</i>	<i>the Sonne,</i>	<i>the Son of God</i>
<i>Modern Differences</i>			
Ruth 3:15	<i>he</i> 1611, 1 st Edition	<i>he</i>	<i>she</i>
Jeremiah 34:16	<i>he had set</i> (Oxford)	<i>ye had set</i>	<i>ye had set</i>
Matthew 4:2	<i>an hungred</i> <i>an hungered</i> <i>ahungred</i>	<i>an hungred</i>	<i>an hungred</i>

James White attempted to 'prove' that differences between the various editions of the AV1611 were significant. Table A14 shows that they are not.

Concerning the **over 24,000 variations between the editions** [Writer's Note: Prasch's assertion] that Jacob Prasch trots out in his on-going attempt to *"by good words and fair speeches deceive the hearts of the simple"* Romans 16:18, see this extract from www.timefortruth.co.uk/why-av-only/ 'O Biblios' – The Book pp 180-187.

Our critic also seeks to acquaint me with *"the facts"* about the findings of the American Bible Society, which I mentioned very briefly in Chapter 5, Section 5.7. He states *"It examined six editions of the KJV then circulating and found 24,000 variants in the text and punctuation."* These editions have been listed above [2014 insertion. These included the 1611 Edition and the text of Dr Blayney's 1769 Edition. The society's report archive.org/details/reportonhistoryr00amer lists its royal octavo edition as its standard for comparison with the 1st 1611 Edition and the leading current editions of London, Oxford, Cambridge, Edinburgh]. The nature of the variations has been discussed in some detail.

Our critic continues *"It claimed that "of the great number" there was not one which affected any doctrine or precept in the Bible. When the Society attempted a revision in 1860 it had to be abandoned because of protests from its supporters."*

The ESSENTIAL facts, some of which our critic has omitted, are summarised by McClure [*Translators Revived* Alexander McClure pp 223-224], Dr Ruckman [*Differences in the King James Version Editions* Dr Peter S. Ruckman pp 3, 18-19] and William Grady [*Final Authority* William P. Grady p 171]. Our critic's material adds NOTHING which is essential.

Dr Ruckman states *"the variations were just under 24,000 (this includes chapter heading changes and marginal notes) and not one of them was a rejection of the Received Greek Text of the New Testament or the Received Hebrew Text of the Old Testament. Not one of them was an intentional departure from the original words as written by the AV translators."*

McClure states *"the number of variations in the text and punctuation of these six copies was found to fall but little short of twenty-four thousand. A vast amount! Quite enough to frighten us, till we read the Committee's assurance, that "of all this great number, THERE IS NOT ONE WHICH MARS THE INTEGRITY OF THE TEXT, or affects any doctrine or precept of the Bible."*

One should observe carefully the words which our critic omitted: *"THERE IS NOT ONE WHICH MARS THE INTEGRITY OF THE TEXT."* The omission is rather like that which one finds repeatedly in the NIV and other modern *"revisions."*

Dr Ruckman and Dr Grady cite the conclusions of the Society: *"The English Bible as left by the translators has come down to us unaltered in respect of its text...With the exception of typographical errors and changes required by the progress of orthography in the English language, the text of our present Bibles remains unchanged, and without variation from the original copy as left by the translators...The present copies of the Bible accord throughout with the edition of 1611."*

McClure, p 224, refers to the standard copy prepared by the American Bible Society for future distribution. Dr Ruckman describes it as *"the Standard Edition, Octavo Reference Bible of 1852."* If this edition appeared in 1852 as a Standard, it is understandable that there may have been protests when a revision was attempted only eight years later^{*2012}.

^{*2012}Dr Ruckman's statement with respect to *"the Standard Edition, Octavo Reference Bible of 1852"* prompted a lengthy web discussion between KJB supporters and detractors in December 2008. See *standard KJV edition according to two KJV-only authors* bibleversiondiscussionboard.yuku.com/topic/4217#.UB7SzqDAHjJ. It appears from the discussion, which includes many details about the 1852 Oxford Reference Bible, that this particular edition did not achieve widespread support. However, Dr Ruckman also states in *Differences in the King James Version Editions* p 3, 1st Edition, (p 4, 2nd Edition) that Dr Blayney's 1769 Edition has been the standard AV1611 Edition for over 200 years. See Section 5.7.6. That appears to this author to be indicative of God's overruling with respect to editions of the AV1611 (Professor Norton's objections notwithstanding). The main question is, just how significant are the differences between editions of the

AV1611. That question is addressed below. The notations from Scrivener are from his book *The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives*.

I turn now to the *“plainly intentional changes”* in the AV1611, where our critic insists that *“meaning is involved”* such that *“the present KJV is quite different from that produced in 1611.”*

2 Samuel 16:8

1611 AV1611

2001/2012 AV1611

“thou art taken to thy mischief”

“thou art taken in thy mischief”

The present tense ensures that both readings have much the same sense – “You are brought TO evil (i.e. TO mischief - Exodus 32:12, 14)” or “You are caught IN evil” (i.e. IN mischief).” The situation described in the second reading would be the logical outcome of that described in the first. No real alteration of meaning is involved. Our critic is gnat-straining. [The change was made in 1629, Scrivener, Appendix C.](#)

Jeremiah 19:11

1611 AV1611

2001/2012 AV1611

“as one breaketh a potters vessel that cannot bee made whole againe, and they shall bury them in Tophet, till there be no place else to bury”

“as one breaketh a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury”

Besides the obvious changes in punctuation and spelling, *“one,” “them”* and *“there”* are in italics in the 2001/2012 reading [and the 1611 AV1611 has the word “else.”](#)

The comma after *“vessel”* in the 2001/2012 reading does not introduce any change in meaning because the spoiling of the potter’s vessel is explained in Jeremiah 18:4. The second part of each reading indicates that Tophet, in the valley of Hinnom, 2 Kings 23:10, would be full of burial places until there were no additional places (1611 reading) or no places left (2001/2012 reading). [No change in meaning has occurred. The change was made in 1629 for Cambridge editions and all others by 1638, Scrivener, Appendix A.](#)

Ezekiel 24:7

1611 AV1611

2001/2012 AV1611

“she powred it upon the ground to couer it with dust”

“she poured it not upon the ground, to cover it with dust”

“Not” is in the Masoretic Hebrew text, which would suggest that the omission in the 1611 reading is a typographical error. This is apparent not only in the first part of Ezekiel 24:7, **“she set it upon the top of a rock”** but also in Ezekiel 24:8, which reads **“I have set her blood upon the top of a rock, that it should not be covered.”** [The change was made in 1613, Scrivener, Appendix A.](#)

Ezekiel 46:23

1611 AV1611

2001/2012 AV1611

“there was a new building round about”

“there was a row of building round about”

The context in BOTH editions indicates that each corner of the court was surrounded by buildings. Of course they were NEW (1611 reading), the whole temple was NEW - it hasn’t even been built yet. If the buildings were **“round about”** a corner, they would have to be in a ROW. Both readings are correct^{*2012}. [The change was made in 1638, Scrivener, Appendix A.](#)

^{*2012}An individual posted a verbal message on Youtube in 2011 denying the above explanation, beginning with the statement *“O’Reilly tries to justify...”* The truth is that ‘O’Reilly’ does nothing of

the kind. According to Romans 8:33 **“It is God that justifieth”** and in all respects. What these **“men of corrupt minds, and destitute of the truth”** 1 Timothy 6:5 cannot get their heads around is that like any human author, the Lord is free to edit and refine His own work and He has done so for the AV1611. A striking example of this is found in Isaiah 53:7 and Acts 8:32.

“...as a sheep before her shearers is dumb, so he openeth not his mouth”

“...like a lamb dumb before his shearer, so opened he not his mouth”

Both readings apply to the same individual, the Lord Jesus Christ in His suffering and both readings are correct. However, they are *different* and the second reading, though also from **“the prophet Esaias”** Acts 8:32 is an ‘update’ of the first, *matching the New Testament scripture with respect to “the Lamb of God, which taketh away the sin of the world”* John 1:29. See also John 1:36, 1 Peter 1:19 and 29 occurrences of the word **“Lamb”** in the Book of Revelation.

See again *The purification of the Lord’s word – Psalm 12:6-7* www.timefortruth.co.uk/why-av-only/. See also the *Ruckman Reference Bible* pp 1238, 1445.

Bible critics like the Youtube critic and our critic have no single book between two covers that they will unequivocally declare to be **“all scripture”** that **“is given by inspiration of God”** 2 Timothy 3:16. They make up their own ‘scripture’ according to their own rules and expect the Author of scripture to conform to them. He won’t.

Leviticus 26:40

1611 AV1611

2001/2012 AV1611

“If they shall confess the iniquity of their fathers”

“If they shall confess their iniquity, and the iniquity of their fathers”

“Their iniquity” is in the Masoretic text and therefore this would appear to be another typographical omission in the 1611 Bible, subsequently corrected. Note that the 1611 reading is not in error as it stands, only incomplete. *The change was made in 1616, Scrivener, Appendix A.*

Psalm 18:47

Apart from changes in spelling and the use of italics for **“It is”** in the 2001/2012 reading, the readings for BOTH editions are IDENTICAL. I wonder if our critic checked this reading.

Matthew 12:23

1611 AV1611

2001/2012 AV1611

“Is this the sonne of David?”

“Is not this the son of David?”

“Meti,” which is **“not”** in an exclamatory sense as “What(?)” is found in Berry’s TR but is untranslated, yielding almost the same reading as the 1611 Bible. The people’s amazement in the context shows that BOTH readings have the same sense, although the 2001/2012 reading is stronger because it includes the exclamatory term. *Each reading conveys the sense of serious speculation on the part of the speakers about whether the Lord Jesus Christ was the long-awaited Messiah, Daniel 9:25, whom the Pharisees and the scribes called “the son of David.”* No real change of meaning has occurred. *The change was made in 1638, Scrivener, Appendix C.*

If the change is *“plainly intentional”*, then like ALL the others, it was for the BETTER and the Lord has HONOURED it. The same CANNOT be said for ANY change made in ANY modern translation that departs from the AV1611.

Matthew 13:45

Apart from changes in spelling, e.g. **“marchant”** to **“merchant,”** the readings are IDENTICAL. I wonder if our critic checked THIS reading.

Matthew 16:16

1611 AV1611

“Christ the sonne”

2001/2012 AV1611

“the Christ the Son”

Gail Riplinger’s findings Chapter 10, Section 10.11 apply but here Peter is addressing **“the LORD’S Christ”** Luke 2:26 in BOTH readings. The readings in Mark 8:29 **“the Christ”** and Luke 9:20 **“the Christ of God”** are IDENTICAL in BOTH editions. [The change was made in 1762, Scrivener, Appendix A.](#)

Matthew 26:36

Apart from changes in spelling and the capital D in **“Disciples”** in the 1611 reading, the readings are IDENTICAL. Did our critic check this verse?

Matthew 26:75

“Words” in 1611 has been altered to **“word”** in 2001/2012. Since the **“words”** or **“word”** are actually GIVEN IN THE VERSE, it surely doesn’t seriously affect the meaning. Our critic continues to gnat-strain. [The change was made in 1762, Scrivener, Appendix A.](#)

Mark 2:4

“Preasse” (“press”) in 1611 has been altered to **“the press”** in 2001/2012 (Times, Independent, News of the World, Telegraph etc.). Both readings indicate that a crowd had gathered which was causing a lot of “Press”ure (!) and the meaning is unaltered. [See the Ruckman Reference Bible p 1346 for fitting comments on “the press” Luke 8:19, with respect to the press’s pre-occupation with worldly advertising, glamorising sin, exalting the pope and Mohammed, mis-reporting or non-reporting of prolonged evil*, opposing the Holy Bible, promoting false teachings such as evolution and glorifying “whoremongers and adulterers” Hebrews 13:4. The change was made in 1743, Scrivener, Appendix A.](#)

*e.g. disproportionate violence against the host population of Britain by ethnic minorities, see *This is Our Land*, link to *Ethnicity and The Experience of Crime in England and Wales*, Tony Shell, November 2006 www.darklake-synecotics.co.uk/ithilien-web/genocide.html

Mark 5:6

1611 AV1611

“he came and worshipped him”

2001/2012 AV1611

“he ran and worshipped him”

Beale on p 47 of his *Pictorial History* indicates that this was one of the changes made in 1638. The sense of the reading is not changed, except insofar as the 2001/2012 rendition indicates that the man came QUICKLY. [The change was made in 1638, Scrivener, Appendix A.](#)

Our critic fails to mention that the NIV entirely omitted **“worshipped”** from this verse. So did the DR, Douay-Rheims, JB, NJB and NWT. The same omission by the NIV, DR, JB, NJB, NWT occurs in Matthew 8:2, 9:18, 15:25, 20:20 with “kneeling down,” “adored,” “bowed low” and “did obeisance” respectively being their alternatives. ALL these verses express worship of the Lord during His earthly ministry, before His resurrection. The NIV reinserts **“worshipped”** in Matthew 28:9. In the AV1611, the Lord is worthy to be worshipped BEFORE His resurrection.

Moreover, the NIV retains “worship” in Mark 15:19, where it is a mockery, in Acts 19:27 with the DR, NWT, Romans 1:25 with the DR, JB, NJB, Colossians 2:18 with the JB, NJB, NWT, Revelation 13:4 with the NWT, 14:11, 16:2, 19:10 [first occurrence, 2014 insertion](#), 19:20, 20:4, 22:8 all with the JB, NJB, NWT. Even though **“worship”** is the correct term, the context in the last eleven verses is IDOLATRY.

Mark 10:18

1611 AV1611

2001/2012 AV1611

“there is no man good, but one, that is God” “there is none good but one, that is, God”

Both editions have the same reading “**there is none good but one, that is, God**” in Matthew 19:17 and “**none is good, save one, that is, God**” in Luke 18:19 with differences only in italics or punctuation. In that respect the edition of 1611 endorses the 2001/2012 reading in Mark. While the 2001/2012 reading has a broader sense and is therefore the better reading, the 1611 reading is nevertheless correct, for two reasons:

1. The context is the Lord Jesus Christ challenging the young man to believe that He is “**God manifest in the flesh,**” which He IS, 1 Timothy 3:16.
2. The term “**but one**” could be taken to mean “but ONE is good,” in contrast to any MAN. See how the Lord uses that very sense less than 10 verses further on, in Mark 10:27 “**And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.**”

Once again, there is no significant effect on meaning. [The change was made in 1638, Scrivener, Appendix A.](#)

Luke 1:3

1611 AV1611

2001/2012 AV1611

“understanding of things”

“understanding of all things”

Luke is plainly referring to “**those things which are most surely believed among us**” Luke 1:1 in BOTH editions and “**those things, wherein thou hast been instructed**” Luke 1:4 in BOTH editions. No change of meaning is involved. [The change was made in 1629, Scrivener, Appendix A.](#)

Luke 19:9

1611 AV1611

2001/2012 AV1611

“the sonne of Abraham”

“a son of Abraham”

Both readings are correct, although again the 2001/2012 reading has the broader sense. No Bible believer would ever be confused into thinking that Zacchaeus was “THE” son of Abraham, to the exclusion of all others, including Isaac.

In the very next verse the term “**the Son of man**” appears. Yet it is apparent from reading the Old Testament, especially Ezekiel, that the Lord Jesus Christ is not the ONLY “**Son of man**” in the Bible. This is apparent even in the NIV. [The change was made in 1762, Scrivener, Appendix A.](#)

John 5:18

The 1611 Edition has “**father,**” the 2001/2012 Edition has “**Father.**” Aside from that and minor differences in punctuation and spelling, the readings are identical and no change of meaning is involved. The small “**f**” in the 1611 Edition could easily have been a typographical oversight. The 1611 AV1611 has “**not onely because hee had broken the Sabbath**” in John 5:18 and the 2001/2012 AV1611 has “**because he not only had broken the Sabbath**” but John 5:18 makes clear in *both* editions that the Jews sought to murder the Lord Jesus Christ for both Sabbath breaking and, as both editions read with variations only in spelling, “**making himself equal with God.**” Again, no change of meaning has occurred. The change in wording was made in 1629, Scrivener, Appendix A.

John 15:20

1611 AV1611

2001/2012 AV1611

“The servant is not greater than the Lord” “The servant is not greater than his lord”

Obviously both readings are correct, although the 2001/2012 reading matches that in John 13:16, which is identical in BOTH editions. In John 15:20, the Lord is exhorting the disciples to REMEMBER what He told them in John 13:16. In both editions it is quite plain WHO **“The Lord”** is and WHO **“his lord”** is, in the immediate context. [The change was made in 1762, Scrivener, Appendix A.](#)

Acts 4:27

The readings are identical. BOTH editions have the term **“holy child.”** See Section 10.8. [It is clear in both editions that “Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together...against thy holy child Jesus.”](#)

Acts 6:3

“holy Ghost” in 1611 is changed to **“Holy Ghost”** in the 2001/2012 Edition, the readings being otherwise identical - apart from the usual minor differences in punctuation and spelling which DO NOT affect meaning.

Romans 11:23

“bide” in 1611 is changed to **“abide”** in 2001/2012. NO change of meaning is involved. [The change was made in 1762, Scrivener, Appendix C.](#)

1 Corinthians 4:9

There are the usual minor changes in punctuation and spelling^{*2012}. Otherwise, the readings are identical, with NO change of meaning. Our critic fails to mention the NIV’s additions to the word of God in this verse. See Chapter 10, Section 10.10.

^{*2012}1 Corinthians 4:4 appears to have been erroneously consulted in the earlier editions of *“O Biblios,”* instead of 1 Corinthians 4:9, which is the subject of the comparison. 1 Corinthians 4:4 is the same in both the 1611 and 2001/2012 AV1611 Editions but in 1 Corinthians 4:9, the 1611 AV1611 has **“*approu(y)ed*”** versus the 2001/2012 AV1611 reading **“*appointed.*”** Inspection of Acts 2:22-23 with respect to **“*Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs...Him, being delivered by the determinate counsel and foreknowledge of God”*** indicates that the 1611 reading could stand in 1 Corinthians 4:9, because Paul exhorted his readers in the same letter **“*Be ye followers of me, even as I also am of Christ*”** 1 Corinthians 11:1 but the later reading has the stronger association with the suffering saints **“*appointed to death*”** Psalm 44:11, 79:11, 102:20, readings which could be prophetic. That may be one reason why the later reading stands to this day. The change was first made in 1616 and confirmed in 1629, Scrivener, Appendix C.

1 Corinthians 12:28

1611 AV1611

2001/2012 AV1611

“helpes in gouernmets”**“helps, governments”**

A literal rendering of Berry’s TR appears to support the 2001/2012 reading, so the change could be typographical.

However, BOTH editions show that **“governments”** was a separate gift, i.e. Romans 12:8 **“*he that ruleth, with diligence*”** and that **“helpers”** did help those with responsibility for church **“governments,”** such as Paul. See Romans 16:2, 3, 6, 2 Corinthians 11:28, 1 Timothy 3:5. Therefore, both readings would be correct.

The 2001/2012 reading simply indicates that “**helps**” had **or has** a wider ministry than helping only in church government and reinforces Romans 12:8 with respect to “**helps**” as **having application in exhortation, giving and showing mercy**. Most significantly, the variation does NOT involve error, in EITHER edition. **The change was made in 1629, Scrivener, Appendix A.**

2 Corinthians 12:2

There are minor changes in spelling and punctuation and use of parentheses in the 2001/2012 reading. Otherwise, the readings are identical.

1 Timothy 1:4

1611 AV1611

“**edifying**”

2001/2012 AV1611

“**godly edifying**”

“Theou” or “**godly**” is found in Berry’s TR. This would indicate that the change is typographical. The sense of the verse is NOT changed. **The change was made in 1638, Scrivener, Appendix A.**

1 Timothy 4:16

The 1611 Edition has “**thy selfe,**” the 2001/2012 Edition has “**thyself.**” Apart from minor differences in spelling and punctuation, the readings otherwise are identical.

1 Peter 1:22

“**see that ye**” is in italics in the 2001/2012 Edition. Apart from the usual minor differences in spelling and punctuation, which do NOT alter meaning, the readings are identical.

The last verse cited by our critic in this section is **John 5:12**. Originally it had been **1 John 5:12** but he has tippexed out the “**1**” in his document.

This shows that our critic did not check the verse in various editions of the AV1611 because 1 John 5:12 IS the correct citation. John 5:12 is identical in BOTH editions, even with respect to punctuation. I seriously doubt whether our critic checked ANY of the verses in this section.

The 2001/2012 Edition adds “**of God**” to the second reading of “**the Son.**” Obviously, this does NOT alter the meaning of the verse in ANY way. “Theou” or “**of God**” is found in Berry’s TR and so the addition is clearly typographical^{*2012}. This was another change made in 1638, [*A Pictorial History of Our English Bible* David Beale p 46].

^{*2012}Scrivener, Appendix A, states that variation between editions with or without “**of God**” in 1 John 5:12 continued sporadically after 1638 but that the reading “**of God**” had been stabilised in the AV1611 by the year 1701. In sum, for the differences between editions that our critic lists:

2001/2012 readings established by 1611 with no change in wording: Psalm 18:47, Matthew 13:45, 26:36, Acts 4:27, 6:3, 2 Corinthians 12:2, 1 Timothy 4:16, 1 Peter 1:22; **8 readings**

2001/2012 readings established by 1629: Leviticus 26:40 (1616), 2 Samuel 16:8, Ezekiel 24:7 (1613), Luke 1:3, John 5:18, 1 Corinthians 4:9, 12:28; **7 readings**

2001/2012 readings established by 1638: Jeremiah 19:11, Ezekiel 46:23, Matthew 12:23, Mark 5:6, 10:18, 1 Timothy 1:4; **6 readings**

2001/2012 readings established by 1762: Matthew 16:16, 26:75, Mark 2:4 (1743), Luke 19:9, John 15:20, Romans 11:23, 1 John 5:12; **7 readings**

Of the **28 readings** in total listed:

8 or **29%** were established by **1611**

15 or **54%** were established by **1629**

21 or **75%** were established by **1638**

28 or **100%** were established by **1762**

The AV1611 Text has not changed in almost 250 years.

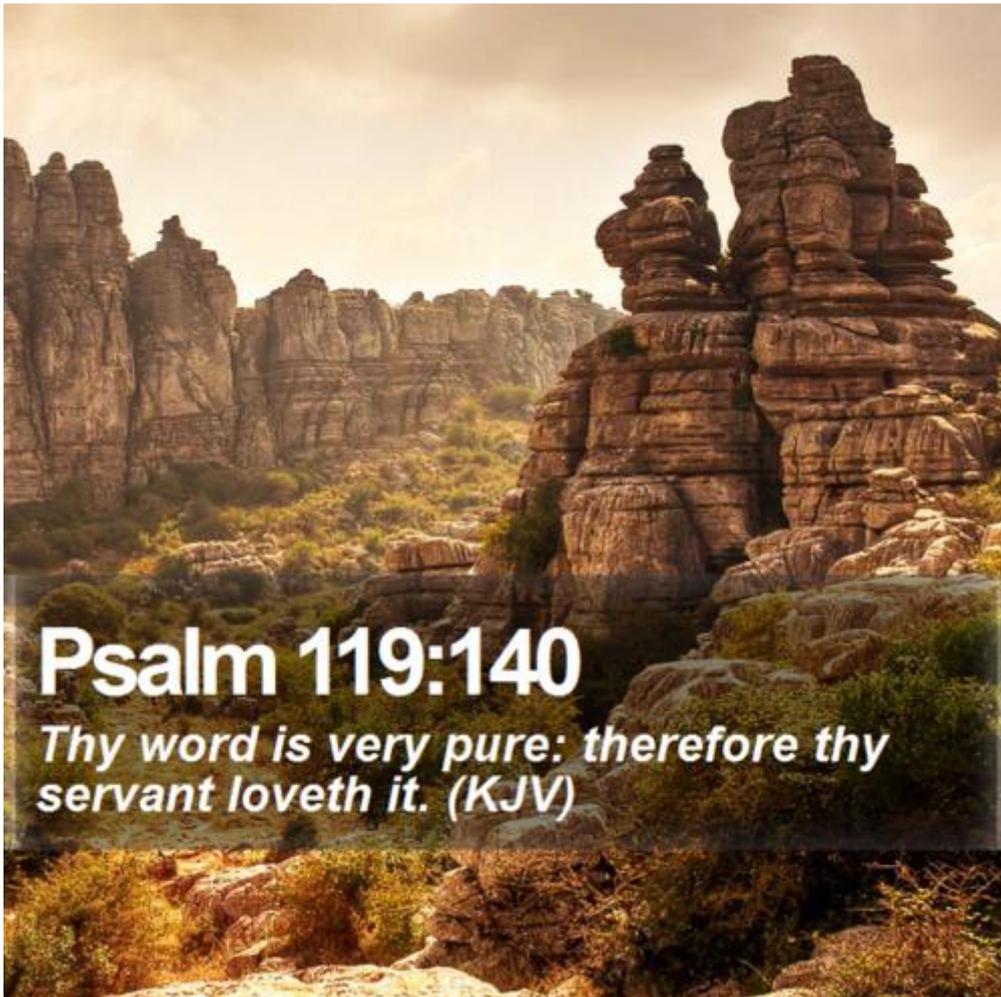
Our critic concludes this section as follows, his comments being retained in bold for emphasis.

“In general these changes were plainly intentional,” which does NOT mean that they were incorrect, unwarranted or not prompted by the AUTHOR, the SPIRIT OF GOD, who like ANY human author, has the right to edit HIS OWN WORK. See remarks to that effect under Ezekiel 46:23.

He adds **“So the present KJV is quite different from that produced in 1611.”**

As this work has shown repeatedly, the TRUTH OF THE MATTER is **“quite different”** from our critic’s opinion [and that of Jacob Prasch].

Conclusion



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