

Acts 3:19 and John Wycliffe 1320-1384, Friend of Israel¹

“Behold, how great a matter a little fire kindleth!” James 3:5
like a simple, single syllable conjunction

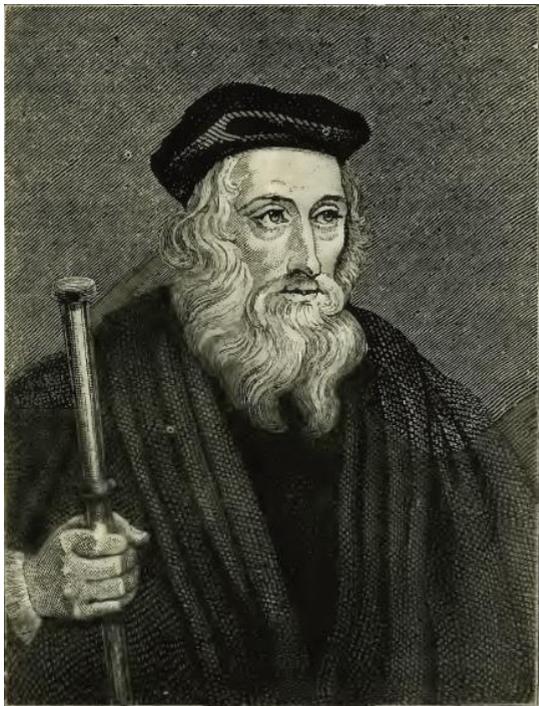
Introduction – A Disbelieved Scripture

Acts 3:19 reads **“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;”**

Neither heretics; JB, NJB, NWT, Greek editors; Nestle’s 21st Edition, Berry’s Edition of Stephanus’s 1550 Received Text, Farstad-Hodges ‘Majority’ Text nor professing evangelical fundamentalists; 1978, 1984, 2011 NIVs, NKJV believed the verse as it stands in the AV1611. They all changed it to read *“that times of refreshing may come from the Lord”* 1978, 1984, 2011 NIVs or similar. The NKJV has *“so that.”* The professing evangelical fundamentalists no doubt perceived the AV1611 reading as contradicting the doctrine of assurance of salvation or eternal security.

English Reformers Believed Acts 3:19

The English Reformers of the 16th century English Protestant Reformation all believed Acts 3:19 because the Tyndale, Coverdale, Great, Bishops’, Geneva Bibles all read with the AV1611, *as does Wycliffe’s 1385 Edition*. Note the following analysis.



John Wycliffe 1320-1384, Friend of Israel
Wycliffe was a Yorkshireman. IMHO such was the daunting nature of his task that God chose a Yorkshireman for the job.

John Wycliffe Believed Acts 3:19

John Wycliffe believed Acts 3:19. His belief is shown in his Bible and reveals that he was Israel's friend. Compare Wycliffe's circa 1385* Edition to the circa 1395 Edition for Acts 3:19, published long after Wycliffe's death. *Earliest date 1380. See **Appendix**.

Wycliffe's circa 1385 Edition reads, this writer's emphasis:

*“Therfor be ye repentaunt, and be ye conuertid, that youre synnes be don awei, **whanne** the tymes of refresching schulen [shall] come from the siyt [sight] of the Lord.”*

Catholic Meddling with Acts 3:19

Catholic meddling of Acts 3:19 started early, with Jerome², with Jerome's Latin Vulgate, completed 405 A.D. See Acts 3:19-20, Jerome's Vulgate, with interlinear English, this writer's emphases.

“paenitemini igitur et convertimini ut deleantur vestra peccata

“Be penitent, therefore, and be converted, that your sins may be blotted out.

*“**ut cum** venerint tempora refrigerii a conspectu Domini et miserit eum qui praedicatus est vobis Iesum Christum*

*“**That when** the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ.”*

In turn Wycliffe's circa 1395* Edition reads, this writer's emphases, *earliest date 1388:

*“Therfor be ye repentaunt, and be ye conuertid, that youre synnes be don awei, **that whanne** the tymes of refresching schulen [shall] come from the siyt [sight] of the Lord.”*

The circa 1395 reading corresponds to the 1582 Jesuit-Rheims and 1749-1752 Challoner's Revision Douay-Rheims readings, this writer's emphases. See below. All texts apart from Wycliffe's circa 1385, 1395 Editions and the 1582 Jesuit-Rheims New Testament are referenced here³. See **References**.

An actual archived reprint has been accessed for the 1582 Jesuit-Rheims reading⁴.

*“Be Penitent therfore & conuert, that your sinnes may be put out. **that, vwhen** the times shal come of refreshing by the sight of our Lord, and he shal send him that hath been preached vnto you Iesvs Christ” Acts 3:19-20.*

*“Be penitent, therefore, and be converted, that your sins may be blotted out. **That when** the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ” Acts 3:19-20.*

The circa 1395 Wycliffe and 1582 Jesuit-Rheims, 1749-1752 Challoner’s Revision Douay-Rheims readings show a progression from the wrongful insertion of the word “*that*” to decoupling “*your sins may be blotted out*” from the conditional word “**when**” as in the AV1611 *and in all its faithful precursors of the 16th century English Protestant Reformation.*

Fundamentalist Error in Acts 3:19

The next step appears to have been to remove the word “**when**” entirely from the text, 1881 RV, then re-couple the readings to give the modern wording to satisfy fundamentalist editors. They don’t believe that Acts 3:19 refers to Israel’s *national* salvation at the Second Advent. It does⁵. See the following verses.

“Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children” Isaiah 66:8.

“For behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day” Zechariah 3:9.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” Zechariah 12:10.

Those verses describe “*the times of refreshing*” for Israel *as a nation*. They and Acts 3:19 do *not* apply *doctrinally* to the Church.

Israel's Worst Enemy

The circa 1395 insertion of “*that*” into Acts 3:19 would have been done by compliant editors i.e. John Purvey and Nicholas Hereford changing Wycliffe’s text to suit Rome⁶.

Rome has always been Israel’s worst enemy. She would resist any notion of particular “*times of refreshing*” for Israel and not hesitate to corrupt scripture 2 Corinthians 2:17 for that purpose⁷. The circa 1395 change to Acts 3:19 in Wycliffe’s Bible was just one word but “A *little leaven leaveneth the whole lump*” Galatians 5:9. Wycliffe had sought to counter that leaven as his correct circa 1385 rendering of Acts 3:19 shows, though with the inevitable backlash, as the following extracts from David Fountain’s work show⁸.

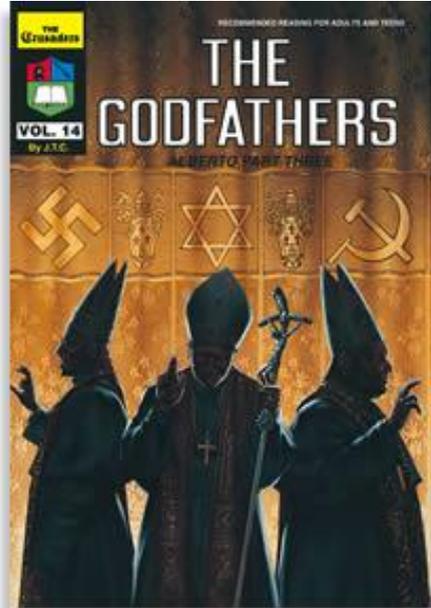
John Wycliffe on the Pope

“Anti-Christ, the proud, worldly priest of Rome and the most cursed of clippers and purse-kervers (bag snatchers)”

John Wycliffe on the Scriptures⁹

My emphases with respect to IMHO Brother Wycliffe’s barbed swipe at ‘originals-onlyists’ and Greekiolators.

“As the doctrines of our faith are in the Scriptures, believers should have the Scriptures in a language familiar to the people...It is impossible for any part of the Holy Scriptures to be wrong. In Holy Scripture is all the truth; one part of Scripture explains another...You say it is heresy to speak of the Holy Scriptures in English. You call me a heretic because I have translated the Bible into the common tongue of the people. Do you know whom you blaspheme? Did not the Holy Ghost give the Word of God at first in the mother-tongue of the nations to whom it was addressed?”



Israel’s Worst Enemy

John Wycliffe to the World



Catholics exhumed Wycliffe's body in 1415, burnt it and cast the ashes into the River Swift.

The little river conveyed Wycliffe's remains into the Avon, Avon into the Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispensed all the world over.

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" Isaiah 27:6.

Wycliffe helped. **"Go, and do thou likewise"** Luke 10:37.

John Wycliffe

The Dawn of the Reformation



David Fountain

*Conclusion*¹⁰

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Acts 1:8 (KJV)

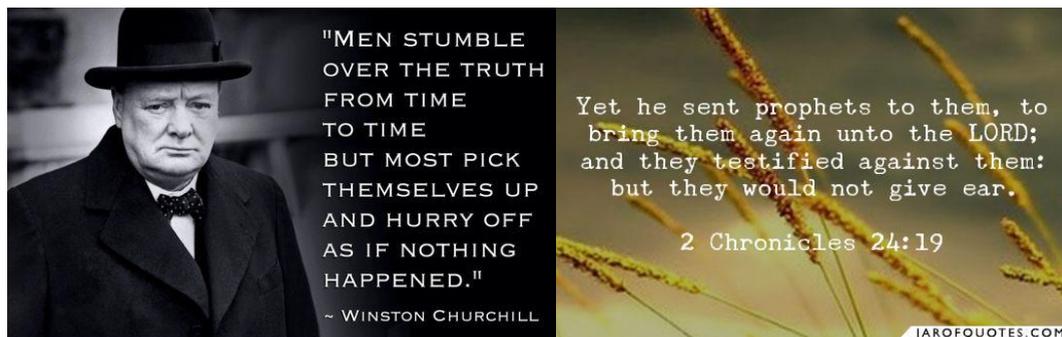
Summary Overview

The insertion of just one word can destroy a key Biblical witness to major doctrines. See Dr Ruckman's account¹¹ of an experience early in his ministry which revealed how the most minor but wilful alterations of the King James Text could result in corruption of major doctrines and in turn the burgeoning of prominent heresies such as British Israelism – *most* unfriendly to Israel, Jehovah's Witnesses, Mormonism, Roman Catholicism and Seventh-Day Adventism.

This study has shown that insertion of the word *that* in Acts 3:19 subverts the following major doctrines:

- Friendship with the *political* nation of Israel, Romans 9-11
- Israel at the 2nd Advent
- The enemy's hatred of Israel, Revelation 12
- The enemy's subtlety, Genesis 3:1, insofar as what he substitutes for the correct doctrinal reading could be construed as *devotionally* sound
- The transitional nature of the early chapters of the Book of Acts
- The Catholic Church, Revelation 17, as the arch-corrupter of "***the word of God***" 2 Corinthians 2:17
- The ease with which the saints are deceived, who have set aside "***the scripture of truth***" Daniel 10:21 such that in turn church and nation wither, according in principle to Hosea 4:6 "***My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.***"

That is the saddest outcome of all, really, insofar as when did anyone last hear a message on the above? ¹²



Appendix Acts 3:19 Wycliffe's 1380 Unrevised Edition versus John Purvey's 1388 Alteration

*The Holy Bible, containing the Old and New Testaments, with the Apocryphal books, in the earliest English versions made from the Latin Vulgate by John Wycliffe and his followers; edited by the Rev. Josiah Forshall and Sir Frederic Madden*¹³

English

THE HOLY BIBLE,

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LATE FELLOW OF EXETER COLLEGE,

AND

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KEEPER OF THE MSS. IN THE BRITISH MUSEUM.

VOLUME IV.

OXFORD,
AT THE UNIVERSITY PRESS.

M.DCCCL.

This image is for a parallel New Testament, left to right, Wycliffe's Text, Purvey's Text¹⁴. See 3 lines from top of page, 2-3 lines from top of page.

19 his Crist for^a to suffre, fulfillid^b so. There-
fore be^c 3e repentaunt^d, and be 3e conuert-
20 id, that 3oure synnes be do awey, whanne^e
the tymes^f of kelynges,^g or *refreischinge*^h,
fro the sijt of the Lord schulen come, and
he schal sende himⁱ that is now prechid
21 to 3ou, 'Jhesu Crist^k. Whom sotheli it bi-
houetli heuene for^l to resceyue, til into
the tyme^m of restitucioun of alle thingis,
theⁿ whiche the Lord spak bi the mouth
22 of his hooli prophetis fro the world. For-
sothe Moyses seide, For the Lord 3oure
God schal reyse to 3ou a prophete, of 3oure
britheren; as me, 3e schulen heere him
vp^o alle the^p thingis, what euer he schal
23 speke to 3ou. Forsoth it schal be, eury
soule^q that schal not heere 'the ilke^r pro-
phete, schal be distryed^s of^t the peple.
24 And alle prophetis fro Samuel and aftir-
25 ward, that spaken, tolden thes dayes. 3e
forsothe ben the sones of prophetis, and
of the testament, that God ordeynede to
oure^u fadris, seynge^v to Abraham, In thi
seed alle the meynes of erthe schulen be
26 blessid. God reysinge^w his sone first to
3ou, sente^x him blessinge 3ou, that ech
man conuert him fro his wickidnesse.

CAP. IV.

1 Forsothe 'hem spekinge^y to the peple,
prestis and magistratis^z of the temple^{aa}
2 camen vpon, and Sadducees, sorwyng^{ab}
that^{ac} thei 'schulden teche^{ad} the peple, and
toolden into^{ae} Jhesu a3en rysyng^{af} fro deed
3 men^{ag}. And the leyden^{ah} hondis into^{ai} hem,
and puttiden^{aj} hem into kepyng^{ak} til into
the morwe; sothli^{al} it was 'now euen^{am}.
4 Forsoth manye of hem that hadden herd
the word, bileuyden; and the noumbre of
5 hem is^{an} maad fyue thousandis^{ao}. Forsothe
in the morwe it is^{ap} don, that the princes
and elders men and scribes
6 schulden be^{aq} gederid in Jerusalem; and

^a Om. *sx.* ^b fulfillid *x.* hath fillid *v.* ^c Om. *x.* ^d repentaunt both *x.* ^e that whanne *v.*
^f tyme *o.* ^g refreshing *x.* ^h ether *refreischinge v.* Om. *x.* ⁱ thilke Jhesu Crist *v.* ^k Om. *v.* ^l Om. *sx.*
^m tymes *ΛΟΜΟΡΩΤΗΧΥ.* ⁿ Om. *ox.* ^o vpon *ΜΡΟΥ.* bi *v.* ^p Om. *ΜΟΡΩΤΧΥ.* ^q man *v.* ^r that *ox.*
thilke *ΜΡΟΥ.* the *v.* ^s distried, or *exilid ΜΡΟΥ.* ^t fro *v.* ^u 3oure *n.* ^v and seide *v.* ^w reyside *v.*
^x and sente *v.* ^y while thei spaken *v.* ^z puple *sx.* ^{aa} and soreweden *v.* ^{ab} and that *sx.* ^{ac} tau3ten *v.*
^{ad} to *v.* bi *v.* ^{ae} Om. *ox.* ^{af} ledden *x.* ^{ag} in *o.* on *v.* ^{ah} putten *sx.* ^{ai} for *v.* ^{aj} thanne euentid *v.*
^{ak} men was *v.* ^{al} thousande *ΛΟΜΝΡΩΤΗΧΥ.* ^{am} was *v.* ^{an} weren *v.*

^o ether *kelyng k marg.* ^p whan *x.* ^q the magistratis *a.* ^r Om. *na.* ^s the eldrie *αΙΟΑΓΑ.*

be 3e repentaunt, and be 3e conuertid,
that 3oure synnes be don awei, that
whanne the tymes of refreshing^g schu-
len come from the sijt of the Lord, and
he schal sende thilke Jhesu Crist, that
is now prechid to 3ou. Whom it bihoueth
heuene to resceyue, in to the tymes of
restitucioun of alle thingis, which the
Lord spak bi the mouth of hise hooli
prophetis fro the world. For Moyses
seide, For the Lord 3oure God schal
reise to 3ou a profete, of 3oure britheren;
as me, 3e schulen here hym bi alle
thingis, what euer he schal speke to 3ou.
And it schal be, that eury man that
schal not here the ilke profete, schal be
distried fro the puple^r. And alle pro-
phetis fro Samuel and aftirward, that
spaken, telden these daies. But 3e ben
the sones of prophetis, and of the testa-
ment, that God ordeynede to oure fadris,
and seide to Abraham, In thi seed alle
the meynes of erthe schulen be blessid.
God reside his sone first to 3ou, and
sente hym blessinge 3ou, that ech man
conuerte hym from his wickidnesse.

CAP. IV.

And while^y thei spaken to the puple,^z
the preestis and magistratis^{aa} of the tem-
ple, and the^{ab} Saduceis camen vpon hem,
and soreweden, that thei tau3ten the pu-
ple, and telden in Jhesu the a3enrisyng
fro deth. And thei leyden hondis on
hem, and puttiden hem in to ward^{ak} in
to the morwe; for it was thanne euen-
tid. But manye of hem that hadden herd
the word, bileueden; and the noum-
bre of men was maad fyue thousandis.
And amorewe it was don, that the
princis of hem, and eldre^{am} men and
scribis weren gadirid in Jerusalem; and

^a that is, fro
the felaschipe
of seyntis; some
of propheta;
that is, mirac-
id in the scrip-
tura of Iher-
of testament;
that is, of bi-
honest. reman-
id; that is, schew-
id. *Live here.*
ve.

[†] into kepyng;
that is, in pri-
son, for the
our was pauid
thanne to lede
hem to the
don. *v.* *fyue*
thousand; with
hem that weren
conuertid bifore
bi the preaching
of Petur; and
bi this theer
weren eiste
thousand; and
this semith the
treweere weie.
Live here. ve.

[‡] the princis of
hem, etc.; many
men and grete
weren gadrid
togetidre, that
the postis
schulden be
maad a3erd
herby, and be
taken in her
wordis. in the
myddil and ar-
iden; of diuene
partis, to make
hem astonid
in what ueris,
etc.; as if thei
seiden, It is
schewid opitly,
that 3e diden
this bi wick-
craft; wherfore
and this man
that was curid,
was hoodlen
with hem as
partener of
wyoch craft.
if we ben dem-
ed; that is, for
we ben drawen
to the don, as
myddis. in
the good dede
of a sijk man;
that is, for the
benefice of the
caryng of hym.
3e crucididen;
bi the knyghtis
of the cloost
justis, and this
for 3oure ensie

That the 2nd Text above is Purvey's is confirmed as follows¹⁵.

The New Testament in English according to the version of John Wycliffe, about A. D. 1380/revised by John Purvey, about A. D. 1388. Formerly edited by the Rev. Josiah Forshall...and Sir Frederic Madden...and now reprinted

Bible, N.T. English

THE NEW TESTAMENT

IN ENGLISH

ACCORDING TO THE VERSION BY

JOHN WYCLIFFE

ABOUT A. D. 1380

AND REVISED BY

JOHN PURVEY

ABOUT A. D. 1388

FORMERLY EDITED BY

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Late Fellow of Exeter College, Oxford

AND

SIR FREDERIC MADDEN, F.R.S., ETC.

Keeper of the MSS. in the British Museum

And now reprinted

Oxford

AT THE CLARENDON PRESS

M DCCC LXXIX

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Purvey's alteration is seen here. See 4-5 lines from top of page.

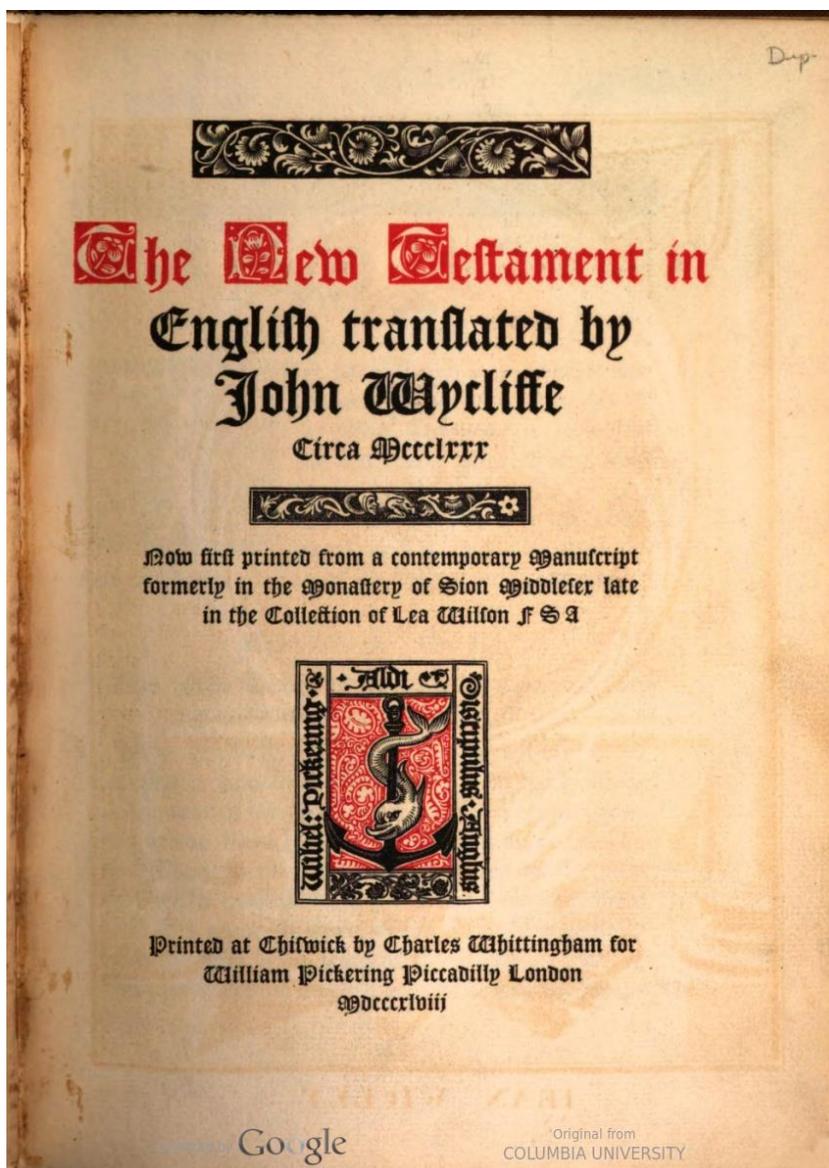
18 woot that bi vnwityng 3e diden, as also 3oure princis. But
 God that bifor telde bi the mouth of alle profetis, that his
 19 Crist schulde suffre, hath fillid so. Therfor be 3e repentaunt,
 20 and be 3e conuertid, that 3oure synnes be don awei, that
 whanne the tymes of refresching schulen come from the sizt
 21 of the Lord, and he schal sende thilke Jhesu Crist, that is
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 in to the tymes of restitucioun of alle thingis, which the Lord
 spak bi the mouth of hise hooli prophetis fro the world.
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CAP. IV.

1 AND while thei spaken to the puple, the preestis and magis-
 tratis of the temple, and the Saduceis camen vpon hem, and
 2 soreweden, that thei tau3ten the puple, and telden in Jhesu
 3 the a3enrisyng fro deth. And thei leiden hondis on hem, and
 puttiden hem in to warde in to the morewe; for it was thanne
 4 euentid. But manye of hem that hadden herd the word,
 bileueden; and the noumbre of men was maad fyue thou-
 5 syndis. And amorewe it was don, that the princis of hem,
 6 and eldre men and scribis weren gadirid in Jerusalem; and
 Annas, prince of preestis, and Caifas, and Joon, and Ali-

A further witness of Wycliffe's correct reading is here¹⁶, publication date 1858.

The New Testament in English translated by John Wycliffe circa MCCCLXXX [1380]; now first printed from a contemporary manuscript formerly in the monastery of Sion Middlesex, late in the collection of Lea Wilson



See 8 lines from bottom of page.

ye aplis

I haue I zye to pee/ in pe name of Ihu crist of nazereth. rise
 pou & go/ and his rizte hande taken. he lifte hym vp/ and anone
 pe groundis & pe plauntis (or foolis) of hym den saddide to
 gedir/ and he leeyng stode & wandride/ and entride wiþ hem
 into pe temple. wandrynge & lepyng & herpyng god/ and al
 pe puple size hym walkyng & herpyng god/ forsope pei
 knewen hym for it was he pat satte at almes. at pe sayr zate
 of pe temple/ and pei weren fulfide wiþ wondryng & extasy.
 (pat is leeyng of mynde & resoune & lettyng of tunge.) in
 pat þing pat selle to hym/ ¶ Sobely whanne pei sizen petre
 & Joon. al pe puple ran to hem at pe porche. pat was clepide
 of Salamon. wondryng gretly/ forsope petre seyng. an-
 swerde to pe puple/ men of isrl. what wondren zee in þis
 þing. or what biholdyng zee vs. as by oure vertue or power.
 we maden þis for to walke. god of abraham. & god of ysaac.
 & god of iacob. god of oure faderis hap glorifiede his sone
 Ihu. whom sobely zee bitrayeden. & denyeden bifore pe face
 of pilate. hym demyng. for to be dymyttide (or leste)/ zee
 forsope denyeden pe holy & iuste. & zee ariden a mansleer for
 to be zouen to zou/ forsope zee slouen pe maker of liif. whom
 god reyside fro deade men/ of whom zee ben witnessis. and in
 pe seip of his name he hap confermyde þis whom zee seen &
 haue knowen/ pe name of hym & pe seip pat is by hym. zawe
 þis sul helpe. in pe sizte of alle zou/ and nowe breheren I woot.
 pat by unwtiting zee diden. as & zoure prynces/ god forsope
 pat bifore tolde by pe moupe of alle prophetis. his crist for to
 suffre. fulfide so/ herfore be zee repentaunt & be zee conuertide.
 pat zoure synnes be done aweye. whanne pe tymes of kelyng
 (or rektrechyng) fro pe sizt of pe lorde schulen come. and he
 schal sende hym pat nowe is prechide to zou. Ihu crist/ whom
 sobely it bihoueh heuene for to receyue. til into pe tymes of
 restitucon of alle þingis. pe whiche pe lorde spak by pe moup
 of his holy prophetis fro pe worlde/ forsope moyles seyde/ for
 pe lorde zoure god schal reyle to zou a prophete of zoure bre-
 heren.

Finally¹⁷:

**And they that be wise shall shine as the
brightness of the firmament; and they that
turn many to righteousness as the stars for
ever and ever.**

Daniel 12:3



worthydevotions.com

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