

# 7 INFALLIBLE PROOFS OF INSPIRATION

## "Liveth and Abideth For Ever"

Your Holy Bible is alive ~ handle with care!

"...not of corruptible seed, but of **incorruptible**, by the **word** of God which **liveth** and abideth **for ever**" (1 Peter 1:23).

"The **words** that I speak unto you, they are spirit, and they are **life**" (John 6:63).

"... who received the **lively** oracles to give unto us" (Acts 7:38).

"For the **word** of God is **quick...**" [The Bible contrasts the "quick and the dead" 2 Timothy 4:1].

## "Liveth," But Where?

If the word of God liveth and abideth forever, where is it? The actual 'originals' have not been the recipient of the promise of preservation, as they have long since dissolved. As is demonstrated in detail in the previous chapters of *Greek and Hebrew Study Dangers*, all currently printed Greek and Hebrew editions contain errors. This includes even small errors in currently available good one-man editions of the *Textus Receptus* and the Masoretic text, such as Scrivener's (Beza), George Ricker Berry's *Greek-English Interlinear*, Zodhiates Greek Orthodox text, Jay P. Green's texts and the Trinitarian Bible Society's Hebrew Old Testament. The answer to the question, 'Where is this living word of God' lies in God's promise given in Isaiah 28 and fulfilled in Acts 2.

"With men of **other tongues** and other lips will **I speak**...saith the Lord" (1 Corinthians 14:21).

In this verse God says, "I speak" "**other tongues**." Notice that the words "other tongues" are plural. Vernacular Bibles are God speaking, just as truly as he did to the Greeks and Hebrews. The still small voice of the Spirit has not diminished as he speaks with "other tongues." He is still speaking. Today's Holy Bibles, be they English or Korean, are *not just* preserved museum words or accurate but lifeless equivalencies, they are his very "spirit" and "life." Jesus said, "The **words** that I speak unto you, they are spirit, and they are **life**" (John 6:63). They contain just as much of the spirit and life of God as did the originals. The word of God which "**liveth** and abideth **forever**" was inspired, is inspired and will be inspired forever. The inherent "spirit" and "life" of scripture are what enables it to bring forth the **spiritual** new birth. Only living things can reproduce themselves. 1 Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which **liveth** and abideth **forever**." It "liveth," just as Jesus said; his words "are...life." We can hide the scripture in our hearts (Psalm 119:11); we can handle it (2 Corinthians 4:2); it is nigh us, even in our mouth (Romans 10:8). And finally, we will be judged by it (John 12:48). Its life is "incorruptible." It is alive. The Holy Bible is actually God talking now.

Toads' lungs are living breathing things. Why would God continue to make them perfectly, to breathe out only a croak of toad's breath, and not make the vernacular Bibles as alive, which speak his very words? Or did the Bible croak? New versions are buried when their copyright owner dies, since they are no longer propelled by the hot air of advertising campaigns.

The King James Bible remains alive; its English words were drawn from the inspired "Scriptures in tongues," as Wycliffe calls them, which were born in Acts 2. The KJB is the Biblical English through which God can speak to the 2 billion people who speak English as a first or second language. They are *his* English words. Remember, *he* invented languages at the tower of Babel; he also said, "I speak" "other tongues." Earlier he spoke a Biblical form of Koine Greek to many in the first centuries after Christ. The book of Revelation records the warning Christ gave to the Greek-speaking church: Their candlestick (that is, their church which holds forth the light of the word of God) would be removed if they did not repent. The unorthodox character of the Greek Orthodox church since the 5<sup>th</sup> century exhibits its continued rebellion. This is evidenced in their Greek manuscripts which remove such things as Acts 8:37, because it reproves their heresy of infant baptism. Therefore their candlestick was removed. By 600 A.D this form of ancient Greek was replaced by Modern Greek. No one today speaks Biblical Koine Greek. We have a living God who speaks to living people. God now speaks in pure vernacular Holy Bibles which are a direct product of the

intervention of the Holy Ghost recorded in Acts 2, as foretold in Isaiah 28:11, 13, and 14.

"Now **the Spirit Speaketh Expressly...**" (1 Timothy 4:1)  
"All scripture is given by inspiration of God" (2 Timothy 3:16).

What does "given by inspiration" mean? What is "All scripture"? These questions will hopefully be resolved for the reader in this section. I will begin with a discussion of the Greek text, only because that is where this discussion usually, and I might add, somewhat incorrectly begins. (My analysis will be Biblical, not from corrupt secularized lexicons, such as James Strong, WE. Vine, S. Zodhiates, Jay Green, Moulton, Milligan, Thayer, Wuest, Trench, Vincent, Liddell, Gesenius, Brown, Driver and Briggs. These men's heresies are so vile that each one merits an entire lengthy chapter in *Greek and Hebrew Study Dangers*. Their tools, along with the aforementioned editions of the Greek and Hebrew text, have given some the false impression that the KJB has errors, when in fact it is these study tools which have the errors. The use of books by these men causes some to doubt the inspiration of the KJB. Too many are seeing the Bible through the dark lens of these groping blind men. Some unwisely think that they have holy lexicons, not Holy Bibles. The liberal college classroom has become a hand-holding séance with the heretics of generations past, all of whom are somewhat unknown entities to most teachers and certainly to all students. Has the college think-tank become the skeptic tank? The Bible says, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual" (1 Corinthians 2:13). A humble man of God and a Bible are all that is needed to "commit thou to faithful men" (2 Timothy 2:2). (The King James Bible defines its own words and its own built-in dictionary is demonstrated in the first chapters of *In Awe of Thy Word* and *The Language of the King James Bible*. See also *Which Bible Is God's Word, 2007 Update*, for an entire chapter on James Strong's use of secularized definitions garnered during his membership on the Westcott and Hort RV committee and the Unitarian directed ASV committee).

The word "theopneustos" is translated "is given by inspiration of God." The first part of the word is *theo* which means "God." The second part, *pneuma*, is almost always translated as "spirit" (322 times as 'spirit,' 91 times as 'Ghost' or ghost, once as 'wind,' once as '**life,**' and *never* as 'breath' or 'breathed'). Given the vast preponderance of the translation of this Greek word into English as "spirit," it is logically translated with the English "spir," as seen in the word "inspiration." The use of the word "spir," meaning "spirit," lines up perfectly with John 6:63 where Jesus defines his words. He said,

“The **words** that **I speak** unto you, they **are spirit**, and they are **life.**”

In other words, the word of God is not just ink on paper, like other books; its words are "spirit." Since the spirit of God is alive, his words are also alive. Consequently John 6:63 concludes that the word of God is "life."

It would only be marginally correct to say that *theopneustos* was connected with the breath of God since it is a *different* Greek word, *pnoe'*, that is translated **twice** as "breath[e]" in Acts 17:25 and 9:1 and once as "wind" in Acts 2:2. Even bible corrupter James Strong admits *that pneuma* is only "a **presumed** der. [derivative] of 4154" (*pnoe'*). The derivation is not certain. The current repetition of the definition of "theopneustos" as "divinely breathed" comes directly from the liberal James Strong and is rooted in his penchant for unspiritualizing and **secularizing** Bible words. Breath is tangible; the spirit is not tangible. Those who are afraid to call the KJB "inspired" are wrongly focusing on *the physical* character of Strong's erring definition, "breathed"; they know that God did close the canon and stopped the physical sign gifts. But God's "Spirit" is still striving with man, comforting man and leading man into all truth. God never said the Spirit would not *translate* the canon; he did provide for this in Acts 2 when "every man heard them speak in his own language" from "every nation under heaven" (Although the Greek word *pneuma* can be seen in secular English as 'pneumonia' and 'pneumatic,' both relating to air, its Biblical usage is exclusively as 'spirit.' Even Hodge, as noted in Augustus Strong's *Systematic Theology* on p. 198, admitted that 'spirit' was the correct correlative.)

If the scripture "is given," then the 'originals-only theory' collapses. The text would have had to expressly say scripture "was given" or "is being given until the canon closes" to support that theory; the construction does not allow for these; the italicized word "is," used in all Bible versions, good and bad, is demanded in English construction. The word "was given" is not even an option.

## Warfield Moves the Inspiration Bull's Eye

Jesus Christ is the *target* of hatred by this world. His living Spirit-inspired words, which give his express will on this earth, are the *bull's eye*. Christians who stand with Christ's word at the very bull's eye will not only suffer persecution but also be subject to a *constant* barrage of attack. The word of God brings the same reproach he bore. His word is the only vestige on earth of Jesus Christ, other than the Holy Ghost and the testimony of born again Christians. "[W]hen tribulation or persecution ariseth because of the word," some move slightly off center to avoid the unremitting assault of questioning scribes and mocking bystanders (Matthew 13:21). Those edging away from the bull's eye are still 'for Jesus,' but the desire not to appear "foolish" finds puffed egos seeking ways and means to avoid the "shame" that comes from saying that you have a book in which God actually talks to man (Acts 5:41, Hebrews 12:2).

The living "powerful" quality of the King James Bible incites sinful men to "mock" and "question" it, just as they did Jesus Christ, the living Word, when he was on earth (Mark 10:34, Matthew 22:15, Mark 8:11, et al.). The apostles scurried away when Jesus was tried and crucified. When the KJB is likewise tried with accusing questions, even some of the best men scurry under the cover of a Greek text, some lexicon or the elusive 'originals.'

Calvinists such as Carl Earth (1886-1968) and B.B. Warfield (1851-1921), although defending a semblance of traditional Christianity against German rationalism, were among the first to erect imaginary castles to house the word of God, *outside* of the tangible 'Holy Bible.' Those, who are under their influence, say that the 'Bible is inspired,' but actually *mean* that only the originals or some Greek or Hebrew text is inspired. They are unknowingly practicing Semler's deceptive theory of accommodation. They are trying to give the impression of orthodoxy to their listeners or readers. When I use the term 'Holy Bible' or 'Bible' I mean what every church-going person means and exactly what the dictionary calls the "Bible," the sacred **book** of Christianity including the Old and the New Testament." A 'book' is defined by Webster as "a set of written or printed pages fastened on an end and enclosed between protective covers." This describes precisely the Holy Bible Christians read and have in their homes. A 'book' is nowhere identified as 'dissolved animal skins or parchments which have been written on'; neither is a 'Bible' thought of by *anyone* as a rare and unreadable Greek text. No living person identifies a 'Bible' as any of these things, except perhaps those 'clergy' who, like Humpty Dumpty say, "When I use a word it means just what I choose it to mean." When children and politicians, like Clinton, do this, it is called lying.

B.B. Warfield was one of the first American theologians to declare war on the Holy Bible's inspiration. In the 1800s this American Presbyterian theologian found himself too close to the bull's eye, the Holy Bible. He unwisely positioned himself under a constant barrage of attack in 1876 when he went to study for a year in Leipzig, Germany under the higher critics, who denied that God had given man the Bible. There he readily absorbed the 18<sup>th</sup> century rationalism of German and other 'Enlightenment' philosophers, which exalt human reason and rule out revelation as a source of knowledge (e.g. Descartes, Spinoza and Leibniz). Compounding this, he was exposed to the modernism of Schleiermacher, Hume, and Kant, which flatly deny any miraculous intervention by God. These philosophers all redirected their 'faith' from faith in the Holy Bible to a faith in man. Such dark naturalistic philosophies have cast a lingering shadow over the *miraculous* nature of the Holy Bible in the minds of even seminary graduates.

Warfield sought to merge what he learned in Germany with his previous conservatism. On one hand Warfield wrote against the rank unbelief of Briggs, the German higher critic and author of the highly corrupt Brown, Driver and Briggs *Hebrew-English Lexicon*. However, Warfield could not defend the Bible in hand. He did not have a strong enough background in manuscript evidence or a humble enough faith in the scriptures to counter the barrage of textual variants and 'problems' thrust at him in the German classroom. He invented a plan whereby he could retain the creed that stated that 'the Bible' is inspired. He redefined the word 'Bible' for seminary students, **he moved the locus of inspiration from the Holy Bible to the 'lost originals.'** This "biblical paradigm shift" by B.B. Warfield contravenes every previous belief and church confession (e.g. Turretin c. 1687, Westminster, 1646, London Baptist, 1677 et al.). Warfield could still defend the inspiration of 'the Bible' with vigor, and he did, but he *now* stated that this inspiration related only to the originals. He was the spokesman for his compromising contemporaries at Princeton who felt that only the originals "were" inspired. A.A. Hodge, son of textual critic Charles Hodge, who himself had studied two years in Germany, had planted the seed in Warfield's mind; Warfield's fellow associates **first** put this new heresy in print at the Niagara conference in 1878.

In order to divest themselves of a living book that contains the words of the Spirit of God, today's liberals have adopted his distinction between the so-called 'originals' and the word of God extant today in vernacular Holy Bibles. His 'original' idea about the originals has "crept in unaware" in Bible school textbooks and doctrinal statements. It provides a comfortable respite for those who, as Jesus said, are "ashamed of me and my words," when questions arise (Mark 8:38).

It is frightening to think that a non-soul-winning German-trained Calvinist is dictating from the grave his

originals-only theory of inspiration to those who disavow many of his other beliefs and practices. Warfield's inspired 'originals only' heresy still stains many churches' 'Statement of Faith.' The churches who have such statements think that their creed is orthodox and have no knowledge of its heterodox origin. They do not realize that it was merely an accommodation to the infidels in Germany who found imaginary mistakes in the Bible.

Benjamin Breckinridge Warfield should have followed in his maternal grandfather and namesake's footsteps. Robert Breckinridge was a lawyer and minister who single-handedly stopped the wavering American Bible Society from printing its own revised version of the KJB thirty years before the Revised Version. Each generation must remember that, "With the ancient is wisdom; and in length of days understanding" (Job 12:12).

Warfield's **disjunction** of inspiration and preservation is nowhere given in the scriptures, as it is delineated in textbooks, which further muddy the waters, giving non-scriptural definitions and terms. The problem lies in the fact that God has not revealed exactly *HOW* scripture "is given" (2 Timothy 3:16) and "purified" (Psalm 12:6,7) and this *bothers* the liberal. Like doubting Thomas, he did not see it and therefore will not believe it. The naturalistic empiricism adopted by higher critics and the neo-Orthodox demanded, as did their counterparts in the natural sciences (e.g. evolution), **evidence of linear causation**. God left no such signs of how and where he did his work. He merely said he would "do wonders" to preserve his word (Joshua 3:5-4:7). Today there is no physical proof that the waters of the Jordan opened to allow the passage of the ark containing the word of God, yet we have those words today. Likewise God has not marked the mileposts along the path of his intervention, yet we have the word of God today.

Some doubt the resurrection of the written word. To them it died to be entombed on the material on which it was originally written, to rise no more. If the "Word" died and was buried and rose again, would not the "word" also be buried and rise again by "the Spirit of him that raised up Jesus from the dead" (Romans 8:11)? "After that he appeared in another form" (Mark 16:12). If the living Word could appear in another form, could not his written word do likewise - in Chinese characters, Roman fonts or Arabic script? "The Word was made flesh" for many languishing; could not the 'word' be made fluent for many languages?

The Holy Bible has always been recognized as the locus of inspiration, that is, until the Egyptian locust saw its fruitful boughs and swarmed to consume it.

### "All scripture"

"All scripture is given by inspiration of God" (2 Timothy 3:16). Just what does the phrase "is given by inspiration" include? What is "all scripture"? Why does God begin the sentence with the word "all"? Linguists call this 'fronting,' whereby the author places the most important point in the front of the sentence. "All" modifies and describes "scripture." The definition of 'all' will be included in the Bible's definition of 'scripture.' Does 'all' mean 'the originals from Genesis to Revelation'? Or does 'all' include copies and vernacular editions also? The Bible's usage of the word "scripture" will answer that question.

God purposely placed the *sole* verse on the inspiration of scripture in a context identifying the inspired "scripture" as what a grandmother and a mother (2 Timothy 1:5) had taught to a child. God placed inspired scriptures within the easy grasp of a child. Why? Jesus said, "...thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25). In the context and verse immediately preceding 2 Timothy 3:16 Paul said to Timothy, "and that from a child thou hast known the holy scriptures...All scripture is given by inspiration of God..." In this immediate context the "scripture" is something that Timothy knew as a child. Timothy did not know what the originals said; he had only heard what the copies said. Therefore copies, even thousands of years after the originals, are a part of "All scripture" and are therefore "given by inspiration of God." We read about the copies in Deuteronomy 17:18 which states, "he shall write him a **copy** of this law in a book out of that which is before the priests the Levites" (also see Joshua 8:32). Its "life" "is given" as it is transferred on to other media. Its life "is given" over and over again, and it never diminishes. It is "the voice of the living God speaking..." (Deuteronomy 5:26).

Not just the immediate context of 2 Timothy 3:16, but every usage of the word 'scripture[s]' in the New Testament refers to copies or translations, not the originals. Therefore the word "scripture" cannot refer to the originals alone. The eunuch read "scriptures"; the Bereans searched "scriptures"; Apollos was "mighty in the scriptures." None of these people had any 'originals.' What is included in "All scripture is given by inspiration of God"? Note the following:

- In Acts 17:11 we read that the Bereans "searched the **scriptures** daily." They did not search the originals.
- In Acts 18:28 Apollos was, "shewing by the **scriptures** that Jesus was the Christ." He did not have originals.
- In Matthew 21:42 Jesus asked them, "Did ye never read in the **scriptures**." They did not have the

originals to read.

- In Matthew 22:29 Jesus told them, "Ye do err, not knowing the **scriptures.**" If the scriptures were only the inaccessible originals, why would he chide them for not knowing them? (See also Mark 12:24.)
- In Luke 24:45 "opened he their understanding, that they might understand the **scriptures.**" What point would there be in understanding something that neither they, nor anyone else had.
- In John 5:39 Jesus told them to "Search the **scriptures...**" How could they, if the scriptures were only the originals?
- In Acts 17:2 "Paul...reasoned with them out of the **scriptures.**" He did not have the Old Testament originals.
- In Mark 12:10 Jesus asked, "have ye not read this **scripture...**" Why would he ask them, if only the originals were scripture and they did not have them?
- John 2:22 says that "they believed the **scripture.**" Who would believe something they had never seen?
- Romans 15:4 says that "we through patience and comfort of the **scriptures** might have hope." Did only those who actually saw the originals have this promise?
- 2 Peter 3:16 warns that some would "wrest, as they do also the other **scriptures.**" Did they break into the Corinthian church at midnight, find their original letter from Paul, steal it and change it? Or did they read copies or vernacular editions and "wrest" them?

If "All scripture is given by inspiration of God," then all of the "scripture" noted in the aforementioned verses is "given by inspiration of God." We must conclude that the Bible uses the terms "scripture" and "scriptures" to describe something *other than just* the originals. Therefore the term "All scripture" *cannot* refer to only the originals, 'from Genesis to Revelation.' It must include copies of the originals, as well as vernacular versions, as the following section will prove. Therefore the verse ~ "All scripture is given by inspiration of God" ~ is stating that the originals, the copies and the vernacular translations are "given by inspiration of God." When God's Holy Bible does not match man's seminary textbook, the latter is wrong.

### "All Scripture...to All Nations"

Romans 16:26 refers to "the **scriptures** of the prophets...made **known to all nations.**" One cannot *know* something that is in another language. What they do know is referred to as "scriptures," "All" of which are "given by inspiration of God" according to 2 Timothy 3:16. Many say that a Greek **translation** of the Hebrew Old Testament was used by Timothy, who knew the "**scriptures**" and whose father was a Greek. "Apollos, born at Alexandria," and "mighty in the **scriptures**" may also have had a Greek **translation** of the Old Testament (Acts 18:28). (Theirs was certainly not the Vaticanus sold today as the Septuagint.)

Other usages of the word "scripture" might also include vernacular copies. Of the Ethiopian eunuch it says, "The place of the **scripture** which he read..." (Acts 8:32). *The Cambridge History of the Bible* speaks of the Ethiopians, who were originally converted to Judaism after the Queen of Sheba met with Solomon. To this day they still have their ancient Ethiopic **translation** of the Old and New Testament. The eunuch may have been reading out of this Ethiopic **translation** of the Old Testament. Philip no doubt had the gift of tongues and "began at the same **scripture**, and preached unto him Jesus." Acts says that the eunuch had "scripture" and 2 Timothy 3:16 says that "All scripture" is "given by inspiration." Therefore vernacular editions are "given by inspiration." It "is given" over and over again by the Spirit of God. If man can make a computer program that can translate a document in a split second, could not God's Spirit do even better?

The vernacular versions continue to be God's living spirit communicating to each reader through his **culture**, using Biblical language. For example, in the *Greek Bible* in Acts the heathen were described as worshipping the *Greek goddess Artemis*. In the English Bible, she is called 'Diana' because that is the name by which she was known to "all Asia and the world" (Acts 19:27). All witches today in America, France or Germany identify their goddess as Diana, not as Artemis, the *strictly Greek* national goddess.

What is Biblical language? Edinburgh University's research demonstrates why the Holy Bible's words must be "holy, harmless, undefiled, separate from sinners and made higher" (Hebrews 7:26). New versions which replace Bible words such as 'fornication' with 'sexual' immorality or change the 'gospel' to good 'news' dredge up the world's sordid associations with those words. The word 'holpen,' for example, is God's Biblical English word for 'helped.' The word was historically used only in the Bible. The word 'help' is much more archaic (800 **A.D.**) **than 'holpen.'** (*See In Awe of Thy Word for many more examples; See the unabridged Oxford English Dictionary, s.v. holpen, s.v. help*).

The Holy Ghost himself could have given *any* gift at Pentecost. The gift of being able to fly would have greatly benefited Paul and the disciples, allowing for quick and safe journeys. Yet he gave the gift of the word of God in the vernacular of "every nation under heaven." The vernacular word of God would be the vehicle by which they would "go into all the world and preach the gospel." Holy Ghost-given language, other than Greek, were *the power* that the disciples needed and for which they had to wait (Acts 1:8, Hebrews 4:12). They were not learned languages and dictionary equivalencies, but words given by the Spirit (inspiration) of God. My book, *In Awe of Thy Word*, traces the words from the Gothic language (extant at Pentecost) which are still readable and are now found in the King James Bible. The English Bible is also derived from other Acts 2 languages, such as Latin, Greek, Hebrew, as are the Bibles in other Germanic tongues. Spanish, French, Italian and Romanian Bibles came from the Latin "Scriptures in tongues" enabled by the Holy Ghost in Acts 2.

### Word of God = Scriptures

The scriptures are the written words of God. The Bible equates "scriptures" with the word of God.

"the **word of God** came, and **the scripture** cannot be broken..." (John 10:35).

"And ye have not his **word** abiding in you... search the **scriptures**" (John 5:38,39).

".. they received the **word** with all readiness of mind, and searched the **scriptures...**" (Acts 17:11).

The phrase, "the word of God," summarizes and re-iterates that the Holy Bible is still God's words, not man's words (i.e. not the words of the KJB translators, etc.). Some have tried to re-define the few simple words ~ "the word of God." In any other usage the phrase 'the word of John' means that they are John's words, not someone else's. The Bible reiterates:

"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..." (1 Thessalonians 2:13).

The phrase "the word of God" says it all, if some will only cease re-defining it as the meaningless expression, '*word of God.*'

"Samaria had received the word of God" (Acts 8:14). The Samaritan villagers spoke Samaritan; only a moderate number of those who lived in the cities spoke Greek. Therefore the word of God was given in their vernacular language. (For details, see chapters "The Wobbly Greek" and "The Scriptures to All Nations").

### Wycliffe & Coverdale Say God, Not Them, Was the Author

Miles Coverdale was the editor of one of the early English Bibles; its words are still seen in today's KJB, particularly in the Old Testament. He was intimately involved in the process of the Bible being "given" (2 Timothy 3:16) and "purified" (Psalm 12:6, 7) in English. He said the English Bible was authored directly by the Holy Ghost. To those who say God did not directly author the English Bible, he said, "No, **the Holy Ghost** is as much the **author** of it in Hebrew, Greek, French, Dutch and **English**, as in Latin" (*in Awe*, p. 846).

Coverdale was echoing the beliefs of his predecessor, John Wycliffe, who had penned one of the early English Bibles and who believed that the word "scripture" referred to the English as well as other vernacular Bibles.

Wycliffe was accused of **heresy** for believing the English Bible was Holy Ghost-given scriptures. He said,

"The clergy cry aloud that it is **heresy** to speak of the Holy **Scriptures in English**, and so they would condemn the Holy Ghost, who gave **tongues** to the Apostles of Christ to speak the **word of God in all languages under heaven**.

(For these and more such quotes see GA. Riplinger, *In Awe of Thy Word*, e.g. pp. 846, 847, 757, 758).

"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**? Why do you speak against the **Holy Ghost**? (*In Awe*, p. 758 et al).

Wycliffe continued his theme of "Scriptures in tongues" in his book *Wycket*, saying,

". . . such a charge is condemnation of the Holy Ghost, who first gave **the Scriptures in tongues** to the Apostles of Christ, to speak that **word in all languages that were under heaven**" (*In Awe*, p. 758).

Wycliffe would be burned at the stake today for believing in the Dictation Theory (even in a Bible college in good ole' North Carolina where a student just told me his professor thinks 'dictation' is a heresy and the Bible is *not* "perfect or inerrant.") Wycliffe disagrees saying,

"Holy Scripture is the unique word of God and our authors are only God's scribes or heralds charged with the duty of inscribing the law he has **dictated** to them... [H]e himself had **dictated** it within the hearts of the humble scribes, stirring them to follow that form of writing and description which he had chosen. . .and not because it was **their own word**... (In *Awe*, p. 750).

When God said he would "preserve" his words "for ever," what was he preserving (Ps. 12:6, 7)? The inspired word which is "forever settled in heaven" includes, by his will and foreknowledge, the vernacular Holy Bibles, by which each man will be judged on the last day.

### Word of God Glorified & the Disciples Multiplied

What does the Bible teach will be the result of an increased focus on the word of God? It gives a very simple formula:

Acts 6:7 says, "And the **word of God increased**; and the **number of the disciples multiplied** in Jerusalem."

Notice that the increased use of the true word of God resulted in an increased number of converts. The seed planted resulted in fruit (Luke 8:11). Souls were born again, "not of corruptible seed, but of incorruptible, by the word of God..." Even corrupt new versions mix their leaven with the real scriptures. New versions always plagiarize the living words of the KJB. I collated the original NASB and found that most of the sentences in much of their book of Romans were taken directly from the KJB. Even the word "Jesus" is a KJB word.

Though some will be saved by using the living KJB words under new version covers, Paul thought it was important to warn people about "many which corrupt the word of God" (2 Corinthians 2:17). Warning soldiers of the location of land mines is not a diversionary tactic. Tearfully Paul warned night and day of those who spoke "perverse things" or "corrupt the word of God" (Acts 20:29-31, 2 Corinthians 2:17). What was the final bottom line for Paul?

2 Thessalonians 3:1, 2 "**Finally**, brethren, pray for us, that the **word of the Lord** may have free course, and be **glorified**.. .for all men have not faith..."

Unbelievers and new converts must hear the word "glorified" (2 Thessalonians 3:1). Certainly God's living and life-giving words must be free from deadly doubting comments. This is not accomplished when someone says, "That word in Greek *actually* means..." The listener will naturally conclude, 'I do not have what God *actually* said...' When the word is not "glorified" it is difficult for unbelievers and new Christians to have "faith" in it. The Bible itself gives the impression that readers actually have the very words of God. Verses such as 1 Peter 1:25 are characteristic in their personal address:

"But the word of the Lord **endureth** for ever. And **this** is the word which by the gospel is preached unto you."

### Christians Must Have Inspired Scriptures

- 1.) The new birth is given by the *incorruptible* seed of the word of God. The "scripture" which "is given by **inspiration**" is described as "**profitable**" and that which is "able to make thee wise unto salvation." If only those who had the originals or could read Greek could be made wise unto salvation, few could ever be saved.
- 2.) This "scripture" "given by inspiration of God" "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16, 17). It must be something that *all* men must have, not just those who had the originals or can read Greek or Hebrew.
- 3.) The pastoral epistles and the book of Acts do not include a charge that men become linguists to be qualified as pastors. There is no mention of being conversant in four languages, (Greek, Hebrew, Aramaic and one's native tongue). If only Greek and Hebrew communicated God's true intended meaning, linguistics would be given in the Bible as a qualification for ministry.

4.) The Bible says that our battle requires the "sword of the Spirit, which is the word of God" (Ephesians 6:17) (i.e. inspiration). "For though we walk in the flesh, we do **not** war after the **flesh**: (For the **weapons** of our warfare are not carnal, but mighty through God..." (2 Corinthians 10:3, 4). Our Bible cannot be a product of translators' fleshly minds. We are told that "we have the mind of Christ" (1 Corinthians 2:16). Today's believers certainly need a God-wrought weapon, just as much as those who received the originals or who understood Koine Greek. God is no respecter of persons.

### Summary & More Help

In the King James Bible we hold in our hands the very "**word** of God, which **liveth** and **abideth for ever**" (1 Peter 1:23). "[L]iveth" and "abideth" define inspiration and preservation. Inspiration abides and its life is preserved. I have written a 1,200 page book, *In Awe of Thy Word: Understanding the King James Bible, Its History and Mystery, Letter By Letter*. That which is merely touched upon in this chapter is expounded thoroughly in that book. Inspiration is discussed particularly in Chapters 9, 22, 24 and on pp. 573-563, 751-771, 843-851 and 865-870.

The King James Bible must be the English words of God which "liveth and abideth forever," because the English words of the liberal men who authored Greek and Hebrew study tools are certainly *not* inspired and hardly convey God's intended meaning. Ripley's *Believe-It-Or-Not* has nothing over the shocking discoveries unearthed in *Greek and Hebrew Study Dangers*, now available in a preview e-book (CD-ROM) from A. V. Publications, P.O. Box 280, Ararat, VA 24053 (1-800-435-4535) and expected from the printers in the summer of 2009.