

# WHO CAN UNDERSTAND HIS ERRORS?

EPISTEMOLOGY IN ARCHAISMS IN THE KJV

How archaic words in the King James Bible  
reveal prophetic currency.

By Lewis Braden

*“Who can understand his errors?*

*Cleanse thou me from secret faults.”*

*Psalms 19:12*

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## PREFACE

Our faith is contingent upon the Holy Scriptures- the King James Bible- being not only perfect, but prophetic. If we are to trust it for our future, we must be able to trust it for our past. If the God that authored it is Who and What He said that He is, the Book must be able to predict human trends, not just observe and comment on them.

God's will is independent of our own, and our will is free from God's compulsion. Yet somehow the two are intertwined; separate, yet stranded together to weave the cord of history past and history future into one line. Our will, like a string of baling twine, doesn't run from start to finish of the length of the rope. But as it intertwines with the long-standing will of God, we find our own free will compliments His. As diverse others overlap ours, varying in width and breadth, still the cord is one and strong. God's will is the consistent thread from beginning to end, and beyond.

The timelessness of the Author begins with a revelation to an exiled prince of Egypt tending sheep in a Midianite's field. Moses had failed in his first attempt to rally his enslaved people to leave Egyptian bondage. His zealous fight with an Egyptian slave driver only caused his brethren to hate him. That "error" cost Moses forty years of his life according to Stephen, the martyred deacon of the church at Jerusalem, who said:

*"And when he **was full forty years old**, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.*

*And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?*

*Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And when **forty years** were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.”*

*(Acts 7:23-30)*

In his exile, he was not forgotten, nor was Israel forgotten.

A sign appeared in that wilderness that has become iconic for the people of Israel. A bush held the presence of God; aflame, yet not consumed. God calls to Moses to come near and to remove his shoes. Then the God of Abraham begins to speak with Moses out of the bush. God promises to deliver Israel, and reveals something about himself that no one understood.

*“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?*

*And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

*And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”*

*(Exodus 3:13-15)*

God puts His very name as surety for what he is planning to do for Israel. A name that for over 2,000 years of history had not been revealed yet.

But what He **would** do was not as incredible as what He had **just** accomplished.

God had ensured that a prophecy was fulfilled through an “error.” Moses’ zeal to fulfil God’s will recoiled his personal plans to further Providential plans.

Back in the days of Abraham, the Lord had made a covenant with him and also gave him a prophecy concerning his seed six generations later. God had said:

*“And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;*

*And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

*And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.*

*But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”*

*(Genesis 15:13-16)*

God revealed this to Moses after he fled from Egypt the first time. His self-inflicted punishment seemed confusing to him. Wouldn’t the Lord overthrow Egypt eventually? Wouldn’t the slaves be freed? Certainly, there would be more than ONE Egyptian dead and buried in the sand! Thousands of Egyptians would perish under the Red Sea’s waves. But Moses acted

impulsively. God's time had not been fulfilled yet. The prophecy said 400 years, and if Moses had succeeded in rallying Israel, it would have been 40 years **too soon**.

Puritan preacher John Flavel had much experience with the apparent conflict of God's Providence working in his daily life. Putting himself in the position of the Hebrews enslaved in Egypt, he writes,

“It is supposed in this case that Providence may linger and delay the performance of those mercies to us that we have long waited and prayed for, and that during that delay and suspense our hearts and hopes may be very low and ready to fail.

Providence truly may long delay the performance of those mercies we have prayed and waited upon God for. For the right understanding of this, know that there is a twofold term or season fixed for the performance of mercy to us: one by the Lord our God in whose hand are times and seasons (Acts 1:7), another by ourselves who raise up our own expectations of mercies, sometimes merely through the eagerness of our desires after them and sometimes upon uncertain conjectural grounds and appearances of encouragement that lie before us.”<sup>1</sup>

Just because God's answer is not now, does not mean it is never. Practically, there is hardly another thought that matches that for thrill and hopefulness. Doctrinally, this is the way God has worked out history from the beginning.

On the doctrinal side, Flavel explains:

“Now nothing can be more precise, certain, and punctual than is the performance of mercy at the time and season which God has appointed, however long it is, or however

1. Flavel, John, *The Mystery of Providence*, Blessed Hope Publishing, p.236

many obstacles lie in the way of it. There was a time prefixed by God Himself for the performance of that promise of Israel's deliverance out of Egypt; and it is said (Exodus 12:41) *"And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt."* Compare this with Acts 7:17, and there you have the ground and reason why their deliverance was not, nor could be delayed one day longer, because, *"But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,"*. Promises, like a pregnant woman, must accomplish their appointed months, and when they have so done, Providence will midwife the mercies they go big with into the world, and not one of them shall miscarry."<sup>2</sup>

In very descriptive language, Flavel makes our point. God's plan was derailed intentionally to divert man's logic, yet it was unalterable because it had been promised by God's words to Abraham. Forty years to align with four hundred. That is prophetic precision, evidenced through an error.

## PROVIDENCE COOPERATES MAN'S PLANS

No more amazing coordination of destinies exists than that of a holy, omniscient Being and a sinful, ignorant one. The mystery that God's will can suffer man's will, or that man's decisions could ever align with God's ordination is hard to grasp, yet it is the basis of human history from Adam to Zelenskiy (Prime Minister of Ukraine, 2023).

The comparison of Scripture brings the most clarity and simplicity to this historical controversy. James chapter 1:20 plainly states: *"For the wrath of man worketh not the righteousness of God."*

2. Ibid, p.237



This is the crowning truth to the reliability of the will of God in James 1:17-19. It is God's faithfulness that a man can lean on in time of temptation. As 1 Corinthians 10:13 says, *"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."* It is the surety of God himself that every believer can lean on to refuse temptation, and thus avoid sin.

Looking back into the prior context of James 1:20, there is a preface to this fact of, *"the wrath of man worketh not the righteousness of God"* in the theological discussion of the process of committing a sin. James emphatically declares in 1:13: *"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."*

We know without a doubt: NO sin has any primary part in the will of God.

However, in order to understand the full effect of this powerful statement, we must back up once again to gather more context. We look to the beginning of James, and notice here both a **rejoicing** and a **blessing** on a man going through a temptation.

*"My brethren, count it all joy when ye fall into divers temptations;" (James 1:2)*

*"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12)*

Even though it is not God's will for a man to sin, even though the Lord will have no part of the temptation process, and even though it is the very character of God that keeps a man from sin, James says in the face of it: rejoice! Blessed are you when you go through it!

These tandem truths not only work simultaneously, but also complementarily. They often work better together to allow the Lord's will to prevail despite failure. While His first desire is for you to resist temptation, His word will not be broken because of a sinful divergence.

You see, even though *"the wrath of man worketh not the righteousness of God,"* the Bible also states, *"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."* (Psalm 76:10)

The impulsive response of Moses to avenge his oppressed brother seemed like an unmitigated failure and an incalculable misjudgment. Moses couldn't have been more disappointed in the reactions of the Hebrews, more frightened by the anger of Pharaoh, or more confused at the silence of Heaven. Hadn't he acted in faith? The Apostle Paul seemed to think so:

*"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; (Hebrews 11:24-25)*

God had masterfully caused even the wrath of man, which does not comply with God's righteousness, to praise Himself, nonetheless. The Lord derived praise from an impulsive, misunderstood, irrelevant servant like 80-year-old Moses. Do you believe this?

*"Do not err, my beloved brethren."* (James 1:16)

Moses' wrath that killed the Egyptian, sent him into exile, and put his life on hold for 40 years was actually **exactly what had to happen to put Moses in a place 1.) for God's timing to be fulfilled according to prophecy, and 2.) for God to grant a new revelation to Moses at the burning bush.**

## PROVIDENCE THROUGH ERROR PRODUCES PROPHETIC REVELATION

That precision is exactly what I hope to bring out in this examination of epistemology in archaisms. The precision of prophecy I believe is never so great as when it is exacted through what is commonly called ‘error.’ These ‘errors’ we will see are sometimes man’s doing, and sometimes God’s doing.

The definition of the term ‘error’ from the Webster’s 1828 Dictionary is:

“A wandering or deviation from the truth; a mistake in judgment, by which men assent to or believe what is not true.

An error may be voluntary, or involuntary. Voluntary, when men neglect or pervert the proper means to inform the mind; involuntary, when the means of judging correctly are not in their power.

An error committed through carelessness or haste is a blunder.”

The first two of four primary definitions are as follows:

1. A mistake made in writing or other performance. It is no easy task to correct the errors of the press. Authors sometimes charge their own errors to the printer.

2. A wandering; excursion; irregular course.

By definition then, an error can occur “when the means of judging correctly are not in [man’s] power.” We do not profess to have all of the answers, but we may judge first, according to a “*more sure word of prophecy*” in the King James Bible and second, from our late vantage point at the late hours of the church age (circa 2023AD). With these we will attempt to secure a prophetic outlook based on the never-aging, ever-preserved, and daily renewing Scriptures.

## POSTSCRIPT TO THE ERROR

Clueless, shoeless, and gutless, Moses confessed to God that he did not even know His name. Forty years of education in Pharaoh's house had not gained him any light or revelation on the matter. The angel of the Lord announced from the flames, "*I AM THAT I AM.*"

After this conversation, you know the rest is history. Moses wrote what he heard and saw. God inspired and preserved those words, and they became the most well-read of all Scriptures as of the time of the Roman Empire.

It was in this time that Jesus Christ preached often in the temple, healing and forgiving many of their diseases and sins. It was there after a demonstration of His mastery of Moses' law that Christ was asked: "*Who art thou?*" (*John 8:25*)

Christ answered them with one fantastic truth after another. But they neither believed nor understood a word of it. Finally, He leveled with them. Harkening back to a conversation He had with a washed-up octogenarian on the back side of the Midianitish wilderness, He once again capitalized on the error that no one, even Moses, understood at the time.

Jesus affirmed in the strongest words possible that **Who He was**, was **Who He is**, and **Who He had always been.**

*"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am.**"* (*John 8:58*)

That is how one error, plus 1,500 years of history finally made sense coming from the lips of Jesus Christ.

## INTRODUCTION

The writings of religious leaders in competition with the Scriptures fail to match the book in many ways. Of the failures in biology, psychology, history, astronomy, and sociology, the most indicative failure is the area of prophecies of then-future, and yet-future events.

Many examples of prophecy being fulfilled in history are available. This is due to the Holy Spirit's diligence to write and preserve mundane and bombastic details that to the average historian fail to ring of significance, or else are too over-the-top to take seriously.

### "JOSIAH BY NAME"

Of the spectacular type, none is quite as distinct as the prophecy of the man of God in 1 Kings 13.

*"And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.*

*And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; **Behold, a child shall be born unto the house of David, Josiah by name;** and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.*

*And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.*

*And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on*

*him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.*

*The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. ”*

*(1 Kings 13:1-5)*

James Ussher precisely logs this momentous pronouncement. “On the fifteenth day of the eighth month (Monday, December 6), Jeroboam held a feast of his own creation similar to the feast of tabernacles among the Jews. On an idolatrous altar which he had built at Bethel, he offered sacrifices to his calf.”<sup>3</sup> Summarizing what the Bible records, he attaches the giving of this prophecy to the year 975BC.

This kind of flamboyance is not always the mark of a significant prophecy. Many mistake the passion of the delivery for truth. The sign of a Bible prophecy is not in its loudness, its broadcasting, who believes it, or who doesn’t believe it. The mark of a prophecy today is whether it matches what the Authorized Version says in detail. Without that, you will not duplicate either the delivery or the outcome of the man of God from 1 Kings 13.

Joseph Smith ‘zoned out’ looking at golden plates through his hat. Mohammed experienced epileptic fits. Eliphaz the Temanite had tremulous visions at night that made his hair stand up and “*an image was before mine eyes, ... and I heard a voice.*” (*Job 4:12-17*) Balaam the son of Beor got his information, “*falling into a trance, but having his eyes open.*” (*Numbers 24:16*)

The question is: Can you trust a prophecy based upon the fireworks of its delivery? Certainly, in the defense of the man of God, Jeroboam’s hand withered, and the altar broke in

3.Ussher James, *The Annals of the World*, p. 68, Masterbooks Publishing

half. But just because there is a miracle, or a sign is not sufficient encapsulated proof to accept or reject a prophecy.

After 1 Kings 13, the world changes significantly. The gap between the northern and southern kingdoms of Israel widens. Israel wages wars with Syria, Egypt, Edom, Babylon and Assyria. Israel and Judah slide from the head of the world to its tail.

During Israel's apostasy, Rome is founded by Romulus "according to the reckoning of Fabius Pictor, the most ancient of all Roman writers." With studious precision, Ussher claimed "this happened shortly before the beginning of the 8<sup>th</sup> Olympiad... on the 10<sup>th</sup> day of April (748BC)"<sup>4</sup>

In other words, there was much going on in the world. Too much was going on to care what a young prophet spouted off to a rebel king on the day of his own death. Three centuries pass.

The year is 649 BC when Amon and Jedidah have a son. Amon was a wicked king in Israel, and he was killed by his own servants in a conspiracy. (2 Kings 21:23) This left his son, named Josiah, to take the throne at the tender age of eight years old.

"A twig is brought to any form, but grown limbs will not bend,"<sup>5</sup> says an ancient proverb. The youth of Josiah, coupled with the trend of his father and grandfather, Amon and Manasseh, respectively, foretold a life of further degradation. However, for reasons we can only guess, Josiah did not follow his fathers. Perhaps it was Amon's early death, or perhaps it was the unchallenged influence of his mother, or perhaps it was the youth's observation of the degradation surrounding him. Whatever the case, the Bible records, "*And he did that which was*

4. Ibid, p. 76,

5. Flavel, John *Mystery of Providence*, p. 67, Blessed News Publishing

*right in the sight of the LORD.” (2 Kings 22:2)*

The year is 623BC. King Josiah is 26 years old. He has discovered and read the Book of the Law of Moses, and he is moved to do something about it. He takes swift action to cleanse the temple and cleanse the land of their idolatrous altars. He comes to Bethel, and spies an ancient, wicked slab where many devilish rituals were held.

*“And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the LORD, which the man of God proclaimed, who proclaimed these words.”*

And then he spies another headstone.

*“Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.” (2 Kings 23:16-17)*

Ussher comments, “He demolished the altar and high place which Jeroboam the son of Nebat had set up. He burned the bones of the dead upon the altar as had been foretold three hundred and fifty years earlier.”<sup>6</sup>

Three hundred and fifty-two years, to be exact. A huge chunk of history that is hard to grasp; suffice it to say that it is longer than the Declaration of Independence (1776) is old in comparison by more than 100 years. The prophecy was not forgotten, and it was completely fulfilled.

Such is the power of Scripture that it stands alone among all other religious writings. The

6. Ussher, James, *The Annals of the World*, p. 92, Masterbooks Publishing



Bible contains the complete record of a prophecy given that is then-future, and through hundreds of years preserves the record.

## EXAMPLE OF YET-FUTURE PROPHECY

Completed prophecy is only part of the wonder of God's word. A large portion of Scripture (Major and Minor Prophets, General Epistles and Revelation) contains details of events that have not taken place yet. Since there is such historical accuracy in retrospect, we can expect radical, undeniable accuracy in yet-future prophecies.

An example of yet-future prophecy is contained in the book of Daniel. Daniel rediscovers the prophecy of Jeremiah that *"he [the LORD] would accomplish seventy years in the desolations of Jerusalem."* (Daniel 9:2) Daniel immediately goes to prayer.

Ussher relates the circumstances around the giving of this prophecy by Jeremiah:

"In the fourth year of Jehoiakim, which was the first of Nebuchadnezzar, king of Babylon, the prophet Jeremiah reproved the Jews for not obeying the word of the Lord. He had proclaimed this word from the thirteenth year of king Josiah right up to that present fourth year of Jehoiakim, that is for twenty-three years in all. Throughout that time, they had remained stubborn and disobedient... Again, he told them of the coming of Nebuchadnezzar against them and of their forthcoming captivity in Babylon, which was to last seventy years. He stated that Judah and the other nations would have to serve the king of Babylon. (Jeremiah 25:1-12)

Many years earlier, this "seventy years" had been mentioned by Isaiah in more obscure terms, when he spoke of the destruction of Tyre. (Isaiah 23:15-17)" <sup>7</sup>

7. Ibid, p. 95

Jeremiah's prophecy was not popular, nor was it unchallenged by the false prophets. They "contradicted this, and encouraged the people to believe that the Captivity would be of short duration."<sup>8</sup> Among those false prophets was a man named Hananiah.

## EXAMINATION OF FALSE PROPHECY

Hananiah was a prophet alongside Jeremiah (Jer. 28:15). He knew the ropes of prophethood, for he was also the son of a prophet (28:1). His prophesying was more dynamic and persuasive than Jeremiah's (28:10). His message also carried the popular opinions of the people of Israel.

What was his message? Well, it was a positive one. Between the attacks on the northern [606 BC] and southern [586 BC] kingdoms, the priests in Judah began to push for 'national revival'. They were so desperate to claim 1 Chronicles 7:14 that they utterly rejected any other word from God. But at this point in time, the Lord had already rejected them for repeated, unrepentant wickedness (*"shed(ding)...innocent blood; which the LORD would not pardon."* 2 Kings 24:4). There was no more power in positive thinking.

But it was also the best guess anyone could muster. Hananiah had lived long enough to observe trends, so he predicted an up-swing. The fourth year of King Zedekiah marked 10 years since the northern Kingdom was conquered [596 BC]. He had studied enough science, so he deduced accordingly. He had mingled in politics, and his colleagues were convinced that a time for 'hope and change' had come. That was the 'word on the street'! He wanted very badly to believe better days were ahead.

Hananiah had all of his sources, all of his precedents, all of his statistics down pat. The

8. Larkin, Clarence, *The Book of Daniel*, p. 169 Clarence Larkin Estate, 1929

ONLY thing he lacked was the word of God.

Without comparing Scripture with Scripture, you'll do what Hananiah did, and what they all do: GUESS.

Two years is a safe enough guess for anyone. One year may be enough to change a nation's outlook, but two years are certainly enough time to reshape everything. As far as guesses go, Hananiah's had all the right elements. Any betting man could have felt sure of his odds given the credibility of Hananiah's position.

But Scripture pays no mind to man's approximate predictions. Throw the "Book of Enoch" into the same trash heap as the '10-day weather forecast'. Put Scientology on the same shelf with Dr. Seuss. Tomorrow's news is as used-up as a knock-knock jokebook. Educated guesses are man's way; the definite certainty of BIBLE PROPHECY is God's way.

Jeremiah 29 introduces a letter written by Jeremiah from his cell in Jerusalem to the captives in Babylon. In it, God reveals his plan for Jerusalem- the land rests **seventy** years from the beginning of the Babylonian captivity to fulfil the Sabbaths of the 4th Commandment (2 Chronicles 36:21) that the land had not been allowed to enjoy.

This long-term plan is not just different, it is Divine. You or I can make predictions in a two-year period of variables. But to call a thing SEVENTY years before it happens? You'd have to have God's word on that, because there is no such luck. Even if you did guess it; seventy years is more than an entire generation away. You may call it, yet never live to see it.

The longer plan also was more detailed. It included the naming of the future king who would send the Jews back to Israel. There were also detailed instructions for the current king of

Israel, for those who would be carried away, and those who would remain behind. The Lord gave Jeremiah the right words for the array of people who would live through his prophecy.

Study notes on the passage summarize the similarities and the differences. “As you can see, Jeremiah prophesies what Hananiah prophesied (Jer. 28:4-11)—just not with the same time element. Jeremiah’s prophecy didn’t take place within two years (Jeremiah 28: 11) or seventy years (Jer. 25:11—12).” Both men wanted the same thing, but only God can give the revelation or authority to predict it. And neither of them could rush the completion. The note continues, “It hasn’t taken place yet and won’t until the Second Advent (Nah. 1: 13—15; Ezek. 34:22—27). Verses 5—24 are all Second Advent references (note “the latter days” in vs. 24).” God gave Jeremiah a prophecy that would be key to another longer and broader prophecy. The final comments on the passages nail the ‘theses to the castle’ with a summary view of these two prophecies, and what mainstream religious viewpoints do with them. They observe that the futuristic passages are either “spiritualized by the Postmillennialists” or “relegated to history by Amillennialists.”<sup>9</sup> When man has no faith to believe, he will reduce the Bible to his level. Poetry and metaphor never offended anyone.

Jeremiah leaned on the revelation he already had from God’s words to learn something new. His letter disclosed God’s long-term thoughts for Israel, and these thoughts carry some solid expectations that only Bible prophecy brings.

**Bible prophecy carries an implication for duty.** The captives were told to build houses and plant gardens (29:5), have families (29:6), and pray for the peace of Babylon (29:7). Prophecy is preaching- delivering future truth for present action. Any good ‘end-time’ prophecy will not leave you hopeless, but it will contain instruction for now.

The expectation of bad prophecy leads you to inaction, or worse, to buy into something that will 'make life easier thru these tough times.' The Bible encourages us to "study to be quiet, and to work with your own hands, as we have commanded you." (1 Thessalonians 4:11)

**Bible prophecy assures of blessings you can't obtain otherwise.** The Lord promised a restored inheritance (32:15), a resurrected king (30:9), and best of all, real peace (29:11-12). Those Jews who had sold off their inheritance, killed God's chosen men, and rejected His terms of peace had not made this prophecy hard- they had made it IMPOSSIBLE! God's promises rely entirely on the absolute fulfillment of His prophecies.

Fake prophets give you a quick fix. They give you the ol' reliable lines. 'Revival in the nation!' 'Hope for the next generation!' and such like. Belief in what God says leads to unfathomable blessing.

"Saviour, if of Zion's city  
 I through grace a member am;  
 Let the world deride or pity,  
 I will glory in thy name:  
 Fading is the worldling's pleasure,  
 All his boasted pomp and show;  
 Solid joys and lasting treasure,  
 None but Zion's children know."

(John Newton, "Glorious Things of Thee are Spoken")

**Bible prophecy presents itself as madness to the world.** Jeremiah was considered just a mad-man hollering from a prison cell under the palace in Jerusalem (29:26). Paul was accused of

madness when he testified to Festus and King Agrippa in Acts 26:24-25, *“Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.”* This is an expectation of real Bible prophecy, and must not be shunned by the Bible-believer, but rather embraced.

*“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” (1 Corinthians 1:18)*

The act of telling the future accurately and with authority grates on the Bible skeptic. The long-predicted nature of this prophecy made contemporaries of Jeremiah red with hatred. Hananiah so vehemently opposed it, he literally took God’s name in vain. And the Lord did not hold him guiltless. Because of this, Hananiah lived to see neither the two- nor seventy-year plan.

*“Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD. So Hananiah the prophet died the same year [596 BC] in the seventh month.” (Jeremiah 28:15-17)*

Skepticism and doubt did not die with Hananiah. The secular historical position was stated by James Carroll. Carroll’s thesis is a shadow of doubt as he pledges to discuss “the lethal feedback loop between the actual city of Jerusalem and the apocalyptic fantasy it inspires.”<sup>10</sup> Carroll, a Catholic, gives his opinion on Jerusalem’s future, discounting real truth found in the Old Testament as fiction. If by “apocalyptic fantasy” he means Jeremiah, Daniel, or Revelation, you can place his opinions alongside Hananiah’s headstone. God’s plans may be long-awaited, even far-fetched, but they are certain.

10. Carroll, James, *Jerusalem, Jerusalem*, “Chapter One: Two Jerusalems”

Any hope, outside of the will of God, ends in disaster. God has not abandoned the fulfillment, rather, He has worked a bigger miracle in reviving Israel, and meeting prophetic deadlines with timely precision for the last 2,000 years.

Though some of Jeremiah's prophecy according to Daniel has been 'paused' by the Lord until future notice, as we will attempt to present.

## EXPLANATION OF DANIEL TO THE PRESENT TIME

There are a total of three prophetic mentions of 'seventy years' between the two prophets, Isaiah and Jeremiah. The references are Isaiah 23:15-17, Jeremiah 25:1-14, and Jeremiah 29:1-10. That is NOT a lot of space for timing amidst all the details. Daniel must have given diligent attention to his Scripture study. Notice that after he reads, he prays.

Daniel's prayer is not only a confession, but it is also a plea for assurance. Daniel hopes the word is true, but his hesitations are obvious in his prayer. It is one thing to read a prophetic passage in Scripture, it is another to apply it to yourself, and then act upon that truth. Any Bible-believing student has to grapple with his own doubt in a similar way to take the Bible from being devotional to being literal. The Scripture records the great faith of Daniel as he seeks the truth of what he has been shown.

This is worth highlighting. We ought to have the same fervency in our Bible study. The Lord instructs us to ask about the future. *"Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me."* (Isaiah 45:11)

Daniel's prayer is answered in an angelic visit. Gabriel informs Daniel of a yet-farther prophecy than the seventy years.

*“Seventy **weeks** are determined upon thy people and upon thy holy city,  
 to finish the transgression,  
 and to make an end of sins,  
 and to make reconciliation for iniquity,  
 and to bring in everlasting righteousness,  
 and to seal up the vision and prophecy,  
 and to anoint the most Holy.” (Daniel 9:24)*

If THAT verse cannot thrill you with excitement, I know of nothing that can. The Lord through Gabriel gives Daniel information to *“therefore understand the matter, and consider the vision.” (Daniel 9:23)*

In the remainder of the book of Daniel the Lord says nothing about Isaiah’s or Jeremiah’s 70-YEAR prophecy. Neither Gabriel, nor Daniel, nor the Holy Spirit mentions it for the remainder of the book of Daniel. The only thing that carries over is the factor of ‘70’. It is as though, when considering prophecy that you may have all the right NUMBERS but not the right MEASUREMENTS.

This is precisely the aspect of prophecy thru error that I hope to develop through this writing. How did seventy years become seventy weeks? The two are related because without one, the other would never have been sought. The two are distinct, because one was fulfilled within a couple years, and the other extends into our future. How did it happen then? The Lord substituted ‘weeks’ for ‘years’ in an error of withholding, until further revelation was entreated.



Once he begins relaying the message, Gabriel's words are rich in precise detail and timing in Daniel 9:25-27.

*"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem..." (Daniel 9:25a)* The issuing of the command would occur in Nehemiah 2, around 453BC. <sup>11</sup> *"...Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."* (Daniel 9:25b) Two numbers, added together to make 69 weeks total. Each day is taken for a year, according to the Biblical precedent the Lord set with Israel in the wilderness under Moses:

*"After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."* (Numbers 14:34)

There is an earlier precedent where Jacob serves Laban seven years as a dowry for Rachel. When he is deceived by being wed to Leah, he serves another "week" of seven years for Rachel.

*"Fulfil **her week**, and we will give thee this also for the service which thou shalt serve with me yet **seven other years**. And Jacob did so, and **fulfilled her week**: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. And he went in also unto Rachel, and he loved also Rachel more than Leah, and served him yet **seven other years**."* (Genesis 29:27-30)

7 weeks equals 49 years. 453BC- 49 years = 404BC. The close of the Old Testament canon.

11. Ussher, *The Annals of the World*, p.152.

62 weeks equals 434 years. 404BC-434 years = 30AD. The beginning of Jesus' earthly ministry. (He is revealed as "*the Messiah, the Prince*" at his public baptism by John at 30 years old.)

That leaves only one week left in this momentous countdown. The fulfillment of prophecies concerning the "Messiah" leave no doubt. The Son of God had indeed become the Son of Man and the Saviour of the world.

The final week has been referred to as the "Tribulation" and the last half dubbed, "the Great Tribulation." This has been commonplace Sunday School teaching throughout my lifetime. But the remainder of the prophecy seems to account for half the week already in the ministry and death of Jesus Christ.

*"And after threescore and two weeks shall Messiah be cut off, but not for himself: "*  
(Daniel 9:26a) A significant break occurs at the colon in this verse. Sometime DURING the last week, Jesus Christ would give his life as the Lamb of God on a cross on Calvary. Jesus would be 33 ½ years old at His death. This is confirmed in the New Testament, but foretold here.

*"And the people of the prince that shall come [Antichrist] shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war [Revelation 12, in the middle of the Great Tribulation] desolations are determined."* (Daniel 9:26b)

*"And he [the Antichrist] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."* (Daniel 9:27)

The “he” could be either “*the Messiah, the Prince*” or “*the prince that shall come,*” the Antichrist. I would guess in this verse it is referring to the Antichrist, since the Temple sacrifices did not cease immediately after Calvary.<sup>12</sup> The “he’s” by context must mean the Antichrist, since he is the most recent named subject. The exceptions to this rule are:

- unless there is an immediate nominative mention of another subject,
- or there is a conjoining of action via the use of the predicate (the verb),
- or a comparative Scriptural overrule.

The last point will draw us directly to the Messiah, in His last week before His death. Jesus summarized the full weight of His arrival on earth by saying this: “*For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them.*” (Matthew 13:17)

The wording of Daniel’s prophecy explains the emphasis on the Kingdom of Heaven in Matthew’s Gospel. Chapters 13, 18, 20 all contain parables and similitudes of the Kingdom of Heaven that teach of its imminent arrival. During the last week before his crucifixion, the Lord Jesus Christ marks the clock.

*“Behold, your house is left unto you desolate.” (Matthew 24:38)*

This places Him on Daniel’s 70<sup>th</sup> week right in the middle. Daniel said, “*He will make it desolate, even until the consummation.*” (Daniel 9:27c) This is possibly the one exception to the rule that aligns the timing of the end with the last warning of Jesus Christ. The “he” in verse 27 could be the Messiah making the house desolate for the overspreading of abominations.

12. See Acts 21:26, “*Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.*” The sacrifice would not have been **accepted**, but it may still have been **offered**.

The middle of the week would be 3 ½ days, or 3 ½ years on this prophecy. Now there are only 3 and one-half days left. These days are what is left on God's future timetable.

Where everything has been accounted for in the verse 26 parts a and b, now there is that area of yet-future prophecy that promotes fantastic speculation if not tempered with and compared to other Scriptures.

For a brief summary of what is to come, we turn to Dr. Clarence Larkin,

“Now Daniel knew that as the Captivity began when he was carried as captive to Babylon in BC 606, that sixty-eight of the seventy [years] had already expired. He also knew that the man whom the Prophet Isaiah foretold would issue the edict for the return of the Jews, Cyrus, had taken Babylon as prophesied (Isaiah 44:28) To him therefore the Captivity should end in a couple of years.”

According to Larkin's commentary, Daniel was perplexed over his previous visions of the golden image, and of the four beasts. “Only one had come and gone” he writes, “leaving only two years for the passing of the other three.” Daniel was trying to reconcile what he had been taught from Jeremiah to what he perceived would happen in a 70-year window. Larkin then points to a double application of the “seventy” in seventy years. He sets forth the idea that “Israel's seventy years' sojourn in Babylon” was not only precisely carried out, but that it also was a “TYPE of a longer Dispersion, which was to last seven times as long.

The vision of the “SEVENTY WEEKS” ... was given to Daniel for this purpose.”<sup>13</sup>

It would appear that the Tribulation should have immediately initiated following the

13. Larkin, *Book of Daniel*, p. 170-171

death of Jesus Christ. That would make the majority of the parables and warnings of Matthew more understandable, because the Son of God was aware of the timing, and it was **urgent**.

## AN UNINTENTIONAL 'PAUSE'

We have been able to account accurately for 69 ½ weeks of Daniel's prophecy. As we have noticed, everything was 'on schedule' through the life of Christ, and there were plenty of markers pointing toward this.

Therefore, IF the clock started on time, and IF there was no other external time element involved, and IF the 3 ½ years of the life of Christ counts toward the sum total; what are we still doing here? Did God intend to only partially complete His prophecy? Or is there another Scripture that must be fulfilled first? Did God make an error?

At the same time that Christ marked the calendar for Israel by leaving their house, the Temple, desolate, He also invoked a sad alternative as He wept over His city: *"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, **how often would I have gathered thy children** together, even as a hen gathereth her chickens under her wings, and ye would not!"* (Matthew 24:37) This is not what God had planned in the first place at all.

The Lord planned to gather Israel to Jerusalem, to Himself, by means of His crucifixion, so that He could lead them like a shepherd through the 3 ½ years of Great Tribulation WHILE their temple in Jerusalem was desolate. But they refused to come. No longer were they willing to submit to the timing of the Scripture. They literally made *"the word of God of none effect."* (Mark 7:13a) Or so they thought.<sup>14</sup>

14. See John 3:14 and Isaiah 40:11

*"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:"*

*"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."*

God had a contingency plan in place that foresaw just this kind of deviation.

Hidden in the pages of another Old Testament prophet we are given a clue. Not to the intention of God to halt the progress of His words, but rather, an inclination that God would fulfil His words, despite the unwillingness of His people to acknowledge Him.

*“And now, saith the LORD that formed me [Jesus] from the womb to be his servant, to bring Jacob again to him, **Though Israel be not gathered**, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” (Isaiah 49:5-6)*

In the pause, another people are enlightened. Gentiles would trust to the rejected Saviour, not by coming to Jerusalem, but by the “light” coming to them, “unto the end of the earth.” Not only that, but this conditional clause is intertwined with the original timing, and the terms for restarting the timer are enumerated.

*“Thus saith the LORD, In an acceptable time have I heard thee, [God pardons for Christ’s sake] and in a day of salvation have I helped thee: [a sudden event, changes in a day] and I will preserve thee, [the original person and mission] and give thee for a covenant of the people, [acknowledging of Jesus Christ as the fulfilled Covenant] to establish the earth, to **cause to inherit the desolate heritages;**” (Isaiah 49:8)*

If that verse is true, then the desolation is the last event marked, and God will pick it back up right where it left off. The house that Jesus cleansed, then departed from during his earthly ministry will be inherited again. The rest of Isaiah 49 is very definitely the Tribulation, Second

Advent, and how God restores Israel from captivity to a place of royalty. We, however, are living somewhere in Isaiah 49:8, and Daniel 9:27, in the middle of a verse. We look for the sudden “*in a day of salvation*” rapture of the Church to signal the restart of the calendar.

So, there are fulfilled prophecies in Scripture that are catalogued therein and acknowledged by outside witnesses of history. There are yet-to-be fulfilled prophecies of Scripture, of which we have merely sampled from the book of Daniel. These prophecies have been shown to operate independent of trend or opinion of the prophet. They are issued with distinguishable detail to identify their specific fulfillment. They lean on supporting Scriptures from which similitudes may be compared. They are often given in progressive steps in which a figure is given for consideration before the actual factor is revealed.

When looking back on a fulfilled prophecy, we see no error. When looking forward to a future prophecy, we are plagued with either human error in the parts of interpretation and application, or a kind of error in partial revelation. In fear of being proved wrong, few are dogmatic enough with what they know to boldly preach it. Fear of discovering something ‘new’ has many preachers muzzled to their ‘party lines’ accepting both the truths and falsehoods that they encompass.

For every person in the world who would like to know “what’s next,” we must point out a widely hated fact of how God deals with man. That fact is, that the Lord will not give the big picture all at once, He will not give all the details all at once, and He will use terms that presently we do not comprehend. We will now discuss what is commonly called, ‘progressive revelation.’

## PROGRESSIVE REVELATION

This term has been a wedge to isolate King James Bible believers as heretics. A notable ‘heretic’ of the 20<sup>th</sup> century was Dr. Peter S. Ruckman. In the words of his critics, progressive or advanced revelation are “One of Peter Ruckman's teachings which raise eyebrows.” Their definition of this is the “insistence on the KJV containing advanced revelations which are not found in the Greek and Hebrew.”<sup>15</sup>

Some of the problems they perceive with believing progressive revelation according to one article are:

1. The Holy Spirit would have had to inspire the KJV translators in similar fashion as when the originals were given.
2. That it was never heard of before “Ruckman,” therefore it is “Ruckmanism.”
3. That it is not historic Baptist doctrine.
4. That readers of the KJV take the Bible as literally as possible.
5. That readers of the KJV will make the easiest practical application.

In order to express our own findings, we will first at least address these issues.

First, on the inspiration of the King James Bible. The claim of inspiration for a person to write or speak Scripture is not at all what the Bible said. There is no fashion, tradition, experience, or manner in which a person was ever graced to write or speak infallibly. The inspiration was for the words, not the writer. The translators were neither the subject, nor the object of inspiration- they were the conduit.

15. “Ruckman’s belief in advanced revelations in the KJV”  
[www.ruckmanism.org/advancedrevelation](http://www.ruckmanism.org/advancedrevelation), January 17, 2010



Since the Bible says, “*All scripture is given by inspiration of God,*” (2 Timothy 3:16) after affirming that in 60 A.D. of young Timothy, “*And that from a child thou hast known the holy scriptures,*” (2 Timothy 3:15) That would mean Timothy’s Scriptures were inspired. That would also mean that any other Scriptures given would be inspired also. They are ‘given’ the same way that Nehemiah “*gave the sense*” after he read the book of the law of God to cause them “*to understand the reading.*” (Nehemiah 8:8) The words become profitable as they are given due to the inspiration of God.

Second, on the title, “Ruckmanism.” Bible-believing pastors have encouraged the constant reading and studying of the word of God since it was first penned. Paul said of the gospel, “*By which also are ye saved, if ye keep in memory what I preached unto you,*” and then he proceeds to give it to them AGAIN, “*For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*” (1 Corinthians 15:2-3) Peter then encouraged the rereading of Paul’s writings while admitting that even he could not understand them: “*As also in all his epistles, speaking in them of these things; in which are some things hard to be understood,*” (2 Peter 3:16a)

So, it was possible for an Apostle to write, another Apostle to read, and yet there to be more in the passage than could be comprehended at the time. If that isn’t first-century makings of ‘advanced revelation,’ I don’t know what it is.

Third, on not being historic Baptist doctrine. That is a misleading judgment. To be Baptist doctrine would not necessarily make it historic. The farther back in history you go, the more you see only two denominations: people who believed the Bible and people who did not. A ‘Baptist’ looking back in history will assume many people under his banner whom the historian would not have allowed in his church building. In other words, they see “Baptist” in Wesley,

Whitefield, Wycliffe, Calvin, Tyndale and Luther. The naming party will just leave out what he did not agree with.

Fourth, this is not so much a problem as it is a complimentary feature of believing that God can do exactly as He says. A vain man may romanticize, “The leaves scattering on my path become the carpet for my feet.” But God who made the leaves doesn’t metaphorize when He declares, “*All the trees of the field shall clap their hands.*” (*Isaiah 55:12*)

Fifth, the accusation that simple KJV readers make an easier practical application is the most accurate. As observed previously, every prophecy carries with it an implication for duty. And no prophecy of the Scripture is of any private interpretation. Even hard to understand prophecies will bring forth common responsibilities for men of any era.

I perceive that the ‘easier practical application’ they refer to has nothing to do with the regular responsibilities of repentance, seeking God, faith, doing justly, loving mercy, and walking humbly with the Lord. I sense that whoever wrote this list is jealous of a Bible-believer’s freedom and boldness in Christ to reject ‘their schools,’ ‘their fundamentals,’ ‘their heroes of the faith,’ et cetera. They look at liberty in Christ as taking the easy road. Christ’s way is not hard because of the rules, it’s hard because of the reproach of taking a stand with God’s Book.

The direct assault on the advanced revelation contained in the King James Bible concludes with this ‘nail in the coffin’ statement:

“In order for there to have been genuine advanced revelations in the KJV the Holy Spirit would have had to inspire the KJV translators in a similar fashion as when the originals were given. Ruckman implies just that when he writes “The Holy Spirit has thrust Himself into the AV

committee of 1611 and said, 'WRITE...!'" (Ruckman, Peter. The Book of Acts. 1974, [1984 reprint], p. 356). Ruckman's claim that revelations of the Holy Spirit took place in 1611 is not historic Baptist doctrine. Ruckman's view would mean that revelation did not cease with the close of the New Testament canon."<sup>16</sup>

This is exactly the point. We are going to show that by sampling the language, the sentence structure, and the arrangement of the words, verses, and chapters of the KJV just how advanced those Words really are.

16. Ibid

## CHAPTER ONE

# ARE ARCHAIC WORDS OBSOLETE?

Accusing the King James Bible of being out-dated is not an advent of the 20<sup>th</sup> century. The explicit choice of wording and language of the 1611 translation has been under fire since before the translation was even completed. You may look in any library archive and find a scholarly work on the archaisms of the English wording of the Bible at every centennial.

What we consider dated language today was peculiar if not outmoded then also. The language of the King James Bible was not “Elizabethan,” as has been accused and guarded by skeptics and apologists. Rather, the language carried something special, something that has been called “Jacobean” by historians. The Bishop’s Bible is more accurately called a product of Queen Elisabeth’s England, and thus, Elizabethan English. An example of this is the contrast of Ecclesiastes 11:1 as historian Adam Nicolson observes.

“The Bishop’s Bible... language was heavy with Latinism and strange phraseology... and avoided phrases which the bishops thought too vulgar. But that was its problem. The Bishop’s Bible was too elevated for its own good, cloth-eared and inaccessible. Famously, instead of ‘Cast thy bread upon the waters’, the bishops had written, ‘Lay thy bread upon wet faces’. Pompous, obscure and often laughable, it was never loved.”<sup>17</sup>

17. Nicolson, Adam, *God’s Secretaries*, 2003 p. 73

We comprehend it today, separated from the culture of 17<sup>th</sup> century Britain as a mystery of articulation: majesty. It was a characteristic that was intended *and* instructed by King James and severed the KJV from the natural revolution of language.

“The king’s (King James’) instructions were perfectly explicit: they were to use ‘circumlocution’, in other words language in which meaning was to be ‘sett forth gorgeously’. There was no terror of richness in this. Richness, as King David had known when he decorated the temple for God, was one of the attributes of God. Majesty, honour and power were gorgeous in themselves and the Jacobean sense of the beautiful loved both pearls and diamonds, both openness and ceremony. Miles Smith referred in his Preface to ‘the Sun of righteousness, the Son of God’, and it was the beams of that sun which the King James Translators would bring to the people.”<sup>18</sup>

The Divinely chosen wording would often go against traditional thought. Martin Luther, for instance, thought the wordiness of Mark 14:4-- as it would later be given in English in the KJV—as already being an archaism.

“If I followed those lemmings the literalists, I’d have to render that [Mark 14:4 from Latin] ‘Why was this waste of the ointment made?’ What kind of talk is that? Whoever talks about ‘making a waste of the ointment’? You make a mess not a waste, and anybody who heard you talking about making a waste would naturally think you were actually making something, when in fact you were unmaking it—though that still sounds pretty vague (nobody unmakes a waste either). What a real person would say, of course, is ‘What a waste!’<sup>19</sup>

Luther’s German translation was seventy years prior to the start of the King James translation. Is it possible that the wording of 1611 was archaic, outdated, and obsolete in 1534?

18. Ibid. p. 145

19. Ibid. p. 195

Indeed, it was. One might extrapolate from critics on either side of the dateline that the choice of words, and the arrangement of the wording, and the elegance of the text is something that cannot be confined to a specific time period at all. You may consider it timeless.

As proposed earlier, the idea that today the KJV is archaic is prevalent. Of course, when referring to the Bible, the modern mind shows its stupidity by slapping the term ‘archaic’ to the whole of the It. This shows an ignorance of the meaning of the word, and of the contents of Scripture entirely. Any writing in its entirety is not archaic, though parts of it may be defined as: ‘being an ancient or obsolete phrase or expression.’<sup>20</sup>

I will select several examples from a glossary published in 1884 at Cambridge, England by Dr. William A. Wright for comparison. His work is not outstanding less or more than others I have examined, but the coincidence of his scholarly work in the locale of a company of King James’ Bible Translators is significant. His work was published 270 years removed from the KJB, written in English which we are 130 years removed from today (2024). Thankfully, and almost ironically, we will have no problem understanding his accusations in English about the Bible in English.

His preface, which will almost be the antithesis of our own, says that his object is “to explain and illustrate all such words, phrases, and constructions in the Authorised Version of the Old and New Testaments” that are “either obsolete or archaic.” At the outset it would seem he is doing the Bible student a favor. His complete reasoning and motive are best perceived from his own words in this selection from the preface:

“In books which have become so familiar, and which have so leavened our language, it is somewhat difficult to fix a standard by which to decide whether a word is partially or entirely obsolete, whether the

20. Webster, Noah, *American Dictionary of the English Language*, 1828, “Archaism”

phrase of which it is part is fallen into disuse, and whether the construction in which it is found is such as **no modern writer would employ.**” (Emphasis mine)

This is misleading, other than to tell a personal bias. It is a worthy challenge for my thesis. In each of my selections for examination, the modern use and popularity of each word will be highlighted. Part of the reasoning for showcasing these words is to show:

- A. That King James Bible language is maintaining its use in 21<sup>st</sup> century English, and
- B. That King James Bible words were not in use at the time they were translated, and finally,
- C. That those words are futuristic and prophetic, therefore were purposefully archaic.

Dr. Wright’s motive is not perceptibly subversive at first, but it is his view that Scripture is subservient to the user. Several other Bible dictionaries have been published with the end goal of helping the uneducated reader find out meanings for words. Wright launches his glossary with a highly educated mind backed by years of study and research. He expounds:

“In endeavouring to form an opinion for myself on these points, I have excluded from the comparison all such works in modern English literature as are immediately or indirectly derived from the books in question; I mean all sermons, devotional writings, and the so-called religious newspapers and periodicals. Their language is to so large an extent made up of unconscious quotation from our Authorised Version that, while they keep alive much that is valuable, **they create the impression that the language has undergone far less change than has in reality befallen it.**”<sup>21</sup> (Emphasis mine)

In 1884, the literacy of the world orbited around the King James Bible, and the tracts, sermons, commentaries, lectures, and schooling that were Its satellites. The acclaim for such world-wide

21. Wright, William A. *The Bible Word-Book*, 1884 Preface p. v

dispersion was due to the Divinely commissioned preaching of the Gospel to the uttermost part of the earth. However, Dr. Wright surmised that the Book had only survived because there wasn't anything better to use, and because of that it was given undue attention while being irrelevant as literature.

Scholarship collides as Dr. Wright makes one final dogmatic claim that cracks any presumed fidelity to the King James Bible.

“In considering the language of our English Bible, we must bear in mind that it has become what it is by a growth of eighty-six years, from the publication of Tyndale's New Testament in 1525 to that of the Authorised Version in 1611, Further, it must be remembered that our translators founded their work upon the previous versions, retaining whatever in them could be retained, and amending what was faulty. The result was therefore of necessity a kind of mosaic, and **the English of the Authorised Version represents, not the language of 1611 in its integrity, but the language which prevailed from time to time during the previous century.** It is in the writings of this period, therefore, that illustrations are to be sought, and from them the examples given in the present volume are chiefly derived.”<sup>22</sup> (Emphasis mine)

This is a contranym to what other Bible believers; even secular linguists have observed. Adam Nicolson gave a presentation of National Geographic Live on the making of the King James Bible, and here is what he thought of the language.

Only by being secretarial could you hope to get a translation good, and so the English of the King James Bible is certainly not the English that was spoken or written in the first decade of the 17th century. It is actually not a form of English that was ever spoken anywhere or written but it is actually an English pulled towards the condition of

22. Ibid p. vi



the Greek and the Hebrew. It is more like a kind of middle-ground. If you think of translation as having a source and a target-- source in Hebrew or Greek, target in English-- the King James Bible exists somewhere like here (indicates a point near “Hebrew”). English is pulled over here, and so the forms of the sentences, forms of the grammar, the incredible repetitiveness, for example, of the Hebrew of the Old Testament is English as Hebrew. And I think we've all, or many of us, have come to think of that as the sort of language that God might speak. And it's deliberately strange in my mind.”<sup>23</sup>

Wright excludes modern writing to show that words and expressions of the KJV are obsolete. I will show that they are futuristic. He begins with a theory that the English language has undergone much change since 1611. I will present it as the pinnacle of language that modern writers seek. Dr. Wright sees in ancient language an even older connotation, moving backwards in time to define. I look at the ancient words as timeless, and through various comparisons will attempt to bolster that claim.

## ON DEFINITIONS

Have you ever wanted an explanation for a Bible verse, but found out that the explanation was more confusing than the actual verse? Welcome to the club.

I've often been left scratching my head over the way some people explain things. I understand that SOME things require a back story, but certainly not EVERY little detail demands a history lesson. Many times, I have been afraid to ask a question for fear of losing what little understanding I had!

Alternatively, we communicate in an abbreviated, slanged-up, ‘text-message’ world. We

23. “William Nicolson: Finding the King James Bible, Nat Geo Live” [Video transcript] February 27, 2012

accept a statement with no evidence. We will retweet, post, or forward a news headline based on ‘wow’ factor, without ever reading the full article. There is just as much fault in being too wordy as in being too shallow.

Fortunately, there is the King James Bible. It is an ancient book straight out of the future. The double-column style page has set the screen size for smartphone designs. The chapter and verse markings have made it the standard for bibliography and record keeping. It is also cutting-edge in electronic text communications.

Friedhelm Hillenbrand is credited in 1986 with suggesting a 160-character limit on “short message service” or SMS. He is credited with the discovery of empty space on cellular phone signals that could carry approximately 160 bytes of information. Since 1 byte = approximately 1 letter, number, or space(character), the standard text message size was established.<sup>23</sup>

According to the statistics on [KingJamesBibleDictionary.com](http://KingJamesBibleDictionary.com), there are 31,102 verses in the KJV, and 3,116,480 letters. That brings us to an average verse length of 100.2 letters. The average WORD length in the Bible is 4 letters- so when you add spaces and punctuation, you will find that most Bible verses will fit comfortably into a text message with room for the reference: 125 characters, plus the book, chapter, and verse.

## EXPLAINING OR CORRECTING

The wisdom of a Bible verse can not only FIT into a modern text message, but it can also be EXPLAINED in so many words or less.

The rule when I was in school for defining a word was to be able to describe it without using the same word. Thus, you could define, “a boat” as, “a craft for moving on water.” The Bible is just as easily and briefly explained.

Now, someone will stop here and justify their use of a modern version of the Bible. “It just helps me understand what those ‘old English’ words mean.” Whether it’s the Revised Version of 1881 or the English Standard Version of 2019, these ‘versions’ all have one thing in common: they do not EXPLAIN the Scripture in other words, they CORRECT the Scripture with their own words.

How can you tell the difference? Here is an example:

We keep the cereal on top of the refrigerator. My children love cereal, but it is so high they cannot reach it easily. In order to get the cereal, they can:

1. Ask for a stool to get the cereal from the top of the fridge (Mom & Dad’s Way)
2. Climb on the cabinets to grab the cereal (Their way)

Mom and Dad’s ordained method of getting the cereal is to use the stool. Children are simply not allowed on the cabinets, and the cereal does not belong anywhere on the countertop. The end product is the same, they get the cereal, but one way acknowledges the rightful place of the cereal and who put it there. The other way puts the child in control of the cereal, to bring it to his/her level, and lessens the respect for who bought the cereal.

I want to present a ‘stool’ that helps lift the reader to the lofty place that the Scriptures occupy. I want to acknowledge the ancient words as such and give a ledge for viewing them as worthy as they are.

The particular ‘error’ I would like to emphasize in this thesis is that of nominal archaic words of rare usage. My proposed thought is that when a word is used rarely, it is for preciousness, to draw attention to itself and to the prophetic weight of its usage. Through the contextual information from Dr. Wright, as well as comparison with the modern usage and definitions from several dictionaries, I have concluded:

1. That archaic words were not of common use at the time of translation of the King James Bible
2. That these archaic words were not properly understood or defined between the 17<sup>th</sup> and the 20<sup>th</sup> centuries.
3. That these words are in the common, everyday vernacular and are more readily comprehended today than in previous centuries.
4. And lastly, that our recent comprehension of them only testifies to the truth of Bible prophecy- history pre-written.

My hope is that a wise man will hear, and will increase learning. There are yet other ‘archaic words’ that have yet to be understood, and with that knowledge I hope that some light will be given to the church to steel us for what lies ahead of us as science falsely so-called careens out of control. The strange phenomena of artificial intelligence, biotechnology, augmented reality, social networks, atomic manipulation, and the need of novelty in human invention and entertainment are all tactics- devices- of an enemy who is unseen, yet must be

combated. The rulers of the darkness of this world are not just politicians, but investors, bankers, code-writers, administrators, and globalists; and they must be brought to the glorious light of the Gospel of Christ. The Bible student must whet his Sword with study, taking even the misunderstandings and the troublesome interpretations by faith in the Author. To that end, I propose, *“Who can understand his errors? Cleanse thou me from secret faults.”*

## CHAPTER TWO

# DEAD END BIBLE STUDY

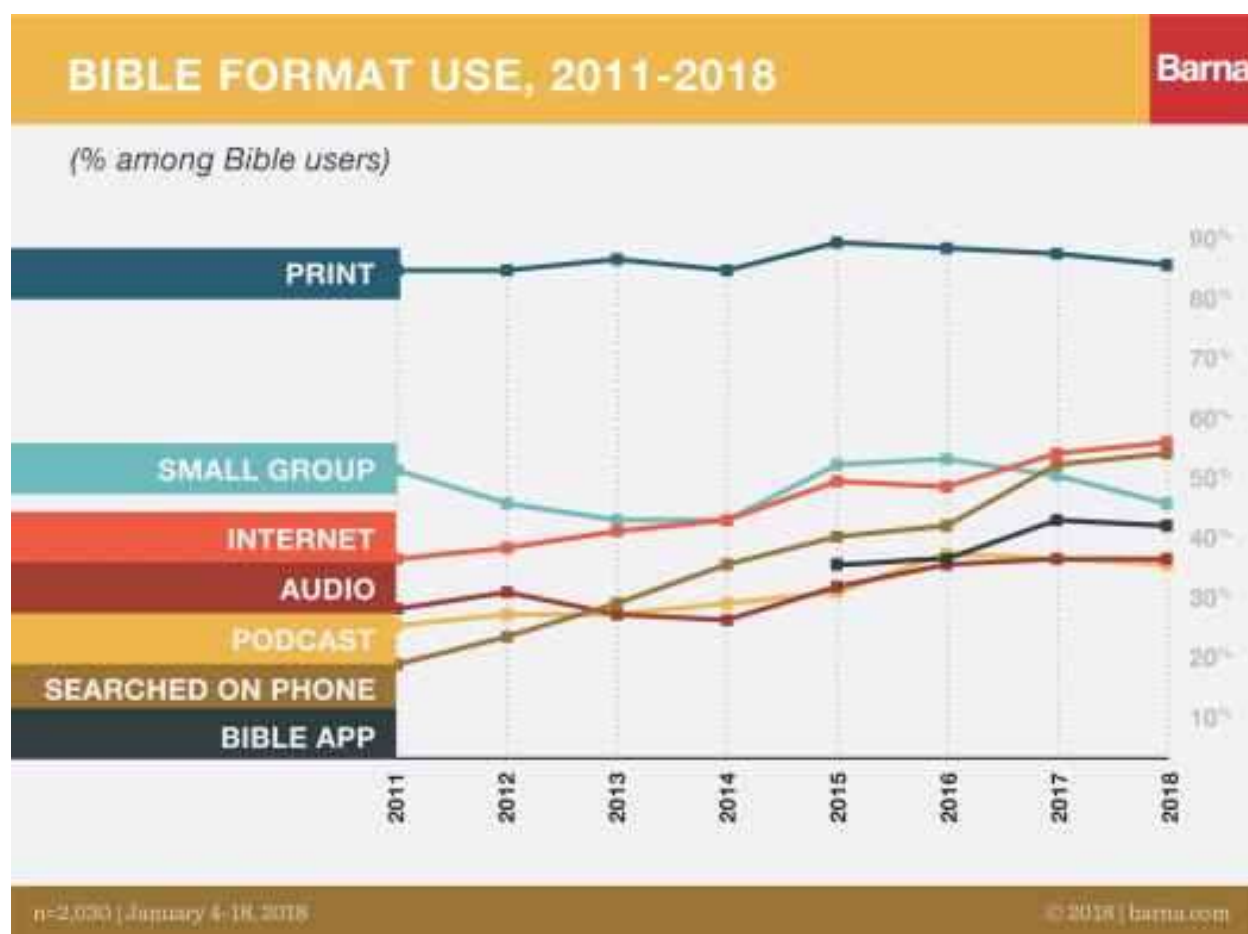
There is a reason your web search for truth leaves you  
empty-handed, and empty-hearted.

*“Study to shew thyself approved unto God, a workman that needeth not to be ashamed,  
rightly dividing the word of truth.” -2 Timothy 2:15*

Computers are efficient reference machines, vying to replace a concordance or a topical Bible dictionary. Useful Bible programs have advanced from large, localized files, to online search engines and portable apps. The categorical capacity of these machines and processes has just recently been welcomed as an improvement in Bible study, advertising that anyone can access the encyclopedic contents of the Word of God in just a few clicks. As more of these inventions take their place on pastors’ desks and pulpits, congregations should be experiencing a leap in Biblical literacy and understanding. But are they?

Although most Bible readers still prefer a physical book, according to Barna Research Center, the use of technology for Biblical interaction is steadily rising. Since 2011, the percentage of people that use their phone has risen from under 20% (in 2011) to over 55% (in 2018). These are not new Bible readers, but old ones giving place to the device-driven data that goes with them everywhere.<sup>24</sup>

24. State of the Bible, Seven Top Findings, Barna Group <https://www.barna.com/research/state-of-the-bible-2018-seven-top-findings/> July 10, 2018



Barna Research Poll 2018

Before you erect your reactionary defense, please understand that I am not advocating the dismissal of valuable tools in a Bible student's desk. I wouldn't tell you to throw away your pencil or get rid of your concordance. But I hope to warn, with a couple very poignant examples, of the dangers of reliance on technology alone to teach spiritual truths.

A few things to note about the digital world: things are not always what they seem. Behind every search there is a program built not to teach, but to learn what you don't know. Behind every download, free or otherwise, there are personal privacies sold. There are processes that have a pre-set "normal," and will quietly train your language to match theirs. An 'authour'

may take pains to spell or parse words a certain way, such as ‘Saviour’ and automatically have his choice of spelling over-ridden. Understand that the Lord gave charge of His Word to His Church, and she is responsible for keeping His sayings (Revelation 22:7). How much more subtle (‘subtil’?) can you get than helpful “autocorrect”?

Therefore, please, take these three warnings to heart as you search the Scriptures:

- Computers are backed by a greed-driven industry: entertainment.

Entertainment always seeks to become the train of thought. Computers went from a luxury to a necessity in an extremely short amount of time. Manufacturers want to see their product on the center of your desk, rather than be a tool in the drawer. For this reason, internet ‘surfers’ will ALWAYS find a new thread of ideas, or an illustrative story, (or a lecture, or a product, or a video, or an outline, etc.) that will thrill you with what you can know- for free! But in exchange it is limiting you to be reliant on its seemingly infinite self.

- Computers’ information is then confused for inspiration. Just because it’s

new, doesn’t make it good, and if it’s good, it’s not new. *“Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.”*

*(Ecclesiastes 1:10)* God is the only source of newness. He is the Author. *“I have shewed thee new things from this time, even hidden things, and thou didst not know them.”*

*(Isaiah 48:6)* A computer is simply a recorder of old stuff. God’s book is the channel for living waters. Computers are regurgitators of stagnant puddles.

- The Word of God is pre-programmed to reject private interpretation. Paper

and ink versus stylus and screen? Seems like an open and shut case. But God’s Book, the



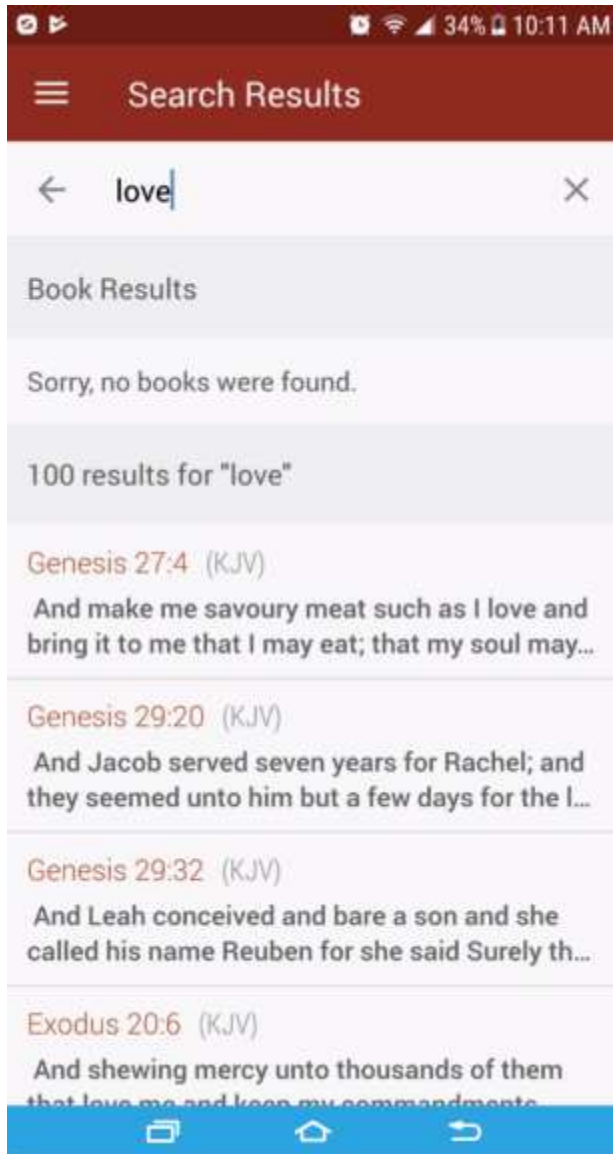
King James Bible, foresees the evils of modern devices, and subsequently has insulated itself with the King's English against a vast host of SQL servers. Let's observe as a fundamental, scientific law of hermeneutics (the branch of knowledge that deals with interpretation of literary texts) called, "The Law of First Mention" interacts with a well-known Bible App search function.

## "LOVE" IN THE BIBLE

When a person wants to know the definition, sense, and polarity of any word, he can rely on the way God first uses that word in the text of Scripture. It may seem an overly simple concept, because it is. God does not withhold wisdom from any man humbly asking and seeking (see James 1:5). However, God will absolutely hide truth from a man looking for a shortcut to knowledge. (see Genesis 2:17 *"But of the tree of the knowledge of good and evil, thou shalt not eat of it:"* with John 10:1 *"He that entereth not by the door of the sheepfold, but climbeth up some other way, the same is a thief and a robber."* and 1 Corinthians 8:1, *"Knowledge puffeth up, but charity edifieth."*)

So, I want to know about love, so I pull out my smartphone and search the word "love" in a well-known app.<sup>25</sup> The results appear thus:

25. BibleGateway App, Android, HarperCollins Christian Publishing, Retrieved December 28, 2018



BIBLEGATEWAY APP SEARCH FUNCTION

Listed first is Genesis 27:4. It records Isaac's hunger for food, and his desire for a meal. "Love" is a fleshly lust in this passage. Hermeneutically speaking, we should now interpret love in the remainder of scripture this way. Can't you feel God's emotion toward us in 1 John 4:10: "*Herein is love* (a carnal desire akin to hunger for food)?" How evident now is the charity of God in John 3:16- "*For God so loved* (instinctively craved to satisfy an urge) *the world?*"

Now, don't assume that either you or I know better than God. IF that is truth, we

need to accept it, believe it, and study it for what it is. NEVER presume upon the absolute purity and authority of the King James Bible. But also, do not fail to "*Search the scriptures.*"

The first mention of LOVE in the Bible is cleverly disguised in 'old, archaic' (i.e., the King's) Jacobean English to hide it from insincere eyes. Five chapters earlier, in Genesis 22:2, we read the **actual** first mention of love in the Bible: "*And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah.*" The preeminent object of

love is a son of the father, and the preeminent subject of love is a father for his only son. To accurately study love, you cannot cheat, you must READ the Bible. In reading, you submit your attention to the Holy Spirit's direction, and only then can you know the meaning of anything.

## “OBEY” IN THE BIBLE

Next, we open up the trusty app<sup>25</sup> looking for “obey.” Search results pop up instantly:



BIBLEGATEWAY APP SEARCH FUNCTION

What a coincidence, we find ourselves in the very same chapter of Genesis, looking now at what Rebekah says to Jacob. Understand what is going on in the chapter, Isaac is getting older and wants to pass along the blessing of the Patriarchs to his son, Esau (provided he gets the food he loves). Rebekah desires that blessing for her son, Jacob, and devises a clever plan to deceive and steal from her husband and older son. But in order to make it work, she has to have the compliance of her baby boy, and thus she commands him: “*Now therefore, my son, obey my voice!*” (27:4)

This kind of obedience is compliance without conscience. It is baseless function. It is slavery. I push the “8” key on my computer

keyboard and it produces an “8.” It cannot think for itself enough to know good and evil, right

26. Ibid.

and wrong, or whether “8” belongs in the context of what I’m saying. No question, just function. Jacob commits a sin because he obeyed.

Is that what the Gospel requires when Paul says, “*By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name?*” (Romans 1:5) Or is the obedience of God linked TO morality, rather than APART from it? See Romans 16:19, “*For your obedience is come abroad unto all men. I am glad therefore on your behalf: **but yet I would have you wise unto that which is good, and simple concerning evil.***”

Hidden once again ‘in the past’ is the first mention of ‘obey,’ parsed in such a simple way, yet obscured from ‘smart’ technology. Look again, 5 chapters earlier in Genesis, to 22:18, “*And in thy seed shall the nations of the earth be blessed; because thou hast obeyed my voice.*”

How different is Abraham’s obedience to God from Jacob’s compliance to his mother! What a precedent of Heavenly love surpassing earthly love, of God’s word excelling man’s word! These are just two treasures locked away for the man that seeks Christ through His Book, instead of man’s devices.

Dr. Peter S. Ruckman, in writing on the Theology of the Holy Ghost predicted:

“There is no computer, no matter how intelligent, that can find out anything about the word of God that a man can’t find out through prayer and reading the word. *As a matter of fact, there isn’t a computer in the world that can figure out the new birth or identify the Leviathan of Job 40 and 41.* It would be absolutely impossible. There isn’t any chance at all that a computer would tell you *what Adam and Eve ate.* The most

brilliant men with IQs of 150 to 180, making the most excruciatingly intricate machine they possibly could devise, couldn't figure out anything about the word of God one way or another. **“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned.”** (1 Corinthians 2:14) ”<sup>27</sup>

That statement was published in 1985. God's word is still beyond the slickest advancements in technology built 20+ years later. Stick with the Book.

27. Ruckman, Dr. Peter S. *Theological Studies, Vol. I*, “God, The Holy Ghost” p. 535

## CHAPTER THREE

# JUST KEEP READING

How to handle difficult phrases without having to leave  
the Bible.

*“And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet  
resting places.” Isaiah 32:18*

A notable Bible teacher once observed that a smart person is not one who makes simple things complicated, but one who makes complicated things simple.<sup>28</sup> It certainly doesn’t take a genius to make something easy very difficult.

Here are just a few examples of how very simple tasks have been obscured by “great, swelling words”:

Simple: “Pay the bills”

Complicated: “Budget consolidation”

Simple: “No parking”

Complicated: “Traffic flow control zone”

Simple: “Right and Wrong”

Complicated: “Values clarification”

Sadly, many people mistake complicated terminology for real intelligence. It doesn’t take a genius to make easy things hard. There are many who mistake mysterious words for genuine

28. Ruckman, Peter, *Ruckman Reference Bible 1st Ed. 2009*, Appendix 90, "Great Swelling Words," p. 1824

wisdom.

A big complaint from anyone who attempts to read or study their Bible is that it is too hard to understand. “Archaic” words are usually blamed. When there is something that apparently is too hard to understand, the reading and studying unfortunately come to a screeching halt. Let me let you in on the secret that will revolutionize your Bible study.

Are you ready for it?

Write these words down:

*Just. Keep. Reading.*

The Lord of the Bible is the Master Communicator. He is the Master Teacher. Every time you open His Book, you aren’t just scanning facts or processing words, you are learning and understanding. Follow our opening text as a sample.

*“And my people shall dwell in a **peaceable habitation**”*

The Flesh-Kincaid Grade Level readability scale<sup>29</sup> places this sentence at almost a 9th grade level (8.9).

The Gunning Fog Scale Level ranks based on syllable count from 1 to 20. This phrase scored a 16.93.

The Dale-Chall Scale compares against a list of 3,000 ‘easy’ words deemed most widely understood and rates the text on a scale of 1 to 10, a 5.84.

Now, that’s not bad considering this is 1.) prophetic, 2.) written from the highest

29. Readability statistics obtained from: <https://datayze.com/readability-analyzer.php>, Retrieved February 8, 2019

Intelligence in existence and 3.) you already have an idea of what He meant.

But do you remember our secret formula for understanding the Bible? Just keep reading:

*“And my people shall dwell... in **sure dwellings**”*

Flesch-Kincaid Grade Level: 3.76

Dale-Chall Score: 0.4

Gunning Fog Scale Level: 8.2

God places a simple explanation (with additional details) **directly after** a relatively difficult revelation of truth. But that’s not the end of the verse. Just keep reading:

*“And my people shall dwell in... **quiet resting places**”*

Flesch-Kincaid Grade Level: 4.96

Dale-Chall Score: 0.45

Gunning Fog Scale Level: 8.04

First, you are challenged with a difficult concept. Then it is presented in the simplest terms possible, which gives you an understanding of the current truth, as well as the first one. Then, as a master educator you are given a third definition, which not only broadens your vocabulary (list of words and definitions), it also deepens your grasp of the truth being communicated. God just “*gave the sense, and caused them [you] to understand the reading.*” (*Nehemiah 8:8*)



Gail Riplinger expounds this concept by presenting the Bible as a little book with a built-in dictionary. Her presentation of defining words using only the Bible is a sturdy frame to build on. “God teaches by repetition. He says the same thing in a number of ways. He uses repeated words to affirm the relationship between two thoughts.”<sup>30</sup>

Another example of the King James Bible’s simplicity is given by demonstrating its vigorous, robust language. Language that is not wordier than it needs to be yet all the while teaching you new and difficult concepts. Notable author George Orwell once took a passage from the Bible and drained it of its blood. He used ‘modern’ and ‘educated’ terms to express the philosophical wisdom of Solomon. Side-by-side, the ease with which Solomon’s Scripture imparts difficult concepts in full color is brilliant to read:

#### ORWELL

Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must inevitably be taken into account.

#### ECCLESIASTES 9:11

I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

The lesson here is tremendous. “Vigorous writing is concise. A sentence should contain no unnecessary words, a paragraph no unnecessary sentences, for the same reason that a drawing

30. Riplinger, Gail *In Awe of Thy Word*, 2003, p. 49

should have no unnecessary lines and a machine no unnecessary parts. This requires not that the writer make all his sentences short, or that he avoid all detail and treat his subjects only in outline, but that **every word tell**.<sup>31</sup> Every word of the King James Bible is a teacher.

You've heard someone at their wit's end call out for some "peace and quiet" haven't you? That expression grew from the text we opened the chapter with. How much more hidden wisdom lies in that little, limitless Book?

See it in action in a more popular verse of Scripture, *Isaiah 1:18*:

*"Come now, and let us reason together, saith the Lord:*

*Though your sins be as **scarlet**, they shall be as **white** as **snow**;*

*Though they be **red***

*Like **crimson**, they shall be as **wool**."*

The pattern is consistent throughout the Bible. Challenge-Explain-Expand. You won't find a more educational textbook in a college campus anywhere on any of the seven continents.

It awaits man, woman, or child who will ***just keep reading***.

31. Strunk & White, *The Elements of Style*, 1979, p.23

## CHAPTER FOUR

# FIRST PRINCIPLES THINKING

What a lost businessman knows about following  
Jesus Christ that a modern version of the Bible *doesn't*.

*“For when for the time ye ought to be teachers, ye have need that one teach you again  
which be the first principles of the oracles of God; and are become such as have need of milk,  
and not of strong meat.” Hebrews 5:12*

The effervescent successes of Elon Musk have drawn much attention in the world to his ethics and methods. As the door to the room of success swings on the hinges of opposition so Elon Musk has had a fair share of complex problems to overcome.

In a popular interview with Mr. Musk,<sup>32</sup> he verbalized his philosophy for problem solving. It's the ancient idea that complex problems can be solved by breaking them down into their basic parts.

“Well, I do think there's a good framework for thinking. It is physics. You know, the sort of first principles reasoning...Boil things down to their fundamental truths and reason up from there, as opposed to reasoning by analogy.

32. TED *The mind behind Tesla, SpaceX, SolarCity...*|Elon Musk March 19, 2013, YouTube <https://youtu.be/IgKWPdJWuBQ?t=1097>

Through most of our life, we get through life by reasoning by analogy, which essentially means kind of copying what other people do with slight variations. And you have to do that, otherwise, mentally, you wouldn't be able to get through the day.

But when you want to do something new, you have to apply the physics approach."

This idea is not only sage; it is Scriptural. As asserted in Hebrews 5:12, "*Ye have need that one teach you again which be the first principles of the oracles of God.*"

*"And ye shall know the truth, and the truth shall make you free."* (John 8:32)

In a world of imitators, it is invigorating to watch the performance of an independent individual. It is a shame more Christians cannot break away from soft, dull molds to be sharper, more noble followers of Jesus Christ.

The basis of becoming a rugged individual in action is to be free from the fog of presumption or lies. To think originally is to follow the truth FROM its conception TO its logical conclusion. There is no other source of truth outside of the Scripture, by that I mean the King James Bible of 1611 in English. Elon Musk echoed this Scripture unwittingly, further reinforcing its authority outside the realm of strictly religious opinion.

The late Dr. Peter S. Ruckman (1921-2016), himself a pioneer who intensely provoked believers into faith in God's words, testified, "**Spending time in the Book (the King James Bible) will produce a rugged individuality.**"<sup>33</sup>

33. Ruckman, Peter, a note from a sermon delivered at Bible Baptist Church, Pensacola, FL, circa 2005

## TWO FAILURES OF PRINCIPLE

A failure of present time thinking is in marketing. Problems are not actually resolved; they are simply reorganized for mass consumption. Ideas are promoted based on convenience or novelty instead of substance and morality. The ‘new and improved formula’ hardly goes deeper than the packaging. Nobody cares if it IS better, it just has to SEEM better.

Another failure exposed by hard-working successes is mimicry. Musk says in the interview, “we get through life by reasoning by analogy.” In other words, we try to look the part, but never deliver the goods. We focus on the ‘optics’ (how it will make me look) rather than the operation (doing the work).

Although speaking in a purely secular and money-making setting, I must confess he has nailed the modern Christian to the wall. The English bible retranslation business is booming now more than ever, yet they are not turning people to the Lord Jesus Christ. Instead, through marketing and mimicry, they are shaming the name of Christ by their ineffectiveness and tendency toward hypocrisy.

Take for example the New Testament call to obedience from the Apostle Paul:

*“Be ye **followers** of me, even as I also am of Christ.”*

### **1 Corinthians 11:1**

Today’s impotence and copycatism is exposed by the lame admission in over 30 modern interpretations of the Bible, which all say:

“Be **imitators** of me”

Thus is the reading of the American Standard, New American Standard [5+ editions], English Standard, Lexham English, New Catholic, New English Translation, NKJV, New Living Translation, Revised Standard, New Revised Standard [5+ editions], Tree of Life Version, World English Bible, Amplified Bible, Christian Standard, Holman Christian Standard, International Standard, Good News Translation, Complete Jewish, Darby, Disciples Literal New Testament, Evangelical Heritage, Expanded Bible, ‘God’s Word’ Translation, Phillips Translation, Jubilee Bible, Mounce Reverse Interlinear, Names Of God Version, New Testament for Everyone, and Old Jerusalem Bible.<sup>34</sup>

As you can see from the massive substitution of “follower” to “imitator” Elon Musk was right. And the multiplicity of failures in the ‘Bible arena’ have overly proved it.

Christ never called for imitators to mimic; he called for followers to disciple.

Paul did not want a marketable Christianity; he wanted a meaty, substantive one.

The Apostle Paul (who wrote both the letter to the Hebrews and Corinthians) was a rugged individual not cast from anyone’s mold. It was the guile of murder and the diffused light of Christ himself which brought this man to his knees. He wasn’t trying to imitate anything or anyone- he got alone with the Scriptures for 3 years to get to know God. *“But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. (Galatians 1:15-18)*

34. Parallel text search at <https://www.biblegateway.com/>

After this he would write in the letter to the Hebrews that they needed to get back to the Scripture, the oracles of God. For him to compel any man or woman to be an ‘imitator’ would impugn him with the most hellish hypocrisy. *Your faith has got to be more than an imitation.*

As Bob Jones, Sr., would say: **“A Christian does good deeds, but just doing good deeds does not make a man a Christian.”**

No more mimicry. No more marketing. End the mockery.

Instead of asking yourself, “What kind of a Christian would people think I am if...” That’s looking for an analogy to mimic. Rather ask: “What does the Bible say I should do?” That’s first principles. Instead of, “How can I fit \*being a Christian\* into my schedule?” (Mimicry analogy) Rather ask: “How can I schedule my life around Jesus Christ?” (First principle thinking)

It’s time for us to get back to the *“first principles of the oracles of God”* in order to be genuine and healthy followers of Jesus Christ.

## CHAPTER FIVE

# OVERCHARGING

If you can have too much of a good thing; you can  
certainly have too much of a bad thing.

*“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” **Luke 21:34***

Social media is an accelerator of life. Imagined threats are taken seriously, and real problems are turned into panic attacks. A little bit of publicity goes a long way. It makes us move fast, but a little **too** fast.

Many folks are staying inside these days. Some have an excuse due to weather, but most have chosen the sedentary lifestyle of sitting and watching. This cultural laziness has left most staring at some sort of screen. Most will never search out truth to read, they trust it will be brought to them on the internet. Screens are entertaining and influencing the mind of the masses in an unprecedented way.

Somehow, we have come to believe that we are different from the ‘tv-watching’ generation that is our parents and grandparents. We feel that we are in a way better than they were, because of the control we are told that we wield over our devices.



Recently I had a teenager tell me with some smugness, “I don’t watch tv.” What he was declaring was that he did not sit down on a couch and turn on broadcast programming on a large screen in the middle of his house. No, in that sense he did NOT watch tv. This badge of goodness that he wore so proudly was as hollow as the understanding of what has happened. Television is alive and well, it just lives in your pocket now. The device has shrunk, but the grip they have on our way of life is breath-taking.

The Lord gave us the Scripture to deal with reality. He gave us real history- unedited- and real prophecy, as accurate in its telling as in its fulfilling. As the Lord Jesus spoke in Luke 21, He was facing His own death. His disciples were worried, and like many of us, asked, “What’s next?”

He begins to describe for them their immediate future, the future of their nation, and the future of the world. Some of it has been fulfilled; all of it is very real. So real, that God’s plan will live on in His own words: *“Heaven and earth shall pass away: but my words shall not pass away.” (Luke 21:33)*

Real life is coming your way. Until the technological age, it would have been impossible to miss the obvious. But Christ Jesus knew we were living in the day of VIRTUAL reality instead of VERIFIED reality. So, He commences a warning in a very modern way.

The issue is being “overcharged.” We are very familiar with ‘charging’ devices like phones, iPads, headphones, and electric cars. Overcharging is when an electronic device is plugged in too long. They overheat, quit responding, shut down, and in some cases may be permanently damaged.

As damaging it is to the device to be plugged in too long, a mind can be just as damaged if too much time is given to screen use. Physically, the prefrontal cortex is damaged, the eyes are dimmed, and sleep departs from a screen watcher.<sup>35</sup> Spiritually, a person will think of themselves and reality differently, they will be unable to read or study any book, let alone the Bible, and they will be unable to discern truth from fiction. “Overcharging” may have had a definition from old times, but it is a bigger problem now than it ever was in the 16<sup>th</sup> Century.

- **The Action of Overcharging Your Mind “*Surfeiting*”**

The term was out of common use in 1611, as Dr. Wright points out in *The Bible Word-Book*. He pieces together a Shakespearean play (1616), a fictional novel by John Lyly, (1578) and Baret’s *Lexicography* (1580) for examples of the word.<sup>36</sup> Since 1611, its usage maintained across Europe to America before it burst into the vocabulary of every teenager of the 1990’s and 2000’s. They have slanged it down, but it is the same word now used for staying on the internet longer than you should.

The word was popularly out of use, except in printed and spoken sermons, until the mid-1900’s. The technological expansion of the 20<sup>th</sup> Century brought about an overindulgence in knowledge as the Scripture predicted. Lost man had no words for what was happening, so they went back to the Standard, the KJV, and borrowed, “surfeiting.”

The act of watching a screen for new information is called ‘surfing.’ This word is found in the Bible as ‘surfeit’ which means to go overboard, or to overindulge. Social media promotes surfing even more, due to the format, a small phone screen, and because of the volume of information being pushed. Every opinion is voiced, sided with or against, turned into a trend,

35. Cowgill, Aaron *Satan’s Devices*, Daystar Publishing 2021, p.10-11

36. Wright, *The Bible Word-Book*, 1884, London, “surfeit”

then liked or disliked and gossiped all over. YOU are supposed to sort and absorb all of this every day. The only way to stay on top of it all is to ‘surf’.

‘Surfing,’ to search through a network or channel for information or entertainment<sup>37</sup> gives you the feeling of staying current and keeping up with what’s trending. Because the information comes at you small waves, you feel that you are in control. “Just a few minutes” you think, but before long, your eyes are watering with overcharge.

- **The Addiction of Overcharging “*Drunkenness*”**

If drunkenness were limited to liquor or beer or wine, how blessed you would be. The truth is, that as you delve into the act of social media, you begin to form a rut in your mind that forges an addiction.

What constitutes an addiction? The Bible already has used a term for staying on top of the water, now it will use the term for the affect of strong drink. Sounds like a ‘fluid’ situation. The Mayo Clinic in 2017 quantified what defines a medical addiction:

- Using the substance regularly
- Having intense urges for it
- Not meeting work/school obligations
- Decreased social or recreational activity for it
- Continued use despite warnings and symptoms of health problems
- Failing in attempts to stop using the substance
- Experiencing withdrawal symptoms<sup>38</sup>

37. Merriam-Webster.com Dictionary, “surf,” 2024, <https://www.merriam-webster.com/dictionary/surf>

38. Cowgill, Aaron, *Satan’s Devices*, Daystar, 2021, p. 21

In the last 20 years, the availability of this intoxicant has multiplied. In my childhood, the broadcast tv stations would shut down at 11pm. There was no way to ‘connect with the world,’ or ‘stay current on community events’ after that. There was a limitation in technology that helped people regulate themselves.

Today, the torrent never stops. And people who are not taught to be disciplined will quickly become addicts. The Lord Jesus warned, “*take heed... at any time.*” Many people do their most destructive ‘surfing’ when folks are supposed to be sleeping. The shining screen is always there for you to give you the fix you have come to depend on.

- **The Assassination in Overcharging “*Cares of this life*”**

So, how does it feel to know? You learn, you laugh, now you love it to the point of obsession, but what is really happening? The Lord connects us to an inside view of a mind that is overcharged with the cares of this life:

*“And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.” – Luke 8:14*

Better keep a good hold on that expensive smart phone. Believe me, it has a two-handed hold on you- around your neck!

Overcharging on screen time (across devices, for all purposes) has more direct links to suicide than bullying does. This is due to the fact that most bullying would never occur without the use of the screen! According to the Scripture, once you overcharge with cares, the cares squeeze the life out of you. If you don’t believe me, put down your phone and go read a book.<sup>39</sup>

39. Tabb, Harold, *The Dangers of Social Networking*, Victory Baptist Press, 2016, p. 47

(However, don't think that physical assassination is the only danger. Adam made that mistake when he tried to know better. "*Ye shall not surely die:*" [Genesis 3:4])

Spiritual suicide is being committed daily. The opportunity and ability to know the God of Creation, of Omniscience, of Eternity is traded for a screen. The Lord Jesus Christ who loved you despite your addictions, you have ignored. I believe there is nothing worse than love reciprocated with apathy. Christ wore the thorns so we wouldn't have to. Yet we choose to choke on thorns instead of grow in grace.

- **The Accident of Overcharging "*Unawares*"**

Very soon, you and I will have to stand before King Jesus and review our life. Don't let that be the first time you look away from the phone. No one can prepare for you, and no one can force you to look up. It's your will, but the warning is from GOD.

Dr. Wilber Penfield of Montreal Neurological Institute wrote on the permanence of memories in the human brain. He reported to the Smithsonian Institute that with the right probing in the right part of the brain, any memory could be relived and refelt.<sup>40</sup> If a medical practitioner can get the brain of a human to play back things from the past, without a doubt God will hold us accountable for what we have allowed into our eyes.

*"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."* (Romans 2:16)

You will look up one day and realize life has passed you by. Your chance at a career, at a family, at adventure, at true friendship will only be opportunities you will wish you had again.

40. Hamblin, John, *The Blessing and Blemish of Social Media*, Parkside, 2021, p.47

Youth will be traded for wrinkles, daylight shaded for nighttime, a smartphone replaced with a tombstone and a 'time-saving device' exchanged for timeless eternity.

## CHAPTER SIX

# CHAMBERING

An archaic word in Romans 13 warns us of a temptation that  
technology has made hard to resist.

*“Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering  
and wantonness, not in strife and envying.” **Romans 13:13***

Dr. Wright again invokes several writers to support his claim against the choice of this  
word in Romans 13:13.

“Latimer in his remarks on this passage thus explains the word:

St. Paul useth this word ‘chambering,’ for when folks will be wanton, they get  
themselves in corners. *Rem. P. 18.*

And again;

By this word ‘chambering’ understand the circumstances of whoredom and lechery and  
filthy living, which St. Paul forbiddeth here. *Ibid.*

*Chamberer*, originally a chamberlain, is used by Shakespeare to denote a person of  
luxurious and sensual habits:

Haply, for I am black

And have not those soft parts of conversation

That chamberers have.

*Othello*, III. 3. 265”<sup>41</sup>

He takes the dated language of his day to first condemn this word as obsolete, then he makes it even more obsolete by going to a secular, backward reference of ‘chamberlain’, which has several unique uses in the Bible that are not Shakespearean. Here is a sample of the occurrences of ‘chamberlain’ in the Bible to debunk Wright’s connection.

*“So Esther's maids and her **chamberlains** came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. Esther 4:4-5*

*Then called Esther for Hatach, one of the king's **chamberlains**, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.”*

*And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's **chamberlain** their friend, desired peace; because their country was nourished by the king's country. Act 12:20*

*“Gaius mine host, and of the whole church, saluteth you. Erastus the **chamberlain** of the city saluteth you, and Quartus a brother.” Romans 16:23*

In Scripture, ‘chamberlain’ means, ‘servant’. Which is not the connection that Paul is making by using the word “chambering” in Romans 13. We can safely ignore the archaic eureka of the playwright Shakespeare.

So, what connection IS Paul trying to make? Was this one-time use of a word a

41. Wright, *The Bible Word-Book*, London, 1884, “Chambering”



misnomer?

The loudest argument against the King James Bible is that it is outdated. The reasoning is that technology, society, and language have all advanced, and left the Bible from 1611AD in the past. The “cases-in-point” of this logic are the so-called archaic words in the Bible.

What are archaic words? Dictionary.com defines ‘archaic’ as ‘marked by characteristics of an earlier period; antiquated; commonly used in an earlier time but rare in present-day usage except to suggest the older time.’ Webster’s 1828 Dictionary doesn’t have an entry for ‘archaic’ but lists ‘archaism,’ which means, ‘an ancient or obsolete phrase or expression.’ These outdated words and expressions are the basis of every revision (perversion) of the Bible since 1611.

This is the old, old argument, but with a prophetic answer.

This verse from Paul’s Epistle to the Romans is full of archaisms. The average reader will drop their Book at such a verse as this and walk away from the words of God in frustration. But perhaps... the words are not old, rather they are far more advanced than we realized?

After all, don’t we all like to learn a new term to impress people with our education? New TV series entertain daily with episodes featuring colorful, sharp, distinct language that is uncommon. In fact, the cult classic, “*Harry Potter and the Sorcerer’s Stone*, was rejected by publishers because its “sentence structure was too complex.” However, the tens of millions of copies which have now been sold, attest to the fact that, ‘...children seem to like its Britishness...’<sup>42</sup> Many are intrigued by Hollywood, but few will ever get a grip on the prophetic implications of one word from this verse: ‘chambering.’

42. Riplinger, Gail *In Awe of Thy Word*, p. 485, 2003, quoting Tim Bouquet: “The Wizard Behind Harry Potter

Romans 13 begins by outlining the believer's relationship to human government in verses 1-6. It continues by giving the believer's responsibility to moral law in verses 7-10. The last section of the chapter is the believer's rally to spiritual warfare, verses 11-14. This last section is a call-to-arms that provides specific details of the Devil's technology in 2020.

Specifically, verse 13 warns of temptations that technology has made hard to resist.

## RIOTING & DRUNKENNESS

The first pair are sins of expression, that is, the way you act when you are around other people. Public forums have become less bloody, but nonetheless violent through the internet. Social media indulges a person to voice to every insecurity, every disagreement, every uninformed opinion. Yes, *"in the multitude of words there wanteth not sin."* (Proverb 10:19) and that describes rioting and drunkenness.

## STRIFE & ENVYING

The last pair are sins of motivation, that is, heart attitudes that work under the surface like molten magma before it erupts in a blazing volcano. Strife internally is what causes instability. *"A double-minded man is unstable in all his ways."* (James 1:8) Indecision works hand-in-hand with jealousy; covetousness that will do whatever it takes to get what it wants. Yes, these two are a brutal pair. Ask Pontius Pilate, he knows.

*"For he knew that for envy they had delivered him (Jesus)." (Matthew 27:18)*

But it is the combination in the middle that speak to the overwhelming, irresistible temptations of the connected Christian. Both are considered archaic, unnecessarily complicated words that only an outdated King James Bible would carry. Yet both of these underestimated sins are the brutal slayers of men, women, families, churches, communities, and nations, especially in a time where looking into the magic screen of the internet is encouraged. Chambering and wantonness are sins of impression- sins of solitude.

We can easily define these words with any common dictionary. This reinforces the ‘archaic words in the KJV’ position: they must be looked up. But are the old words disposable since they have newer counterparts? Or was there a prophetic meaning locked up for 400 years in an archaism that God would use to warn YOU? Yes, you, staring at your screen.

In the previous chapter, *Overcharging*, we examined Christ’s forewarning of the screens we watch. Here now is a warning on the screens that watch us.

## CHAMBERING & WANTONNESS

Most Americans are content to sit and watch. That is a detestable evil, but not the vilest. There comes with it an insatiable desire not just to see, but to BE seen. This wantonness is pride synthesized with lust. And chambering is how you GET what you WANT.

Chambering is gratifying attention that is mostly sexual– in fact that is the old-fashioned way of ‘getting attention.’ The idea of getting alone with someone, where there is nobody to look at but you, and you are idolized, and you are indulged in a romantic affair is the default definition of chambering. Today, men are lured into the novelty of believing someone loves them by pornography. The sad truth is, that kind of person is loved by nobody, even themselves.

### **The hardest sins to resist are the sins of solitude.**

But another interesting take on chambering in addition to the adulterous angle is simply the sense of accomplishment that comes from knowing you performed well. I must admit, I didn't know entirely what chambering meant, and so I looked it up on my regular online dictionary. The definition was short and pointed: "Wanton, lewd, immodest behavior."<sup>43</sup>

Now, I always feel a little cheated by having someone give me the answer to a question. I love answers, but I also want to know how to **learn**. I checked into the etymology of the word. Etymology is the study of the origins and sources of words. This is my favorite vocabulary-enhancing tool. Here is what I learned: the origin of the word 'chamber' is found by simplifying it to its root form, which is a Latin word we use every day. The word is present in English can be revealed by dissecting the word.

"Middle English *chambre*, from Anglo-French, from Late Latin *camera*, from Latin, arched roof, from Greek *kamara* vault"<sup>44</sup>

Take the word CHAMBER and remove the "H."

CAMBER

"B's" are often silent (as in thumb) so let's remove it also. (Not the thumb, the "B")

CAMER

Let's add an appropriate Latin ending, "A."

**CAMERA**

43. Webster, Noah, *American Dictionary of the English Language*, 1828, "Chambering"

44. Merriam-Webster.com Dictionary, "chamber," 2024, <https://www.merriam-webster.com/dictionary/chamber>.

What kind of device, so small and insignificant, found everywhere from the grocery store counter to your pocket, can allow a person to be so private, and yet reward him with the publicity to gratify his pride? You are probably staring right at one.

Since the reigns of David and Solomon self-isolation has proved destructive, rather than constructive. Hear Solomon's warning: *"Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself. When the wicked cometh, then cometh also contempt, and with ignominy reproach."* (Proverbs 18:1-3)

It is moreso now because it is being encouraged. Some have chosen to video chat instead of meet in person. Homework is reduced to standing in front of a camera and reading a script. Meaningful real-world work is being put off in order to satisfy the need for 'content,' that is, filling the empty void of the internet world with your face. Cherished family moments are ruined because someone wants to take a picture, instead of actually enjoying the occasion.<sup>45</sup>

People changed when they were filmed in front of a camera. Initially, they were awkward and self-conscious. Now they are comfortable and relaxed. They have been trained to perform, and slowly they are forgetting how to live. Hollywood is now your home.

An infamous photo was taken during World War 1 showing the dramatic fall of a soldier as he is being shot. The photo was published and became a heart-wrenching icon of heroism in action. Years later, the photograph was studied a little closer and found to be a complete setup.<sup>46</sup> Whole books have been published on the damages of faked images. Many photographs published on news journals in the USA have been proved to be faked, or set up to provoke a sensation or

45. India, Freya <https://www.freyaindia.co.uk/p/you-dont-need-to-document-everything>, Jan. 16, 2024

46. Gipp, Samuel, "Can the Camera Lie?" *Essays and Ideas*, November 9, 2004

emotion.<sup>47</sup> Exposing the hypocrisy of what the news industry (*Time Magazine, the Associated Press, the Washington Post, Life Magazine, Sports Illustrated, etc.*) projected through photographs will bring on an assault from ‘fact checkers’ and cause the truth to be labeled ‘misinformation.’ The pictures they publish are not to inform the public, they are to lead the public to agree with their agenda. It is no secret that the news media will fake a scene to make a point. Wicked you say! Yes, how very wicked of them.

But we have followed in their footsteps. How far we have come from 2004, where today America’s Funniest Home Videos, are not accidental, they are staged? Teenagers will spend hours to perfect a trick shot to make them famous on TikTok. People will experiment with danger they would not normally tamper with, except now, they do it to gain fans on Youtube! “Look at me,” they cry, “I’m on Snapchat or Instagram” or “I have my own vlog!”

All this, and we never have to leave our ‘chambers’ and our ‘cameras’. Beware the words of God, because He knew this day would come. That is why He authored the warning in advanced, archaic English. Beware of chambering!

Tuna fishing is an ancient practice that bears witness to what happens behind many a selfie-stick in many a bedroom. These hundred-to-thousand-pound fish are too strong to be caught and slaughtered outright- so they are lured from chamber to chamber, as historian Mark Kurlansky describes the method:

“Instead of exhausting the fish on the end of a line, the bluefin is worn out by being led through a series of nets over a number of days. A net wall 150 feet high, four and a half miles long, is anchored to the ocean floor running east to west. In May and June, the tuna enter the

47. See Bradley, James, *Flags of our Fathers*, 2000 p. 322

Mediterranean. Approaching the coast of Sicily, they turn south to pass through the straits between Sicily and Tunisia but instead hit the net wall and run along it into what is called “the island,” which is a series of net rooms... Today, this is done by a scuba diver known as the big bastard.

The big bastard’s job is to coax the tuna from one room to another— each of the rooms has a name— until, after about two weeks, the fish are exhausted, awaiting their fate in the **camera di matanza, the slaughter room**. The net is hauled up, and fifty-five fishermen in a long boat spear and gaff fish... The large bluefin, even though tired out from the weeks of manipulation, thrash and struggle. The Mediterranean turns black with their blood, and the foam of the water turns scarlet as they are stabbed, gaffed, landed, and shipped...”<sup>48</sup>

I wonder, spiritually, if this is what God sees when the recording light flicks on?

*“These six things doth the LORD hate: yea, seven are an abomination unto him:*

*A proud look...”*

**Proverb 6:16-17a**

48. Kurlansky, Mark *Salt: A World History*, “More Salt Than Fish”

## CHAPTER SEVEN

# HOW ARE YOU WIRED?

Technology that severs the head from the  
heart is destructive.

*“And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.” Exodus 39:3*

Just two books into the word of God, and we are already dealing with post-modern technology. Circuitry in clothing! This first and only reference to ‘wiring’ in the Bible reveals that the primary use of electronic networks is communication.

This word is absent from Dr. Wright’s list of archaisms. That itself is telling of the radical impact of the Industrial Revolution the world was experiencing at the time of his writings. John Roebling would pull the first wire rope in America in the 1870’s. His cables would be used to raise the Brooklyn Bridge and hang several other suspension bridges in the USA.<sup>49</sup> Drawing out steel into gauges small enough to be laced into clothing would be unheard of until the mid-1900’s, decades after Dr. Wright’s race was run.

Electronics in clothing progressed from eye-catching decoration to the average person’s every-day carry. Physically wearing the device has become less fashion, and more necessity. A

49. McCullough, David, *The Great Bridge*, Simon & Schuster, 1972



brief shopping search of wearable technology will lead you to watches, headbands, rings, eyeglasses, goggles, earpieces, even ‘smart’ shoes. These things can:

- locate you anywhere in the world,
- connect you to the internet at a thought,
- give you a voice,
- be your personal orchestra, jester, or cook,
- augment what you see,
- replace what you see,
- summon your car,
- monitor your heart health,
- put you to sleep, and
- wake you up again.

I think it’s safe to say we are beyond connected. But what are we wired to?

The ‘newest’ novelties on the market are considered their own network, called the internet of things, or IoT. Marketing technology company Oracle gives these statistics: “The IoT describes the network of physical objects— “things”—that are embedded with sensors, software, and other technologies for the purpose of connecting and exchanging data with other devices and systems over the internet. These devices range from ordinary household objects to sophisticated industrial tools. With more than 7 billion connected IoT devices today, experts are expecting this number to grow to 10 billion by 2020 and 22 billion by 2025.”<sup>50</sup> These estimates say that every person on the globe may have 2 or more “things” in their possession or on their person in just a few years.

50. Oracle “What is IOT?” <https://www.oracle.com/internet-of-things/> Retrieved August 26, 2021

In a world that soon will be all connected- people with people, people with things, and things with other things- we must be careful to use this world, as not abusing it. When we become ‘united for the common good’ (see Genesis 11, Psalm 2) we risk losing touch with the God whose power is not measured in volts, whose intelligence is not measured by the terabyte, and whose relevance and reliability is at 0% risk of obsolescence. We need to get ‘wired’ to Him.

Wiring- from the ancient practice of acupuncture to modern fiber optics, wiring has served to connect people via communication. (While acupuncture may seem a stretch, think of how pain, mental acumen, and the effects of stress have been addressed by all of our modern technology, our ‘wearables’. Music for the mood. Videos for the amusement. Alarms for the schedule. Lenses layered over the eyes to help us see ‘more’ while we are seeing less. Although very real pain may be addressed with metal inserted into and upon the body, most men’s uncomfortableness is a phantom pain caused by an aggravated conscience. Paul said, “*ye did communicate with my affliction.*” [Philippians 4:14])

The first global communication network was completed with the laying of a rubber-coated copper cable strung along the bottom of the Atlantic Ocean. Telegraph messages marked *via Eastern* could swiftly transfer in Morse code from an operator at one end of the strand in Sydney, Australia to the other in London, England, at the speed of electricity. A monumental achievement for sure. Ironically, the first major news item this cable would carry was the massive eruption of Krakatau in 1883, an explosion so forceful, its shockwave traveled completely around the world *seven* times. God needs no technology to get a message out globally.<sup>51</sup>

Tech connects, but is it connecting us with God?

51. Winchester, Simon, *Krakatoa: The Day The World Exploded*, 2003

What of this wiring in the Bible? This verse at the end of Exodus is the only reference we have, but its context is rich with modern application. The ephod was a kind of wearable device. It is made a circuit board with positive and negative contacts (Urim and Thummim) and various light outputs to allow for a direct communication to the Heavenly world. (See 1 Samuel 30:7-8)

### **What connectivity does God approve?**

The allegory in this passage is deep- too deep for this study. But two very clear purposes of the priests' wearable technology are obvious.

### **For A Memorial**

*“And he put them on the shoulders of the ephod, that they should be stones for a **memorial** to the children of Israel; as the LORD commanded Moses.”*

### **Exodus 39:7**

This uniform was unusual, it was reserved only for service to God, and it was valuable. When it was worn, all knew why.

Electronics ought to serve to focus, not distract. Sometimes we are wired to too much. Just because your tablet CAN handle a video playlist embedded into a web search side by side with a report you're working on doesn't mean it SHOULD. You ought to impose some limits on what your tech is FOR.

An old-fashioned typewriter will not tempt to watch videos or go shopping on the internet- it can't. If you sat down to type a report on it, you have to channel all focus to that.

Modern devices don't have limitations built-in. They have the memory, the connectivity, and the screen space to do too much. You will have to rewire yourself to use your tech wisely.

The wires reminded the priests it was time to worship. Can your technology serve to remind you of important dates, times, events, or information? It can- if you wire it to be that way. If it distracts instead of reminds you, if it confuses you or causes you to lose track of time, it is not serving you- you are serving IT. Isn't that the definition of idolatry?

### **For Holiness**

*"And he made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, **HOLINESS TO THE LORD.**"*

### **Exodus 39:30**

The other kind of wearable technology was the mitre, set with a single message on the head of the priest. This message never changed, unlike the messages received from the ephod. The message on the mitre was: "HOLINESS TO THE LORD."

Technology in the Old Testament service to God was not only a reminder, but a reconciler. It put God into man's thoughts. The ephod aided the memory, but the mitre displayed the message. One drew attention to the other.

There is nothing particularly spiritual about a piece of paper, a plastic sign, or an AMOLED screen. But display on them the words of God, and they become supreme technology- a communicator with and from the Eternal God Himself. The crisscrossing of wires on a circuit board can put Scripture before the eyes, and in a real way declare the holiness of God.

The weaving and wiring on the ancient priest's garment were meant not only for the observer, to remember and to move to holiness. That was the external communication. The wiring was mostly for the wearer- an internal communication. The wires God referenced only one time in the Bible was that of connecting the HEAD with the HEART. How crucial a connection that is!

Apollo 16 astronaut and moonwalker Charlie Duke said it this way: "I knew Jesus, but Jesus was in my **head** and not my **heart**... My family was raised in church, but we had no real relationship with Jesus. After a Bible study, I realized I had to make a choice that Jesus really was the Son of God, and he would be the king of my life and lead me by the Holy Spirit. And so I asked Jesus to come into my **heart**; not into my **head** with that knowledge, but come into my **heart**. And I experienced the peace of God."<sup>52</sup>

The men that went to the moon had advancements in technology that amounted to less than the power of the smartphone you have in your pocket. Those men didn't have the head to take on the challenges, but they did have the heart. Today, we have all the knowledge, without any of the courage. Even in worldly achievements, the head can't go any farther than the heart.

Technology that severs the head from the heart is destructive. The Holy Spirit connects what we read in his word with what we think in our head, with what we believe in our heart. And what we believe in our heart determines where we spend eternity. How are you wired?

52. Duke, Charles, From transcript of private video interview, July 21, 2021

## CHAPTER EIGHT

# MEDIOCRE MEDIA

WHAT HAPPENS WHEN YOU COMBINE THE BEST  
QUALITIES OF HEAT WITH THE BEST ADVANTAGES OF  
COLD?

*“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.”*

***Revelation 3:15***

In media production, a live event is called ‘hot’ media. Something fresh is always hot. Hot out of the oven, hot off the press, and hot topics are all examples of how we use temperature to communicate newness. A preacher preaching a sermon, or a teacher lecturing in a classroom are both ‘hot’ media in their presentation.

Likewise, an archived event is called ‘cold’ media. A cold case is one pulled from not recent history. A cold call is one made without any previous escalation or contact. Books, audio recordings, and video recordings are examples of ‘cold’ media.

**Temperature and the Internet**

There is an amazing correlation of these two temperatures with the mind of God and the variety of media available to us today. Rather than the Bible telling us: CDs are good; cassettes are bad– which are two types of media that are already irrelevant– the Lord uses universal and uncontroversial markers to help modern man identify what kind of material he’s absorbing, and how.

Additionally, the Lord engraves a clear line of right and wrong for media consumption. We pursue a stance of **variety** to ‘reach people where they’re at.’ Yet the Lord is quick to remind us that not all that CAN be done, OUGHT to be done. Because not only is the consumer affected by the hot and cold media, the producer is affected also:

*“I know THY works...” (Revelation 3:15)*

In his exhaustive work, *The Word is Worth a Thousand Pictures*, Dr. Gregory Reynolds discusses the role of simple, verbal, live preaching in a technologically dominant society. He discusses in detail the perceived disadvantages of speaking to a live audience of people versus all of the visual aids available to ‘engage’ the audience. His thesis, published in 2001, was well before the age of the app and the blight of the smartphone, but his Scriptural applications have withstood the changing times.

“The excellence of the monological nature of preaching is seen more clearly in its immediacy. “Sound ... advertises presentness.” (Walter Ong, *The Presence of the Word*) For the preacher this is to be the presence of God Himself. As a living voice, preaching is not the same as the immediacy of the visual media in several respects. Because preaching is content heavy it is, as McLuhan has observed, **hot communication**.

Furthermore, when spoken in the church, it is spoken in a context in which knowledge of the message of special revelation already exists. The church possesses the written Scriptures, in which it meditates day and night. The church's knowledge of Scripture allows it to search the Scripture like the Bereans even in the act of listening, as the church ransacks its memory **in the preaching moment**, as the church receives the preaching through the collective and individual grid of Scripture knowledge."<sup>53</sup>

The preaching you get when you go to meet with other believers under a Bible-preaching pastor is HOT. Because there are things you can only do "in the preaching moment" that you will not be able to do later, or at all once it is over. Answering the call of God on your life, responding to the invitation, public confession of faith, commitment, and worshiping God are some MAJOR blessings given as the word of God is spoken.

There is also a role for 'cold' media. Reynolds continues:

"On the other hand, preaching has all the power of **cool communication** in its immediacy. For in as much as it is God's Word it is unarguable, and there is no space in the preaching event for argument. This is God's design. The Preacher is not distracted by the audience, but is able to address it with singularity of purpose and effect."<sup>54</sup>

As a cool media, it can carry the information long after its delivery. Whether it's a day old, as the stenographers of the 1800s carried the sermons to the newspapers, or whether aged a hundred years, as the phonograph recorded D.L. Moody's voice reading the Beatitudes, the message is still the same. Some messages were only meant for coolness, such as radio broadcasts or blog writing. They are able to be distributed, reabsorbed, and preserved for later use.

53. Reynolds, Gregory *The Word is Worth a Thousand Pictures*, 2001, p. 336

54. Ibid, p. 336



Coolness has its quirks though, as Reynolds relates:

“Unlike the preaching which is transmitted on television the hearer cannot turn off the messenger with as much ease. As a **totally cool** medium television lulls the watcher into mental and spiritual sleep. The preacher is not and cannot be a real part of the watcher’s life. And he is, all, just a watcher, not a listener. Even so-called “live” television is only an illusion of reality, a virtual reality. **The truly live preacher demands and commands the listener’s attention.** “When we hear the Word of God spoken by the mouth of men, we are ready to confine our attention to the visible speaker.”<sup>55</sup>

Hot and cold communications have their positives (worship, response, obedience and preservation, distribution, reabsorption) and it would seem that a combination of the two would only produce something new and better. (Beware! Ecclesiastes 1:9) Such is the mindset of the TV generation and the medium of internet livestreaming.

Rather than get the combined values of the positives, the attempts to livestream, go online, and broadcast a church service have mixed and cancelled the positives, and leave the watcher with dry eyes and empty hearts.

### **The Hybrid ‘Benefits’ of Livestreaming**

There is no answering of the Holy Spirit’s call.

There is no obedience or commitment.

55. Ibid, p. 337

There is no public confession of faith.

There is no worship.

A wise preacher rebuked the foolishness of internet 'worship' with this fiery essay:

"The Lord receives worship when we respond to what He says, when and where He says it. There is nothing "convenient" about true worship. The first time the word "*worship*" appears in the KJV1611, it is Abraham's obedience to what the Lord asked of him. Abraham did not pick either the time, the place, or the circumstances.

The Lord chose the time, "*Take now*", and the circumstances, "*thine only son Isaac whom thou lovest*", and the place, "*and get thee into the land of Moriah*" (Gen 22:2).

These latter-day computer "saints" want the convenience of picking the time (on-demand access), the place (their sofas), and the circumstances (the preacher or sermon they want to hear).

The audience of Laodicea is lukewarm and is neither cold nor hot. This is the internet crowd that makes the Lord sick (Rev. 3:16). It is about convenience.<sup>56</sup>

The hybrid media is also worthless as a means of preservation, due to censorship (oh, yes, it is happening every time you put a sermon online) preference-based browsing, (the internet knows what you like, and buries the truth, especially preaching), and advertising (you must exchange something valuable to access the internet; do you know *you are for sale?*)

Perhaps the joker of all hypocrisies is that you (small-town, unknown, backwoods

56. Donovan, Brian, *The Bible Believer's Bulletin*, Vol. 46, No. 7, July 2022, "The Online, On-Demand Livestream Laodicean Losers"

preacher) are promised a WORLD-WIDE audience to ‘share the message of the gospel’. A discerning man who pays attention to the data will see quickly that ‘trolls’ and ‘bots’ crawl over your livestream ‘outreach’ far more than any real human. They not only prevent your livestream from ever getting public, but they also pad the ego of many foolish ‘internet preachers’ who think they are reaching the world for Christ. Foolishness!

“But, preacher,” a voice protests, “I can go back and watch it *anytime*, and I always get it *better* the second time!” The bait of reabsorption. I have been in a church service where a missionary presentation was going to be viewed from Youtube. The missionary chose this media because it was convenient to have it on Youtube. This missionary was far from a sensation, with only a few hundred views of his video. Yet when the sound man hit ‘play,’ instead of the missionary talking, the whole church was subjected to a pornographic display of sight and sound. Just a quick 30 second ad before you see this poor missionary’s years of work!

Needless to say, no one remembers the missionary. Sadly, they’ll NEVER get those images out of their minds. Is that the way Bob Jones, Sr., Billy Sunday, Ian Paisely, or John R. Rice want to be remembered?

I submit to you that internet livestreaming is neither hot nor cold: it is lukewarm.

*“So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Revelation 3:16*

We have not gradually seeped into lukewarmness, we have purposely mixed hot and cold. Instead of combining the benefits of heat and coolness in media, we are left with nauseating tepidity. Just like the Bible warned us.

## CHAPTER NINE

# AUGMENTED REALITY IN THE BIBLE

*“Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?”*

*“And he looked up, and said, I see men as trees, walking.” Mark 8:18, 24*

In the last two decades, what people want is less of what is real, and more of what they imagine is real. The term ‘virtual reality’ rose to popular use in the 1980’s, and in recent years the variations of digital media have boggled the mind. The scenes of life that were thought to be enjoyed best with the naked eye now seem dull and boring without a device to enhance them.

Animation, or moving pictures are fine for simple recreation, but modern minds crave immersion. Realistic looking graphics are still expensive to come by, however. Also, the human brain knows when it is being tricked. Animation, as a means to virtual reality hasn’t been able to escape its artificial roots.

Augmented reality is the next step. Augmented reality is defined as a technology that superimposes a computer-generated image on a user’s view of the real world, thus providing a composite view.<sup>57</sup> “AR” blends real life visual information with an overlay of additional data or

57. Oxford English Dictionary Online. Definition of “Augmented Reality.” Available at [https://en.oxforddictionaries.com/definition/augmented\\_reality](https://en.oxforddictionaries.com/definition/augmented_reality). Accessed March 04, 2017

graphics. Heads-Up-Displays (HUD), 360-degree videos, photo editors and lens filters, 3D imaging, immersive apps and holograms all point to devices or programs that modify what you see. Thus, adding to what you see by how you see. And there are many more to come.

Nancy Gupton of the Franklin Institute lists four different categories of alternate realities: virtual (VR), augmented (AR), mixed (MR) and extended (XR). In a mixed-reality experience, real world and digital objects interact. Beyond that even, the article states: “Extended reality (XR) is an umbrella term that covers all of the various technologies that enhance our senses, whether they’re providing additional information about the actual world or creating totally unreal, simulated worlds for us to experience.”<sup>58</sup> The whole idea progresses beyond art, and even beyond the scope of prompting the imagination. The various ‘realities’ are means to not only replace what you see, but to **redefine** what you see.

That lost men are blind was captured never-so-well as John Newton’s enduring hymn.

“Amazing grace! How sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now, I see.”

A man may be blind, unable to receive light, or he may be blind, as in seeing something that is not really there.

### **Augmented or Bewitched?**

Optical illusions have been around since man left the Garden of Eden. Late-night/early-

58. Gupton, Nancy, “What’s the Difference Between AR, VR, and MR?” The Franklin Institute, September 21, 2017, <https://www.fi.edu/difference-between-ar-vr-and-mr>

morning drivers have often felt the effects of the ‘witching hour,’ the wee hours just before daybreak. Often images will jump into your peripheral vision and cause you to swerve or brake for a phantom crossing the road. The scene of many a night-time traffic accident is attended by a host of these unreal creatures. Those tricked to react to these ghosts often pay with their life.

Between asleep and awake lies a hazy realm where much of the world resides. It is a land of half-enlightened, half-shaded truth. Though man’s destiny lies in one of two absolutes, Heaven or Hell, the present is clouded with a gray area large enough to swallow the soul. This life is the final fantasy for mankind, the only chance of the Devil to bewitch man’s mind from beholding Christ. As Paul said of the early church age ‘witching hour:’

*“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” (Galatians 3:1)* In other words, you can look right at Someone, and not see Him. That is augmentation-superimposing an artificial image on top of what is true.

In this Scripture, we find a man who progressed from blind to bewitched to beholding.

## CURIOUS CASE

Humans have a funny aversion to **wanting to be deceived**. The ‘blockbuster’ movies that release every month both spend AND raise billions of dollars for one purpose: to make an act look real. We don’t actually want millions of people to die for an end-of-the-world fiction, we just want to PRETEND like millions of people die. We don’t want to actually rape, murder, lie, steal, infect, destroy, etc. we just want a good PORTRAYAL of those things.

One hundred and twenty years ago, the primary medium was paper, and books contributed either to the education or the dissolution of men. Pastor Thomas DeWitt Talmage of that era warned:

“I counsel you to avoid all those books which give false portraiture of human life. Life is neither a tragedy nor a farce; men are not all knaves or heroes; women are neither angels nor furies; and yet much of the literature of the day would seem to give you the idea that instead of life being an earnest, practical thing, it is a fantastic and extravagant thing.

An indiscriminate reader of novels is inane, useless, a nuisance, unfit for store, bank, office, factory, street, home—anywhere.”<sup>59</sup>

You could surely replace “books,” “literature,” and “novels,” with “devices,” “apps,” and “games,” and not sacrifice the integrity of the warning.

Notwithstanding the massive amounts of money expended by modern visual media, our God-given brain suffers from the exposure to the make-believe. As with food, saccharin sweets often have a bitter aftertaste. We KNOW it is not real, therefore, we consume lots of it to fill a real void.

You have felt this addiction at the end of watching a video, no matter how long or short. As soon as you see it is over, as the credits roll or the end screen ads pop up, withdrawal sets in, and the user is expected to scroll his phone for additional fake pictures to watch. Fictional presentation has made us all junkies. Artificial reality has left its needle tracks in our arms and

59. Talmage, T. DeWitt, *500 Selected Sermons, Volume IV*, p. 233 “The Burning Books” Baker Book House 1973

leaves us looking for more.

## SEE MORE, SEE LESS

It is the truth that ‘we know when it’s not real’ that is both the defense of the 3-hour movie binger, and the argument for a new societal opioid: augmented reality: the movie that never has to end.

Since the typical American life is so incomplete and unsatisfied, it must have purpose given to it somehow. There is no struggle to survive (overall), so to gain a feeling of success we adopt fake causes from the news, fake feelings from movies, and fake displays of our lives from and through social media. Most men care less about what their next-door neighbor is doing, but they can be moved to rage or suicide over what someone thinks (or dare, **says**) about their online ‘status.’ Our reality has become augmented- moved to something it should never have been.

Numbers 32:14 is the only Bible appearance of the word, ‘augment’. You are always wise to consider what the Scripture states, even if only one time. A veteran pastor was heard to say, “When a word shows up often, it is important; when it shows up only once, it is valuable.”<sup>60</sup>

*“And the LORD’s anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed,*

*And, behold, ye are risen up in your fathers’ stead, an increase of sinful men, to **augment** yet the fierce anger of the Lord toward Israel.*

*For if ye turn away from after him, he will yet again leave them in the wilderness; and ye*

60. Leathley, Steve, DD, preached at Bible Baptist Church of Byesville, Ohio, circa 2019



*shall destroy all this people.”*

### **Numbers 32:13-15**

Without much speculation on this solitary usage, I believe you can see that augmentation adds to a thing more than it ought to be.

Secularly- not just spiritually- the harmful effects are present also. There are at least five dangers to adding more information to our visual senses through technology:

1. Information Overload
2. Perception Impairment
3. Distraction
4. Privacy
5. Security<sup>61</sup>

Sadly, it is a minority of people who will approach this topic with caution. Biblically, we have a curious case here that ought to make us stop and think about what our devices are doing to us. It is an important lesson that a man can leave blind, while he believes he is seeing.

Nevertheless, to give over completely to *“deceiving and being deceived,”* (2 Timothy 3:13) the latest and greatest minds are buying into augmented reality.

Men, quite literally, can’t see the forest for the trees...

61. Naveen, Joshi, “Potential Dangers of Augmented Reality” BBN Times, June 2, 2019

## WALKING TREES

Continuing our discussion on augmented reality (AR), let's look at a dictionary definition of the Biblical word, 'augment'. According to *The American Dictionary of the English Language*, on webstersdictionary1828.com, to augment something is to increase; to enlarge in size or extent; to swell; to make bigger.<sup>62</sup> In music, an 'augmented 5th' raises the upper note in a triad by a half-step, making a chord unresolved, or discordant. I think these two definitions perfectly encompass the intent and the outcome of AR technology. While it attempts to enlarge life, it creates disharmony.

Electronic technology above a starter solenoid is beyond my understanding to design and implement. One could spend a lifetime learning each new technology, and then at the end have nothing but opinion to stand on. We must look to Authority (the King James Bible) for guidance. *"For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."* (1 Corinthians 4:4) The Bible alone can give truthful answers to these questions:

- Is this technology good for me?
- Does it exalt the Lord Jesus Christ?
- What consequences come from using it?
- How do I answer a fast-moving generation who see no issue with it?

Mark 8:22-26 gives insight to why augmented reality as an up-and-coming societal norm is detrimental to the health of the soul and spirit.

62. Webster, Noah, *American Dictionary of the English Language*, 1828, "augment"

*“And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.*

*And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.*

*And he looked up, and said, I see men as trees, walking.*

*After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.*

*And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.”*

### **Mark 8:22-26**

Christ could have cured him in one act, yet he used a stage in the middle. The main issue is if this man’s visual ‘enhancement’ were desirable, why did Christ heal him completely afterward?

### **I. The Desire of Augmentation in Perception is Due to the Curse**

Spitting is the sign of a curse. It is a shameful act meant to emphasize lack of trust. Culturally, it shows a broken covenant. In Ruth 4, Ruth’s betrothal to the near kinsman is broken by Boaz according to the law in Deuteronomy 25:9 *“Then shall come... unto him in presence of the elders, and loose his shoe from off his foot, and spit in his face...”*

It is also a vile insult. This blind man had only asked for healing, instead he gets spit on! The shame of being spit at cuts deep. When the Lord judged Miriam with leprosy for disrespecting the leadership of Moses, He said, *“If her father had but spit in her face, should she not be ashamed seven days?” (Numbers 12:14a)*

If spit signals the curse, note this: The curse never cured anybody permanently.

Under the curse, men want to be able to see on their own. In desperation to show self-worth, we try to make things happen before God makes them happen. The word of God reminds men of their sin, and they go away half-healed looking for remedies in fantasy. This blind man could have walked away from Christ and claimed he had “dreams” or “visions” or “ESP.” But while he may have thought he could see more; he was actually still blind.

An Old Preacher said that Christ was probably trying to see if this fellow meant business or not. As the saliva rolled down his cheek, he began to see men as trees walking around. Of course he wasn’t completely healed. **The spitting hadn’t caused an illusion, it had uncovered his delusion.** The question was, would he be satisfied with what he saw?

He recognized motion, but he was seeing a form that wasn’t there. Now, I’ve looked through an out-of-focus lens before, and when I couldn’t see features of people, I could still tell a tree from a person. I don’t believe he was seeing a dull image, but an ultra-high-definition 3D render that looked too good to be true. The masks of sin blindness are never cheap animations. They, as these trees, looked life-like.

Devices and media augment the imagination of a half-blind man. The curse stares at us around every corner of life. Flower beds wilt from lack of water. A dead squirrel rots in the

middle of the road. The ambulance sirens blare in the middle of the night. Traffic lights glare red to signal a warning to stop. How can a conscious man deal with the reality of a devolving world? He must have a filter over his eyes causing him to see the trees without the forest.

## II. Augmented Perception Cannot Override Truth

This man was still blind, despite what he was seeing. If he was seeing spiritually when he saw men as trees, why did the Lord fix that? Wouldn't that have been a better fix? If his vision was intuitive, a revelation of a spiritual similitude, why did the Lord Jesus revoke it to give him back his plain old optics?

I am not convinced that he was seeing better than he ever had. Rather, I recognize that this fantastic state of mind was partial blindness, curated because of a curse.

The Bible mentions this peculiar amaurosis in Romans 11:25, *“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part** is happened to Israel, until the fulness of the Gentiles be come in.”*

Truth is stranger than fiction; also often harder to accept.

The discerning student of the Bible understands that all men without Christ are spiritually blind, no matter what they claim to see. In Israel's case, it is worth stopping to understand that the damnation isn't lessened by 'partial sight'. Historically, Israel's 'augmented reality' has only led them from one holocaust to another in the two millennia after Christ's first coming. As they say, *“There are none so blind as those who will not see.”*

Horses can develop a condition called “moon blindness,” so called because the stages of digression of the eyes are related to the phases of the moon. Waxing crescent, waxing gibbous, full moon. This disease of the equine eye is like spiritual occlusion: while each phase suggests ‘more light,’ the vision fades gradually.

So the sinful modern man is confused. His mind recalls images of fairy-tale times, the nostalgia of the way he wished things were. He wants the world to be as fantastic place as he imagines it to be. But it is still the same old world- the fantasy he sees is the **myopia of the curse to tranquilize his conscience**. You don’t need ‘Oculus Rift’ goggles to project that.

### **III. Augmented Perception Pales at the Look of Faith**

This first touch of God was as necessary as the second touch. Before a man can rejoice in a cure, he must own his curse. This man was allowed an augmented reality not to live the rest of his life in, but to contrast that dull picture with the brilliance of new life in Christ.

*“Looking unto Jesus, the author and finisher of our faith;”*

#### **Hebrews 12:2a**

Christ finished this healing as he finishes our faith; he has to make him look up. The man tries first to look up on his own but sees nothing as it really is. If Christ doesn’t give you faith to see beyond the physical, you’ll stay blind AND distracted as you make-believe. (Walking trees will be the tamest terror you conjure.) The devil has enough imagination to keep you spellbound right into Hell.

Paul encountered a woman with access into the spiritual world. Acts 16:16-18 tells that when Paul was in Thyatira, *“a certain damsel possessed with the spirit of divination met us, which brought her masters much gain by soothsaying.”* What did her insight show her? *“The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days.”* That was the truth. Here was somebody who could see trees walking. She saw deeper than the skin. Her perception was ‘augmented’ by a spirit. Was this good or bad? Was this a gift or a curse? Doesn’t preaching the truth exalt Jesus Christ?

Paul’s reaction tells it all: *“But Paul, **being grieved**, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.”* Paul was not comfortable with the truth being proclaimed because of an altered state of mind. It grieved him. It does not grieve many believers today. They are comfortable with their screens doing the work for them.

Men today are still seeing trees without the forest- and certainly without their Creator.

When Christ began His work on Earth, he read Isaiah 61:1-2 in a synagogue. There is great signification to what He reads, where He stops reading, and what He adds. He, being the Author, added words to define a ministry that He saw was missing from the list. Compare Isaiah 61:1-2 with Luke 4:18-19, and see what the Lord Jesus Christ personally authored into the Book:

<i>Is. 1:1 “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;</i>	<i>Luke 4:18 “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, <b><u>and recovering of sight to the blind,</u></b> to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.</i>
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*“to preach...recovering of sight to the blind,...”* Christ did not come to add to your already augmented life. He came to take it away, and make you see clearly. To recover sight that was lost through abuse, misuse, dulling, and damage.

Men are caught in snare of blindness that has them seeing every side of the issue but the truth. Not since the Flood has man known so much, and yet so little at the same time. We are enamoured with possibilities, yet ignorant of the reality that is Jesus Christ. *“He was in the world, and the world was made by him, and the world knew him not.” (John 1:10)*

This man had his goggles removed and his screen turned off. He had seen some far-out sights in his blindness, but now he beheld a marvel with his own uncensored, natural eyesight. He saw God, manifest in the flesh. The God who declared the curse, declared the cure. The God



who asked him if he saw aught also made him look up, and *“he was restored, and saw every man clearly.”*

The technology that causes you to see what is not there naturally is not necessary to be spiritual. Christ is not exalted by a half-seeing man any more than Paul enjoyed the soothsayer preaching the Gospel for him. And the sad result is that many will never want to see the truth when they can just see what they want. Blind lead the blind, and they both fall into the ditch.

How do I answer a fast-moving generation who see no issue with it? I would point them to this Scripture, Mark 8:22-26, and ask, if augmented reality is better, why did Jesus heal him further? It is a conversation you and I may have to engage in with saved and lost men very often if the Lord tarries His coming.

The Bible addresses every modern technology long before it became a reality. The power grid, the internet, server networks, laptops and cell phones will all rot in a trash heap while God's words endure forever.

The man in Mark progressed from blind to bewitched to beholding. Augmented reality is not the final step in humanity's search for purpose and information. Acknowledging your spiritual blindness is the first step to REALLY seeing the eternal, spiritual world. *“Except a man be born again, he cannot SEE the kingdom of God.” (John 3:3)*

## CHAPTER TEN

# THE POUND STERLING

A nation's economic fate was suddenly tied to the  
authority of a Book.

*“And he called his ten servants, and delivered them ten pounds, and said unto them,  
Occupy till I come.” **Luke 19:13***

The Pound (£) is one of the oldest currencies still in use today. It was around before the United States was founded; before the first Bible was ever printed in the English language. Great Britain's use of this money still today is nothing short of miraculous.

Did you know money is a prophetic topic? You do not have to spiritualize or stretch the text; it is in prophecy that has been kept in your lifetime.

## HISTORY OF THE POUND STERLING

In 30AD, at the time of the recorded events in Luke, the Roman Empire was well established. They governed the world militarily, and they also governed the world economically with a global, standardized currency. In Latin, the base unit of that currency was called the “libra.” In English, it is called the pound.

The typical attitude toward the use of the word pound comes from a misunderstanding of the precision of the KJV and a misunderstanding of this parable versus the parable of the talents. Most commentators' thoughts are summed up by Phillips commenting on this passage: "But what is meant by a pound? ...The word itself simply suggests a sum of money. The important thing here is not so much the amount as the fact that each of the ten servants received the same amount."<sup>63</sup> That is certainly the most shared position, and a false one.

A pound is made up of ounces, much like a dollar is made up of cents. Value is determined based on a fraction of weight. It used to be called a 'denomination' of money. The penny is one such denomination. Jesus used one for illustration in Matthew 22:18-20, "*Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription?*" This coin was a minted piece of metal that made up a fraction of the pound referred to in Luke 19.

Money before the modern banking system was precious metals. Gold, silver, brass, copper, and iron were some metals used. They would be measured by weight, stamped, and then could be exchanged for goods and services. Thus, the name "pound" referred not only to a unit of value, but also a measure of mass: 16 avoirdupois ounces=1 pound. It could have been a 'pound' of anything, but it was COMPARED to the precious metal standard.

A brief overview of Britain's use of the money begins during the Dark Ages. In 775AD, silver coins known as "sterlings" were issued in the Saxon kingdoms, 240 of them being minted from a pound of silver, the weight of which was probably about equal to the later troy pound. Hence, large payments came to be reckoned in "pounds of sterlings," a phrase later shortened to "pounds sterling." After the Norman Conquest (1066AD) the pound was divided for accounting

63. Phillips, John, *Exploring the Gospel of Luke*, 2005, Kregel Publications, p. 240

purposes into 20 shillings and into 240 pennies, or pence. In medieval Latin documents the words libra, solidus, and denarius were used to denote the pound, shilling, and penny, which gave rise to the use of the symbols £, s., and d.<sup>64</sup>

But the history of this currency goes farther back, and farther forward than that. During the monopoly of the Roman Empire the Lord Jesus lived on earth. And in the final weeks of his 3-and-a-half-year ministry He taught His disciples the parable of the pound. A revolutionary concept, Christ used the currency of the heathen to teach an eternal truth. This was revolutionary to Hebrew thinking, as the Jews awaited their Messiah to be King of Kings, thus erasing the Romish system entirely, and replacing it with a Jewish one.

Christ speaking of the pound was revolutionary also to Gentiles, for whether Messiah smote the Romans or not, the handwriting was on the wall for this Iron Kingdom. Daniel had prophesied the digression of dynasties, from gold, to silver, to brass, to iron, and finally mixed iron and clay. Rome's very existence proved the reliability of Daniel's visions, and it also meant that *Pax Romana* had her days numbered. (See Daniel 2)

*"And it came to pass, that when he was returned, having received the kingdom, then he called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Luke 19:15*

Fast forward about 1,900 years, and the sun is beginning to set on yet another empire, the British Empire. Far from being a stabilizing force in the world, she has lent her authority to such enterprises as the East India Trading Company, and **money** has usurped the thirst for **morality** in civilization. British Broadcasting Corporation political commentator Avro Manhattan said it

64. Britannica, T. Editors of Encyclopaedia. "pound sterling." <https://britannica.com/money/pound-sterling> Retrieved July 28, 2022

best: “Although imperialism’s weightiest argument lies still in the use of the naked sword– or rather, in the threat of the use of nuclear weapons– yet its general strategy, when compared to that pursued in the past, has been greatly modified.” What has it been modified into? Manhattan says, “Economic expansion.”<sup>65</sup>

William Gurnall disassociated Italy from the British Isles when he wrote in 1655, “a citizen of Rome has [nothing] to do with the charter of London.”<sup>66</sup> Though the governments of Rome and London were unrelated and distinct, yet their economies were intertwined. The pound was being weighed by its longevity.

The pound of Luke 19 was still relative to the British pound according to Britain’s C.H. Spurgeon. In his sermon on “The Servant and the Pounds”<sup>67</sup> in 1887, he related the two, stating, “Their master gave them only a pound, which did not mean more than £3 10s of our money.” He states, “They could not get a large shop, or even a decent stock, with that small amount.” The fact the inflation was calculable shows that the Biblical pound bore a resemblance to the British pound, and was in fact, not so drastically inflated over 1,857 years (30AD to 1887AD).

While the pound was well-established, it was not immune from inflation. The Bank of England estimates that even from when the King James Bible translators chose the word in 1611 to Spurgeon’s calculation in 1887, the pound had risen 0.3% per year, or up to £2.09 in 276 years.<sup>68</sup> The currency would continue to be inflated to dangerous proportions through war and political machinations, yet it endured. Though the Romish and British pound as established currency existed individually, yet they were symbiotic in popular reference, and one was an extension of the other.

65. Manhattan, Avro, *The Dollar and the Vatican*, 1957

66. Gurnall, William, *The Christian in Complete Armour*, Vol. 1 p. 61, Banner of Truth Trust, 1986

67. Spurgeon, C.H., Spurgeon’s Sermons: *The Servant and the Pounds*, April 24, 1887

68. The Bank of England Inflation Calculator, <https://www.bankofengland.co.uk/monetary-policy/inflation/inflation-calculator>

As the United States expanded through the late 1800s-early 1900s into the world through international Bible-preaching mission work, the once-great Britain shriveled into a shell of hardened apostasy. You could almost hear the bell tolling as the United Kingdom meekly shuffled in line with its neighboring nations to accept the overarching rule of the ominously prophesied one-world government. The UK bowed into the European Economic Community in 1973.

## EUROCLYDON: TROUBLING WINDS OF CHANGE

This troubling turn of events shook even the old timers who still held on to their centuries old King James Bible. The KJV had been a trusted stand-by for the world (through mission work) as God's holy words, the purest of all Scripture. At the commission of its translation, it was revolutionary, trend-setting, and futuristic to the 17th century. Having lived a prosperous 362 years, was it finally doomed to its own prophecy, and to be shelved for the last time as obsolete?

From its inception, as the seventh purification of English Scripture, the King James Bible has been baffling its readers. From its meticulous method of translation to its revolutionary double-columned page layout, it has been well ahead of its time. In the issue of the 'Parable of the Pounds', the KJV would again prove troublesome to otherwise educated minds.

From the beginning of time, Satan has subtly changed, added to, and subtracted from God's words. He has insinuated archaism, irrelevancy, and a post-modern society have moved beyond those ancient words.

In English, conflicting ‘retranslations’ of Greek and Hebrew manuscripts began heavily in 1881, with the publishing of the (first) Revised Version. It was marketed as an update to bring the Bible up to speed with the 20th century.

It was just the camel getting his head in the door.

Suddenly, the floodgates of confusion broke upon the world. In the 20th century alone, over 200 ‘new’ translations of the Bible drowned truth in private interpretation. No two of them agreed on what God actually said, but they ALL agreed on one diabolic sentiment: the King James Bible needed to be retired to the museum.

In this specific case, Luke’s parable of a Certain Nobleman returning with His Kingdom had lost its weight. The ‘more accurate readings’ of ‘more reliable texts’ all said the same thing: drop the ‘pound.’

The odds really tilted against the King’s English in 1993 when the European Economic Community became the European Union. With the introduction and adoption of the Maastricht Treaty, the citizens of the UK gave up more than their nationalism. The pound was placed on the scale and found wanting to the new currency: the Euro.

A nation’s economic fate was suddenly tied to the authority of a Book. A Book that that nation had so providentially delivered to the world just 4 centuries earlier. Though they failed to acknowledge It, the Book was still in control.

## THE POUND IN THE PREDECESSORS TO THE KING JAMES BIBLE

The pound was the unit of money chosen to teach the parable to the Gentiles. The King James Bible translators departed from previous English works to use “*pound*” in place of a transliteration (mina) or a generalization (pieces of money).

- 1537, The Matthew’s Bible: “And he called his ten servants and gave them ten **minas**, saying to them, Trade with these till I come.” (text from the New Matthew’s Bible)
- 1599, The Geneva Bible: “And he called his ten servants, and delivered them ten (\*) **pieces of money**, and said unto them, Occupy till I come.” Footnote: \* This piece of money is called Mina, and the wholesome mounteth about the value of seventeen pounds, esteeming every piece, about five nobles and seven pence.

The update in 1611 was relevant in its time, since the Pound Sterling was in common use. Consequently, no one sought to ‘update’ the text from 1611 to 1880.

No significant attention was given to this text by re-translators in the 20th century until its last decade. As if the King James Version wasn’t revolutionary enough, it stuck out like a black bear on a glacier in 1993, in light of the political and economic changes occurring very quickly within Europe. The flood of Bible perversions caught up to the changing winds of the times and quickly realigned together. The revisionists of the New Testament had their finger on the pulse of society, though they did not perceive the mind of the Spirit. Beginning in 1993, the mainstream of translations bowed in heavy apology to the exchange of the pound sterling, and the apparent obsolescence of the Biblical artifact from 1611.



As though they were reading from the same script, nearly ALL of the 45 plus ‘new and improved’ Bibles from 1993 to 2020 surrender the 400-year-old authority of the KJV in Luke 19 by dropping the “*pound*” from the parable. Specifically, 32 of them (71%) ‘copped out.’

*“And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.” Luke 19:24*

## PEWTER PRETENDERS

Yet God was behind the scenes, letting mankind corkscrew his way to Hell, yet offering His love to them by defending the authenticity of His words. It’s the only hope man has, for, what good is, “*For God so loved the world...*” if you can’t believe a word of it?

### 1993-2016

From their various sources let us consider the English re-translations during these perilous years. We have listed them here as they stand in chronological order. The word used for “*pounds*” is **emboldened**, the foot and side notes, if included, are added as parenthetical {} subscripts in line with the quotation. My comments are inserted between the numbered points in brackets [ ].

1. <sup>13</sup> But before leaving, he called in ten servants and gave each of them **some money**. He told them, “Use this to earn more money until I get back.”

*Contemporary English Version (1995)*

2. <sup>13</sup> ⌞ Before he left, ⌞ he called ten of his servants and gave them **ten coins**. He said to his servants, ‘Invest this money until I come back.’ *God’s Word (1995)*

3. <sup>13</sup> Before he left, he called together ten of his servants and divided among them **ten pounds of silver**, {b. Greek ten *minas*; one mina was worth about three months' wages} saying, 'Invest this for me while I am gone.' *New Living Translation* (1996)

4. <sup>13</sup> Calling ten of his servants, he gave them **ten *manim*** [a *maneh* is about three months' wages] and said to them, 'Do business with this while I'm away.' *Complete Jewish Bible* (1998)

5. <sup>13</sup> So he sent for ten of his slaves. He gave them each about **three months' pay**. 'Put this money to work until I come back,' he said. *New International Reader's Version* (1998)

6. <sup>13</sup> He called ten servants of his and gave them **ten mina coins**, {a. 10 minas was more than 3 years' wages for an agricultural laborer} and told them, 'Conduct business until I come.' *World English Bible* (2000)

7. <sup>13</sup> Calling ten of his servants, ' {a. Or bondservants.} he gave them ten minas, {b. A *mina* was about three months' wages for a laborer} and said to them, 'Engage in business until I come.' *English Standard Version* (2001)

8. Minas, ESV 2007

9. Minas, ESV 2011

10. Minas, ESV 2016

11. But first he called ten servants together, gave them each a **sum of money**, and instructed them, ‘Operate with this until I return.’ *The Message* (2002)

12. <sup>13</sup> And having summoned ten avadim (servants) of his, he gave them **ten minas** and he said to them, Conduct business until I come. *Orthodox Jewish Bible* (2002)

13. <sup>13</sup> He called 10 of his slaves, gave them **10 minas**, {e. Gk coin worth 100 drachmas or about 100 days’ wages} and told them, ‘Engage in business until I come back.’ *Holman Christian Standard Bible* (2004)

14. <sup>13</sup> And he summoned ten of his slaves,<sup>[ah]</sup> gave them **ten minas**,<sup>[ai]</sup> and said to them, ‘Do business with these until I come back.’ *New English Translation* (2005)

**sn** That is, one for each. A *mina* was a Greek monetary unit worth 100 denarii or about four months’ wages for an average worker based on a six-day work week.

15. <sup>13</sup> Before he left, he summoned ten of his servants and gave them **ten gold coins**. He said, ‘Put this money to work until I get back.’ *New Community Bible* (2008)

16. And he called ten slaves of his, and gave them **\$10,000**, and said to them, Trade until I come. *The Updated Bible* (2008)

17. <sup>13</sup> So he called ten of his servants and gave them **ten minas**. {a. A mina was about three months’ wages.} “Put this money to work,” he said, “until I come back.” *New International Version UK* (2011)

18. <sup>3</sup> He called ten of his servants and gave them **ten coins**. {l. Lit. minas. A mina was equivalent to about eight months of wages for a laborer.} He told them, ‘Invest this money until I come back.’ *International Standard Version (2011)*

19. <sup>13</sup> He called ten of his servants and gave them **ten gold coins** {e. Ten gold coins: literally, “**ten minas**.” A mina was a monetary unit that in ancient Greece was the equivalent of one hundred drachmas.} and told them, ‘Engage in trade with these until I return.’ *New American Bible Revised Edition (2011)*

[They ‘corrected’ their mistranslation with another mistranslation. Any illumination on the text dimmed exponentially from “gold coins,” to “minas,” to “drachmas.”]

20. <sup>13</sup> So he called ten of his servants [slaves] and gave a **coin** [<sup>C</sup> Greek: *mina*; worth 100 denarii, or about 3 months’ wages] to each servant. He said, ‘Do business with [Invest; Trade with] this money until I get back.’ *Expanded Bible (2011)*

21. <sup>13</sup> He called together ten servants and gave each of them **money worth four months’ wages**. {b. Or he divided ten minas among them.} He said, ‘Do business with this until I return.’ *Common English Bible (2011)*

22. <sup>13</sup> Before he left, he called ten of his servants and gave them **ten coins**. He said to his servants, ‘Invest this money until I come back.’ *Names of God Bible (2011)*

23. <sup>13</sup> Before his departure, he called 10 of his servants and gave them each about **three months of wages**. { b. Literally, mina, Roman coins.} “Use this money to buy and sell until I return.” *The Voice Bible (2012)*

24. <sup>13</sup> And calling ten of his own slaves, he gave them **ten minas** {b. 1 mina = 100

denarii = about four months' wages for an average worker.} and said to them, 'Do business until I come back.' *Tree of Life Bible (2014)*

25. <sup>13</sup> So he called his ten servants and entrusted to them **ten pounds** {a. Gk. *mina*,

worth about 3 months' wages.} and said to them, 'Trade until I come.' *Modern English Version (2014)*

[Though the 'Modern English Version' (MEV) paid lip service to the pound, the doubt cast upon the text by their scholarly notations cannot be overlooked. It, like all the rest, are copies of copies of other corruptions, so it failed to work up an original translation. The scholarly ridiculousness of '3 months' wages' fails to help the reader comprehend any detail at all.]

26. <sup>13</sup> So he summoned ten of his servants and gave them **ten gold coins**,

{c. *Gold coins*: literally, *minas*; a *mina*, was a Greek coin equal to a hundred drachmas or Roman denarii, that is, a hundred times the daily wage of a laborer. In the time of Jesus, it weighed about 350 grams of silver.} instructing them, 'Trade with the money I have given you until I return.' *New Catholic Bible St. Joseph Edition (2015)*

27. <sup>13</sup> Beforehand, he called ten of his servants and gave them **ten minas**. {a. 13

That is, he gave each servant one mina. A mina was most likely a silver coin worth a hundred drachmas, that is, about a hundred days' wages.} 'Conduct business with this until I return,' he said. *Berean Study Bible, bereanbible.com (2016)*

28. <sup>13</sup> He summoned ten of his slaves and gave them **ten pounds** and said to

them, 'Do business with these until I come back.' Revised Standard Version Updated Edition (2021)

[ALL the previous editions (1993, 1995, 2006) had a footnote on ‘pound’ correcting it to ‘mina,’ just as all the rest. The 2021 edition erased the footnote.]

If you were open-mindedly studying, and attempted to collate these contemporary versions, you would have to reconcile: “silver coins,” or “gold coins,” “denarii,” or “drachmas,” or wages for either “three months,” “four months,” “100 days,” or perhaps “eight months.” You also must decide whether there was “one coin,” “ten coins,” or “\$10,000.” In summary, you would have to conclude that there is NO way to know exactly (or comparatively) how much money is being discussed. Among all these guesses, there is no light or truth. This is the miry darkness that pervaded while Great Britain was contracted to the European Union.

For twenty-seven years, the Pope, the United Nations, and many British touted the progressivism of the European Union, the stability of their economy, and the blessings of alignment with each other as citizens of the world. Twenty-seven years, and the thought of ever reverting back to the way things used to be seemed as archaic as the Bible. The King James Bible, that is. But the museum was robbed of its relic once more, by a mighty turn of events just a few years after the 400<sup>th</sup> anniversary of the 1611 Scriptures.

In 2016, God confounded the nations by using British Prime Minister, David Cameron, to issue a referendum to the British Parliament to leave the European Union. Only one such audacious suggestion had been made before, 30 years earlier in 1975. It was decisively turned down by 67% of UK voters.

Quotations were retrieved primarily from Biblegateway.com, e-Sword, or other means as indicated after each quote

## 2016-2020

But on June 23, 2016, God would turn the tide in favor of His words. 51.89% of British votes told the government: it's time to go. The passing of this referendum started a 4-year process that is called what we now know as BREXIT.

The next four long years, Bible correctors persevered on helplessly. But “*The king’s heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.*” (*Proverb 21:1*) They couldn’t stop PROPHECY any more than you could stop the sunrise by breaking an hourglass. They continued to regurgitate ‘bibles’ without ‘pounds.’ (Some Bibles were inaccessible and locked down to subscription/online-only basis.)

29. <sup>13</sup> He called ten of his servants, gave them **ten minas**, {b. = Gk coin worth a hundred drachmas or about a hundred days’ wages} and told them, ‘Engage in business until I come back.’  
*Christian Standard Bible (2017)*

30. <sup>13</sup> Before he left, he asked 10 of his servants to come to him. He gave each of them **10 pounds of silver**. “Use this money to get more money for me while I am away,” he said. {A man would receive 10 pounds of silver if he worked for 100 days. It was a lot of money.} *EasyEnglish Bible, easyenglish.bible (2018)*

[Once again, the pound is paid only a pittance of recognition. The addition of “silver” to the text is hardly worth noting, since now we are dealing with one hundred days’ work, as opposed to 120 days or 90 days. I would not want these ‘translators’ working as payroll accountants!]

31. <sup>13</sup> He called ten of his servants and gave them **ten minas**. {a. A *mina* was worth one hundred drachmas, or about one hundred days' wages.} 'Conduct business until I return,' he said to them. *Evangelical Heritage Version (2019)*

32. 13and having called ten servants of his own, he gave ten **minas** to them and said to them, Do business—until I come; Literal Standard Version, read.lsvbible.com (2020)

33. <sup>13</sup> He called ten servants of his and gave them **ten mina coins**, and told them, 'Conduct business until I come.' 365 Day Bible, 365daybible.com (2020)

34. And he called ten of his slaves, and gave them **ten minas** and said to them, 'Engage in business until I come *back*.' Legacy Standard Bible, lsbible.org (2021)

January 1, 2020, in the midst of a 'global pandemic,' the new year dawned on a European Union, minus one of its charter members. Great Britain may fall yet, but she would now face the future independent of the economic monstrosity. Along with that, the pound awoke from a 47-year-old coma, shaking off its symbiotic reliance on the Euro.

The pound sterling was given a new lease on life. It was a resurrection that was nothing short of supernatural. Those who kept reading and believing their King James Bible, who were thought outdated and behind the times, never doubted the veracity and authority of the words of God. For during this lengthy debacle, one thing was never in danger of changing, "*Heaven and earth shall pass away, but my words shall not pass away.*" (Matthew 24:35)



Despite the overwhelming induction of false, faithless 'bibles' from 1993 to 2020, God's Book never changed. God doesn't need to change His Book for the world. The world needs to catch up to the Book.

*"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19:27*

Micawber said to David Copperfield: "Copperfield, my boy, one pound income, twenty shillings and sixpence expenses; result, misery. But, Copperfield, my boy, one pound income, expenses nineteen shillings and sixpence; result, happiness."

-Excerpt from David Copperfield, by Charles Dickens

## CHAPTER ELEVEN

# YOU CAN'T FIND PEACE

*“Let him eschew evil, and do good; let him seek peace, and ensue it.”*

### **1 Peter 3:11**

*“Peace on earth, good will toward men.”*

So sing the carols. So tout the cards. So reads the signs and banners everywhere nearing the end of the year.

But there is a serious challenge both now and every time of the year: To actually have and feel ‘peace’ that is more than holiday greeting.

### THE RIGHT SCENERY?

Men often pursue this feeling by a certain scenery, or a change of pace. Mankind believes that peace will come “to men of good will” (modern bible version ‘variant’)- so if you want to find peace, meet in the town square and sing carols to a tree. Or take a walk with a lover down a snow-covered trail. Or sit and stare into the fireplace with your dog and your liquor. If you can get the right **scenery**, all will be right.

But the Prince of Peace was never found in such nostalgic situations. He entered amid tromping hooves and shoulder-to-shoulder crowds. “Silent Night” was far from reality at His birth. He grew up under temperamental foreign occupation. He never had more than slave-like rights. He worked with cursing carpenters and later sailed with vulgar seamen.

Yet He possessed a peace impervious to circumstance. He said,

*“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.”*

John 14:27

He had no peace because of **where He was**, He had peace because of **who He was**, and **what He did**.

The Holy Spirit uses the archaic word “*ensue*” to charge believers: “*Do good; seek peace; ensue it.*”

Wright calls it obsolete in the sense it is used here,<sup>65</sup> which is almost a direct quotation of Psalm 34:14, “*Depart from evil, and do good; seek peace, and pursue it.*” Obviously, ‘pursue’ and ‘ensue’ must have similar meanings- though not entirely similar. The dictionary specifies a meaning for the transitive verb as, “to follow; to pursue,” but then also claims it is obsolete.<sup>66</sup>

In the intransitive, (without an object) ensue is given this definition: “To follow as a consequence of premises.” This is common in modern usage; so why cannot it be applied to a Scriptural usage in the transitive? Ensue is to act in order to cause a condition that you may follow. As a believer follows Christ, he is called to ensue peace. Along this line, a Christian can follow the Lord Jesus Christ in these three steps.

- Do right, even if nobody appreciates it.
- Seek peace where you can find it.
- Where you can’t find it, tell them about Jesus Christ- He will bring peace.

69. Wright, *Bible Word-Book*, Cambridge, p.228

70. Webster, Noah *An American Dictionary of the English Language*, 1828, “Ensue”

The Saviour of the World found no peace when He arrived here on earth. He had to MAKE peace. He could not ‘pursue’ peace, for it was not **there**. So, He *“went about doing good, and healing all that were oppressed of the devil; for God was with him.” (Acts 10:38)*

Where there was no peace, He brought it by His actions. To ensue means to come after as a consequence- to expect a result after causing it. Christ did this when gave His life for us on Calvary:

*“And having made peace through the blood of his cross, by him to reconcile all things unto himself;”*

Colossians 1:20a

## THE RIGHT SAVIOUR

Jesus Christ is peace in a person. Where he couldn’t find it; He spared no expense to **ensue**– to **cause** it. He gave His life to bring *“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14)*

As the empty world wishes for peace on earth, let us who trust in Christ Jesus be the first to strive to be peacemakers. (Matthew 5:9) Let us stop at no obstacle, let us balk at no sacrifice, let us keep nothing back to preach peace by the blood of Christ. Without Him, peace will only ever be an empty seasonal greeting. When you lift up Christ, real peace will ensue.

If you can get the right **Saviour**; all will be right.

*“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.”*

*Ephesians 2:15*

## CONCLUSION

We have examined only 11 words that had been dubbed ‘archaic’ as of 140 years ago. Out of the nearly 700 pages of Wright’s extensive redefinitions, eleven words is only scratching the surface. There remains much prophetic truth to be found in purposefully archaic language that we have yet to fully grasp.

The Bible believer does not need to fear the reproach of education that attacks the language of the King James Bible of 1611. New definitions and modernizations can do nothing to nullify the power of the word of God. Armed with this introduction, may Christians be emboldened to witness for the Lord Jesus Christ, as His return is very soon.

As a final defense for the believer who is wore down by the attack of ‘archaic’ words in the Bible, may I offer a new offense. Answer the fool according to his folly. When they are confronted with, “I can’t understand those *archaic* words,” counter with this:

“The words in the King James Bible aren’t just archaic- they are ancient.” Because God used an ancient nation with an ancient language to translate His Book into as judgment on Israel.

*Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, **it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.** Jeremiah 5:15*

Certainly, we are seeing the fulfillment of this even on those who ought to know the English language the best. And should the Lord tarry, and the English language change even more, God’s words will still carry timeless truth.

*“Holy words, long preserved for our walk in this world:*

*Let the ancient words impart truth from God into our hearts.*

*Ancient words ever true,*

*Changing me, changing you.*

*Let the ancient words impart truth from God unto our hearts!”*

-First verse and refrain from the hymn, “Ancient Words” by Lynn DeShazo

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