

“Seek ye out of the book of the LORD, and read...” – Isaiah 34:16

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Introduction

Having introduced “Pronounce it Right” in the previous newsletter, let me share a practice that has been helping me with the pronunciation of the King James Bible words... the practice of reading it out loud, paying attention to the vowel points as an aid wherever they are provided. In doing so, I’m learning to “frame” the words (Judges 12:6) so as to pronounce them right.

If you’re self-conscious of others nearby that might hear you, you can take an example from Hannah...

1 Samuel 1:12-13

And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard:

Pronounce it Right

Judges 12:6

As an example of the LORD pronouncing words to his prophets, who then pronounced those same words to their scribes, who then wrote those same words in a book such that they could continue to be pronounced right for ever... we would do well to consider the entire book of Jeremiah, and in particular the entirety of chapter 36, wherein we see that Jeremiah “pronounced all these words...with his mouth” (Jeremiah 36:18).

Recalling first, that...

I have pronounced the word, saith the LORD.
(Jeremiah 34:5)

...when the LORD pronounced his word, he pronounced judgment (evil) against/upon his people (if they would not turn from their evil ways) and upon his enemies. When a judge (or in this case, the Judge) pronounces judgment, he does so with words; and he must frame his words of judgment so as to pronounce them right: else, judgment may very well be perverted.

In reading Jeremiah chapter 36 in its entirety, I took note of the words highlighted in the following excerpts...

Jeremiah 36 excerpts:

1 ...this word came unto Jeremiah from the LORD...

- 2 Take thee a roll of a **book**, and **write** therein all the **words** that I have **spoken** unto thee ...
- 3 It may be that the house of Judah will **hear** ...
- 4 ...and Baruch **wrote** from the **mouth** of Jeremiah all the **words** of the LORD, which he had **spoken** unto him, upon a roll of a **book**.
- 6 ... go thou, and **read** in the roll, which thou hast **written** from my **mouth**, the **words** of the LORD in the **ears** of the people ... in the **ears** of all Judah ...
- 7 ... for great is the anger and the fury that the LORD hath **pronounced** against this people.
- 8 And Baruch ... did according to all that Jeremiah the prophet commanded him, **reading** in the **book** the **words** of the LORD ...
- 10 Then **read** Baruch in the **book** the **words** of Jeremiah ... in the **ears** of all the people.
- 11 When Michaiah ... had **heard** out of the **book** all the **words** of the LORD,
- 12 Then he went down into the king's house, into the scribe's chamber...
- 13 Then Michaiah **declared** unto them all the **words** that he had **heard**, when Baruch **read** the **book** in the **ears** of the people.
- 14 Therefore all the princes sent Jehudi ... unto Baruch, saying, Take in thine hand the **roll** wherein thou hast **read** in the **ears** of the people, and come. ...
- 15 And they said unto him, Sit down now, and **read** it in our **ears**. So Baruch **read** it in their **ears**.
- 16 ... when they had **heard** all the **words**, they were afraid ... and said unto Baruch, We will surely **tell** the king of all these **words**.
- 17 And they asked Baruch, saying, Tell us now, How didst thou **write** all these **words** at his **mouth**?
- 18 Then Baruch answered them, He **pronounced** all these **words** unto me with his **mouth**, and I **wrote** them with **ink** in the **book**.
- 20 And they went in to the king into the court ... and **told** all the **words** in the **ears** of the king.
- 21 So the king sent Jehudi to fetch the **roll**: and he took it out of Elishama the scribe's chamber. And Jehudi **read** it in the **ears** of the king, and in the **ears** of all the princes which stood beside the king.
- 23 And it came to pass, that when Jehudi had **read** three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all

- the **roll** was consumed in the fire that was on the hearth.
- 24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that **heard** all these **words**.
- 27 Then the **word** of the LORD came to Jeremiah, after that the king had burned the **roll**, and the **words** which Baruch **wrote** at the **mouth** of Jeremiah, **saying**,
- 28 Take thee again another roll, and **write** in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.
- 29 And thou shalt **say** to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this **roll** ...
- 30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.
- 31 And I will **punish** him and his seed and his servants for their iniquity; and I will bring upon them ... all the evil that I have **pronounced** against them; but they hearkened not.
- 32 Then took Jeremiah another roll, and gave it to Baruch ... who **wrote** therein from the **mouth** of Jeremiah all the **words** of the **book** which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like **words**.

There is so much that could be pointed out from this chapter; however, I wanted to note in particular the two different uses of the word "pronounced"...

- 7 ...anger...fury that the LORD hath **pronounced** ...
- 18 ...**pronounced** all these **words**...with his **mouth**...
- 31 ...all the evil that I have **pronounced**...

The LORD pronounced words of judgment, against his people, to Jeremiah;

Jeremiah framed the LORD's words with his mouth so as to pronounce them right to his scribe Baruch;

Baruch wrote the words with ink in a book such that they could be read and pronounced right later on by someone else (vv 21,23).

Consider this well... that words consist of consonants and vowels, both of which - together - are required so as to pronounce a word right. Whenever we hear someone claiming that the "original Hebrew" did not have vowel points, we should remember Jeremiah chapter 36, and then take God's advice as given to us by his apostle Paul:

For what if some did not believe? shall their unbelief make the faith of God without effect? (Romans 3:3)

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy

sayings, and mightest overcome when thou art judged. (Romans 3:4)

In English, we have actual vowels which tell us how to pronounce it right. And in some cases, we *also* have vowel *points*, to give us further clarity as to the right pronunciation of the vowels. For example:

- JĚ-HŌ'-VĀH (Je-ho-vah; not... Yah-weh)
 - Lŷd'-dā (Acts 9) (Lid-dah; not... Lie-dah)
 - Ä-mĕn (Num 5) (ah-men; not... ay-men)
- (Note that "the Amen" is either a description or a name of Jesus - Revelation 3:14 - so I would think he would want us to pronounce Amen right, just like he wants us to pronounce JEHOVAH right.)

The above examples pertain to framing the words so as to pronounce them right. But how about examples of pronouncing judgment?

- The judgment we deserve was laid upon Jesus; so we read in Psalms 22:16 that...
 "they **pierced** my hands and my feet"
 Many modern versions footnote these words and offer different words that cast doubt in their readers' minds, and diminish the connection with Zechariah 12:10, John 19:34&37, and Revelation 1:7.
- God has much to say about those that corrupt God's word; so we read in 2 Corinthians 2:17 that there are ...
 "many, which **corrupt** the word of God"
 All modern versions (that I've checked, NKJV included) change the entire judgment: from that of corrupting the word of God; to that of peddling it.

One final example of pronouncing it right... Related to the word "corrupt" is the word "pervert" which occurs for the very first time in ...

Exodus 23:8 And thou shalt take no gift: for the gift blindeth the wise, and **perverteth** the **words** of the righteous.

In the ESV (a typical modern version), different words are pronounced, which change the judgment ... from perverting the words ... to subverting the cause...

ESV: And you shall take no bribe, for a bribe blinds the clear-sighted and **subverts** the **cause** of those who are in the right.

This is a means by which modern version producers can justify changing words from God's to their own (they don't see themselves as perverting the words, so long as they don't think their word changes subvert the cause).

In the end, however, it is they ...

Whose mouths must be stopped, who **subvert** whole houses, teaching things which they ought not, for filthy lucre's sake. (Titus 1:11)

Science Snippet

1 Timothy 6:20

As for true science (knowledge of actual facts) relating to the age of the earth, it is crucial to acknowledge the fact and effects of the global flood recorded in Genesis. The “science” (falsely so called) that seems to “prove” a billions-of-years-old earth... requires the belief that there was no such flood. It requires the scientists who reject the flood to be “willingly ignorant” (2 Peter 3:5), both of God’s written word (first and foremost), and of the overwhelming evidence all over the world of a global cataclysmic flood in the past.

In the March and June 2020 newsletters, I gave a very brief summary of the false “science” involved in trying to use Carbon-Dating (or radiometric dating in general) to assign an age to anything farther back in time than the global flood. In this newsletter, I thought I would relate another example of a “dating” method and the false “science” behind it... the example being cave formations (stalactites, stalagmites, columns).

When you go to visit, say, Carlsbad Caverns in New Mexico, the guide will no doubt state (at some point during the tour) that the cavern is so many hundreds of thousands of years old. If you ask how that is known, the tour guide will likely inform you that the rate at which the given formation (say, a particular stalactite) is growing in volume has been scientifically measured; and at that rate, it would require the stated amount of time from its beginning to reach today’s size. Let’s say he is referring to a stalactite that has a volume of 12 cubic feet, and its growth rate has been measured and found to be 0.1 cubic inches per year (i.e., it would take 10 years to grow 1 cubic inch). The calculation of its “age” is very simple:

- First, convert 12 cubic feet into cubic inches
 - There are 12 inches in a foot
 - So there are $12 \times 12 \times 12 = 1,728$ cubic inches in a cubic foot
 - Therefore, $12 \text{ cubic feet} \times 1,728 \text{ cubic inches per cubic foot} = 20,736 \text{ cubic inches}$
- Second, multiply the 20,736 cubic inches of volume by the 10 years it would take to grow just 1 cubic inch (the measured rate of formation today) to obtain the “age”
 - $20,736 \text{ cubic inches} \times 10 \text{ years per cubic inch} = 207,360 \text{ years}$
 - Thus, the tour guide “informs” us that the formation is over 200,000 years old.

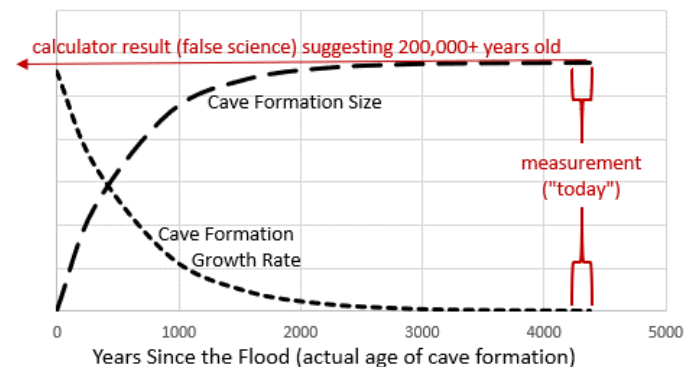
Such is the essence of the “science” of dating cave formations. But, what does such a calculation assume?

It assumes, of course, that the rate of formation *in the past* has always been the same as what is measured *today*. It is a false assumption that is treated as a fundamental principal in the secular “sciences” and is generically stated as...

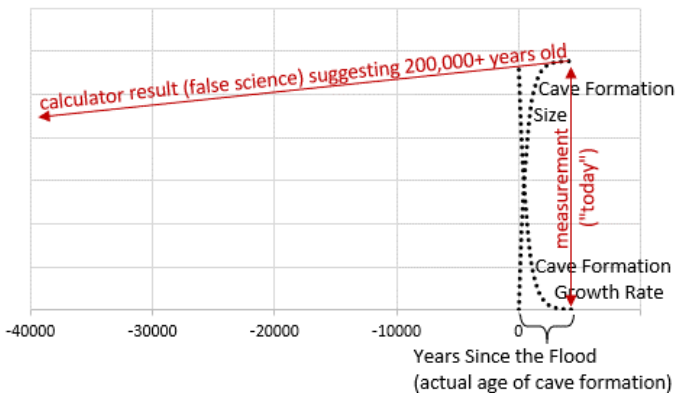
“the present is the key to the past”

...which is simply not true. To measure a rate of formation today, and then do such a calculation as above, and then claim that the result is the actual “age” of the formation, is simply ridiculous. It is based on a blatant denial of the global flood. The cave formation actually would have formed rapidly at first when the mineral-rich flood deposits were highly concentrated in the water that seeped down into the cave. Over time, the minerals of the deposits would have become depleted by the continued seepage, slowing down the rate of formation to that which is measured today.

To measure the volume and the rate today, and then punch numbers into a calculator and spit out a number and call it the “age” ... is nothing but a meaningless mathematical exercise. If the cave formation grew early on at an average rate of only 10 cubic inches (a coffee cup) per year when the minerals in the flood deposits were not yet depleted, then by only 1000 years after the flood it would have been $10 \times 1000 = 10,000$ cubic inches, which already would have been roughly half of the total 20,736 cubic inches of the formation’s volume measured today. In the real world, the growth of a cave formation would slow down as the minerals in the flood deposits above the cave are depleted, and would follow a generally exponential “curve”...



On a longer time scale backward from the true beginning (before zero), the false-ness of the science in treating “the present [a]s the key to the past” can be more readily appreciated:



The principle to remember is this...

...let God be true, but every man a liar (Romans 3:4)

Critics' Corner

Jeremiah 23:36, 2 Corinthians 2:17

In this edition of the newsletter, I think it would be good to give a general summary of what the text critics offer in their modern version footnotes as justifications for their adding to and diminishing from God's words. Bear in mind, they do not think of themselves as violating God's commandment in Deuteronomy 4:2...

Ye shall not **add** unto the word which I command you, neither shall ye **diminish** ought from it, that ye may **keep** the commandments of the LORD your God which I command you.

The reason is, that they don't believe we actually *have* God's word (not even in their much revered but never seen "originals" let alone in English). They reject God's word (the KJB) as *being* God's word: thus they free themselves to change (add, diminish) whatever they feel like changing, for what ever reason they have in any particular place (by the tens of thousands) for doing so.

In their footnotes, they will include various vague references such as...

- "Some of the earliest manuscripts do not include..."
- "Some manuscripts add..." or "omit..."
- "Most manuscripts do not contain ..."
- "...do not appear in two of the most trustworthy manuscripts"

At this point, let me pause and point out explicitly that the "*two of the most trustworthy manuscripts*" referred to are Roman Catholic manuscripts that the text critics call "Vaticanus B" (notice the word "Vatican" therein) and "Sinaiticus A." Without getting into their line of transmission (tracing back, ultimately, to Egypt), let me just ask the question... most trustworthy *to whom*? And trustworthy *in what respect*? I would venture to say that they are the most trustworthy in supporting Roman

Catholic idolatry. (Note well that they have the Roman Catholic "apocrypha" books interspersed within them.) The devilish deceitfulness in the notes of modern versions is in the vagueness of the words, leading the unsuspecting reader to think they mean something absolute when they actually mean something quite relative. We believers (in God's actual word, the KJB) should not trust any text critic, let alone those to whom the most trustworthy manuscripts are the ones that support pagan Roman Catholic beliefs and practices.

Those two manuscripts (call them VB and SA) are also the two main ones that other modern version footnotes refer to as the "oldest" and/or "best". But I would ask, "oldest absolutely?" or "oldest *Roman Catholic* manuscript?" And, "best as in the closest to being the perfect word of God?" or "best physical condition due to being kept unused in the Vatican or a monastery for centuries?" or "best in supporting the Roman Catholic pagan idolatry beliefs and practices?"

Modern version consulter beware! Better yet, toss your modern versions into a wastebasket such as where the VB and SA apparently belong (and where the SA was actually found).

God has promised to preserve his pure words for ever (Psalms 12:6-7, Isaiah 40:8). And God promised to speak his word in more languages than just Hebrew and Greek (Isaiah 28:11, Acts 2:4, Revelation 14:6). The King James Bible is the written fulfilment of those promises for the English-speaking world for these last days. It is pure (Proverbs 30:5), and it is perfect (Psalms 19:7).

It is the text critics, who produce modern versions and justify their corruptions/perversions with devilishly deceitful footnotes, who reject the pure and perfect words in the book of the LORD (in English, the KJB).

Let us therefore reject the text critics, and their texts!

One other thing to be aware of... there was a time in history called the "dark ages" wherein the Roman Catholic "inquisitors" were hunting down and burning all non-Roman Catholic, pure bibles that were in the hands of the common people (the "holy" and "royal" priesthood of true believers, 1 Peter 2:5,9). So, when a text critic's footnote says "most manuscripts", consider what the word "most" likely refers to... the Roman Catholic manuscripts that the Roman Catholic "inquisitors" did not hunt down and burn. If you have 100 copies of the pure word of God, and 10 copies of Roman Catholic manuscripts, and the Roman Catholic "inquisitors" burn 98 of the 100 pure copies leaving 2 yet in existence, then the text critics can refer to the 10

versus 2 as being “most” (10 of the 12 are Roman Catholic). Let us not be deceived by the deceitful text critics and their deceitful footnotes in their corrupt modern versions. We have the pure uncorrupted perfect word of God in our tongue, the KJB. Let us read it and keep it and stand fast in it (see Galatians 5:1 with James 1:25).

Numbers

Psalms 71:15

Pertaining to Judges 12:6 and Jeremiah 36:18 which speak of framing to pronounce words rightly with one’s mouth, I noticed the following relationship between the chapter:verse numbers of these two passages:

	Judges		Jeremiah
chapter:	12	x3 =	36
verse:	6	x3 =	18

So, I looked within these two verses a little further...

Judges 12:6 ... he could not **frame** to **pronounce** it right.

Jeremiah 36:18... He **pronounced** all these **words** unto me with his **mouth**, and I **wrote** them with **ink** in the **book**.

Counting the significant words in these two verses pertaining to the framing of the words with the mouth, and the writing of them in the book such that they can be pronounced right by others later on, I found the same x3 factor as with the chapter:verse numbers...

	Judges		Jeremiah
Significant words:	2	x3 =	6

I wonder (?) if there is significance to this x3 factor pertaining to these two verses.

Quote to Note

Regarding God’s word, there can truly be only one perfect interpretation of it (in any given tongue). With two or more “versions” the result is confusion...strifes of words (1 Timothy 6:4)...as oppose to peace. Two “versions” – two “authorities” – results in the need for a third party to enter in as an arbiter of truth, such as a Pope or a “doctor” or a scholar or ... a text critic. For the English-speaking world of these days in which we live, God has given us one interpretation – the KJB. God has not given us two or more. And since the KJB is God’s interpretation, God himself being the Author, it is thus pure and perfect, and ... peaceful.

...let one [God] interpret. (1 Corinthians 14:27)
(not two or more, as in God ...and... _____)

For God is not the author of confusion, but of peace...
(1 Corinthians 14:33)

Recipe Share

With summer nearly upon us, we might be thinking of backyard barbecued ribs. However, I have an oven-bake rib recipe that you might enjoy...

Maple-Glazed Ribs

Start with 3 pounds pork spare ribs, cut into serving-size pieces.

Place ribs, meaty side up, on rack in greased 13”x 9”x 2” baking pan. Cover pan tightly with foil. Bake at 350° for 1 hour and 15 minutes. Meanwhile, combine the following 9 ingredients in a saucepan and bring to boil over medium heat, then reduce heat and simmer for 15 minutes stirring occasionally.

- 1 cup maple syrup
- 3 tablespoons orange juice concentrate
- 3 tablespoons ketchup
- 2 tablespoons soy sauce
- 1 tablespoon Dijon mustard
- 1 tablespoon Worcestershire sauce
- 1 teaspoon curry powder
- 1 garlic clove, minced
- 2 green onions, minced

Drain ribs, remove rack, and return ribs to pan. Cover with the sauce. Bake uncovered for 35 minutes, basting occasionally. Sprinkle with 1 tablespoon toasted sesame seeds just before serving.

Neither “maple” nor “glaze(d)” can be found in the KJB; however, “rib(s)” can be found ... a perfect seven times.

Wrap-up

As of this newsletter edition, we still have not resumed the live study nights, due to extenuating circumstances that should soon become history. I look forward to resuming soon.

1 Thessalonians 5:21

Prove all things; hold fast that which is good.