

The
**HOLY
BIBLE**

1611
EDITION

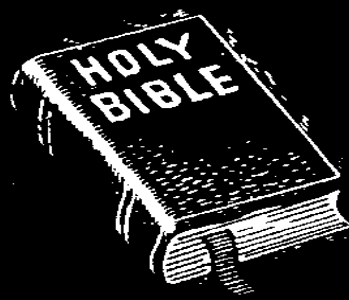
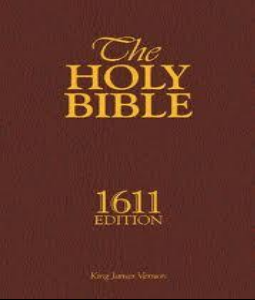
King James Version



Dross Removal Systems

Proverbs 30:5 Every word of God is pure: he is a shield vnto them that put their trust in him.

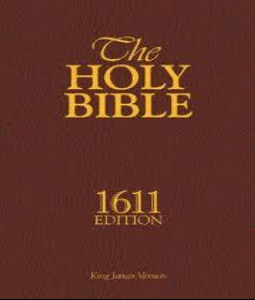
August 2013



Dross: Impurities/scum in molten metal or corruption in God's Word (The Bible has a metallurgical theme.)

Spiritual Vocabulary: Definitions of words by the holy Ghost which are transparent to the unsaved people. Scholars rely on Lexicons.

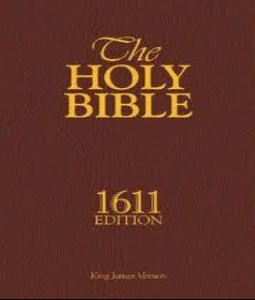
Dross removal: The spiritual testimonies (in spiritual language) that God uses to communicate to the saints. Any corruptions that are introduced will be purged as dross by the holy Ghost because spiritual lessons are always taught in more than one place in scripture.



[Isaiah 1:21](#) Howe is the faithfull citie become an harlot? it was full of iudgement, righteousnesse lodged in it; but now murtherers. [22](#) Thy siluer is become **drosse**, thy wine mixt with water. [23](#) Thy princes are rebellious and companions of theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doth the cause of the widowe come vnto them.

Q: What is the holy Spirit saying today?

A: The daughter of the horse-leach has accepted corruptions of the Word of God and many are not saved.



Prov 25:4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

Vessel= Person or bible

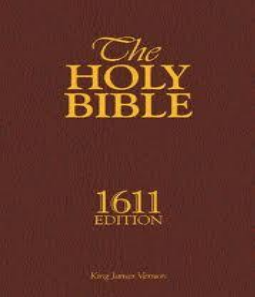
Eze 24:12 She hath wearied herself with lies, and her great scumme went not forth out of her: her scumme shall be in the fire. **13** In thy filthinesse is lewdnesse, because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse any more, till I have caused my fury to rest vpon thee.



**Benjamin Blayney:
Credited for editing the 1769 KJV text used today**

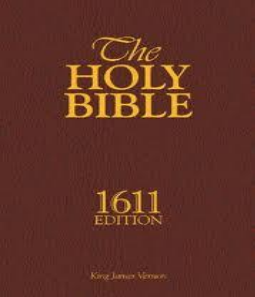


Book/Chapter	AV1611 (Correct)	Blayney 1769 (Contextual, False Christ and False Prophet)
Ruth 3:15	...he went to the city	...she went to the city
Song of Solomon 2:7	...till she please.	...till he please.
Job 39:30	...there is he.	...there is she.



Let's examine one of the most hated testimonies in all of scripture. This testimony is so hated, even so called authentic AV1611's do not contain it. When examined, these so called AV1611's are traceable to Rome.

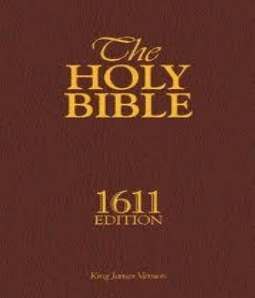
Of the few who are aware of it, it is often dismissed as insignificant because it does not affect doctrine in their minds. How does a single Word change impact us?



[Rev 22:18](#) For I testifie vnto euery man that heareth the wordes of the prophesie of this booke, If any man shal adde vnto these things, God shall adde vnto him the plagues, that are written in this booke. [19](#) And if any man shall take away from the wordes of the booke of this prophesie, God shal take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke.

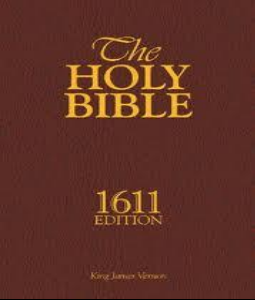
Proverbs 30:5 Euery word of God is pure: he is a shield vnto them that put their trust in him.

Mat 4:4 But he answered, and said, It is written, Man shall not liue by bread alone, but by euery word that proceedeth out of the mouth of God.



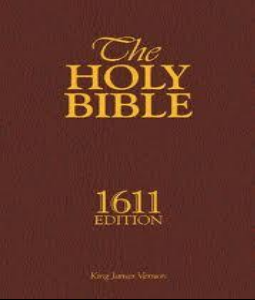
In Deuteronomy chapters 29-32 God explicitly warns the children of Israel that if they accept Babylon's corruptions/abominations to His Word he will pour out curses to them.

Chapter 29: [16](#) (For ye know how we haue dwelt in the land of Egypt, and how we came thorow the nations which ye passed by. [17](#) And ye haue seene their abominations, and their idoles, wood, and stone, siluer, and gold, which were among them.) [18](#) Lest there should be among you man or woman, or familie, or tribe, whose heart turneth away this day fro the Lord our God, to goe and serue the gods of these nations: lest there should bee among you a root that beareth gall and wormewood, [19](#) And it come to passe when he heareth the wordes of this curse, that hee blesse himselfe in his heart, saying, I shall haue peace, though I walke in the imagination of mine heart, to adde drunkennesse to thirst: [20](#) The Lord wil not spare him, but then the anger of the Lord, and his ielousie shall smoke against that man, and all the curses that are written in this booke shall lie vpon him, and the Lord shall blot out his name from vnder heauen.



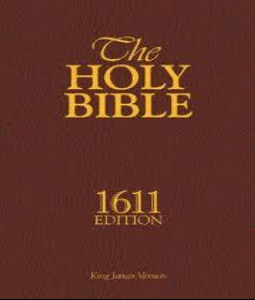
Song of Solomon 2:4 Hee brought me to the banquetting house, and his banner ouer mee, was loue. (Dan 5:10) **5** Stay me with flagons, comfort me with apples, for I am sicke of loue. (Isaiah 28:1) **6** His left hand is vnder my head, and his right hand doeth imbrace me. **7** I charge you, O ye daughters of Ierusalem, by the Roes, and by the hinds of the field (Lam 1:6), that ye stirre not vp, nor awake my loue, till she please. (Ex 35:26)

Blayney text: 2:7 I charge you, O ye daughters of Ierusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, **till he please.**



We have a problem since the testimonies do not match. The Lord is our counselor:

1 John 2:27 But the anointing which ye haue receiued of him, abideth in you: and yee need not that any man teach you: But, as the same anointing teacheth you of all things, and is trueth, and is no lye: and euen as it hath taught you, ye shall abide in him.



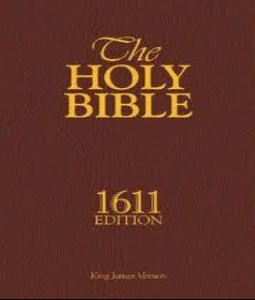
[Song of Solomon 2:4](#) Hee brought me to the **banketting**

house, and his banner ouer mee, was loue.(Dan 5:10)

[5](#) Stay me with flagons, comfort me with apples, for I am sicke of loue.(Isaiah 28:1)

[Dan 5:10](#) Now the queene, by reason of the wordes of the king and his lords, came into the **banquet house**, and the queene spake and said, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

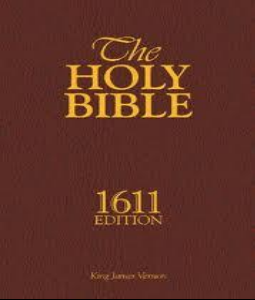
Holy Ghost says "til She Please" She being the Queen!



All Scripture is explained in other parts of scripture:

Hos 3:1 Then said the Lord vnto me, Goe yet, loue a woman (beloued of her friend, yet an adulteresse) according to the loue of the Lord toward the children of Israel, who looke to other gods, and loue flagons of wine.

Rev 18:4 And I heard another voice from heauen, saying, Come out of her, my people, that yee be not partakers of her sinnes, and that yee receiue not of her plagues:



How does dress or subtle corruptions affect us?

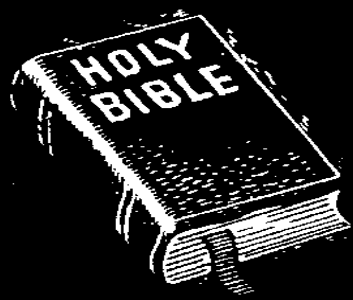
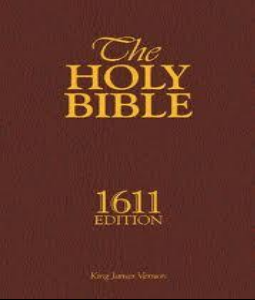
All virgins (both wise and foolish) are spiritually sleeping before the cry is made. (Mat 25)

Jerusalem has killed the prophets and has sucked the blood of Babylon.

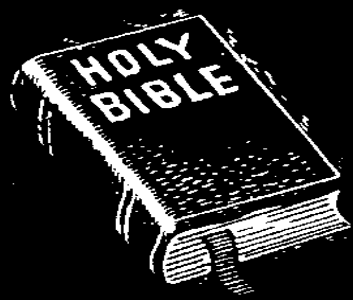
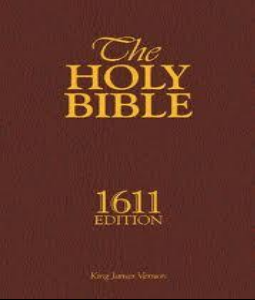
God tolerates no change to His Word.

God chooses delusions.

Almost all of the saved people are found with guile in their mouths at the judgement seat of Christ.



John 10:35 If hee called them gods, vnto whom the word of God came, and the Scripture cannot be broken:



Do these lauded great men of God think the Vatican (church of Lucifer) can produce better manuscripts to improve upon the Word of God? John Rice, Bob Jones, Billy Graham. Did Jack Hyles accept the Cambridge/Blayney departures? Jack Schaap thought the Pope was a godly man. Where is the truth in the Church?

Would Lucifer ever think to put Satanic lyrics that sound nice to conservative hymns and music?

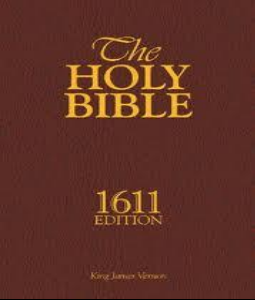
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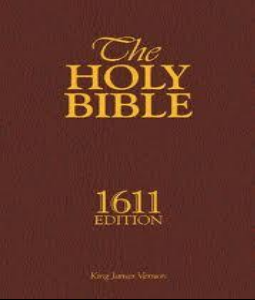
King James Version



Character	Event	Spiritual Meaning
Queen	Brought to the Banquet House, stayed with flagons of wine and words of the King of Babylon.	The Queen (Unsaved Children in Babylon) is drunk on the testimony of antichrists.
King Solomon	Charging the daughters of Jerusalem not to stir up the Queen	The harlot daughters and their Mother are spiritually asleep because of the Words of Babylon.
Daughters of Jerusalem	Being charged by Solomon	Jerusalem is a daughter of the horse-leach (Queen) and will experience a tribulation wine press.
Song 2:7 ...She please	Revision to "...he please"	Destroys spiritual teaching



Song/Hymn	Event	Spiritual Meaning
Lily of the Valley	Revision in Song 2:7 to "...he please"	The Queen of the Damned (Babylon) is transformed to Jesus Christ or other. "Lily" in scripture always indicates a child of pride. Jesus Christ is called a child of pride.
In the Garden	Revision in Song 2:7 to "...he please"	The Song was written by an Apostate and he experienced an apparition like vision while writing it. The Song is about the Song of Solomon but advertised as an imaginary song about Jesus in the Garden.



Song/Hymn	Event	Spiritual Meaning
<p>His Banner Over Me was Love</p>	<p>Revision in Song 2:7 to "...he please"</p>	<p>The antichrist Solomon is transformed to Jesus Christ or other. Catholics adopt this Song in their hymnals, their rock is not as our Rock.</p>



Literal

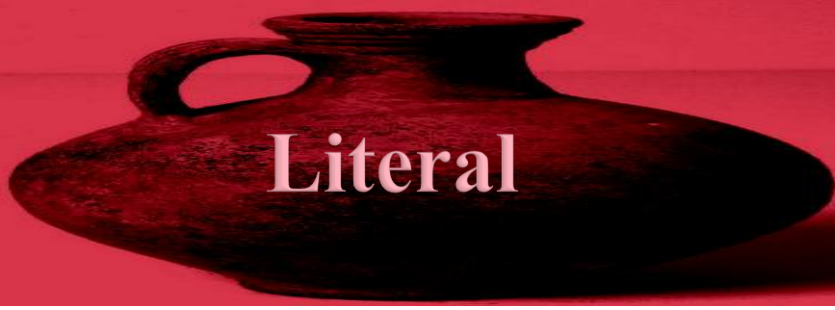


Contextual

**Benjamin Blayney:
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Blayney referenced the Vaticanus MS as an authority in some of his published work on re-creating books of the bible such as Jeremiah and Lamentations. He also noted observations from the Alexandrinus MS. In his 1769 KJV work, Blayney sometimes used different words. He departed from the correct ones used in the AV1611 presented to King James. Did he do this to apparently fit his preferred context? When were these words first tampered with by others? In Ruth 3:15, Song of Solomon 2:7, and Job 39:30, Blayney changed or continued with changes to God's Words from a seven year, 47 man effort finished in 1611. Many other changes were also made that have been accepted today. These changes have killed the prophets! (Luke 11:47) God does not allow any change to his word and is not subject to preferences of men's hearts.





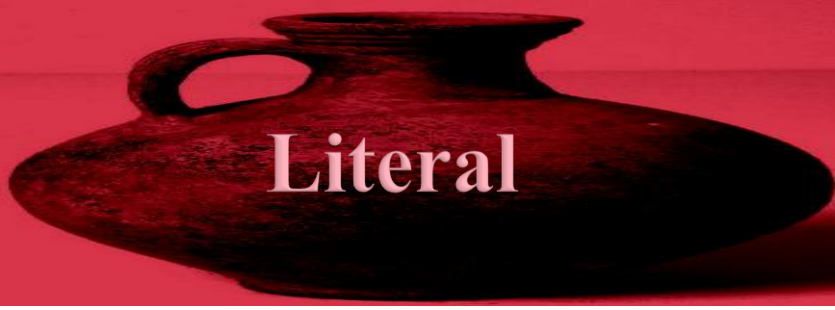
Literal



Contextual

Excerpt below is from page 155 of Gordon Campbell's book "Bible The Story of the King James Version." Campbell acknowledges the departures from a literal to a contextual translation in the modern KJV text. F.H.A. Scrivener states on page 204 of his book "Authorized Edition of the English Bible (1611) that Cambridge 1611's (contextual) differed from Oxford 1611's (literal) in Song of Solomon 2:7.

The result is a text that broadly reflects Blayney's and its cousins, but with important differences occasioned by three factors: scholarly scruple, the impetus to consistency, and the desire to use modern spelling. In the case of the first, the Committee acknowledges a few changes, all centuries-old textual cruces, that constitute a reversion to the 1611 text, so setting aside the principle of following the consensus: in Joshua 19:2, for example, the ABS text follows 1611 in reading 'or Sheba' instead of 'and Sheba'; in Ruth 3:15, ABS reads 'he went' over 'she went', so preferring the literal sense to the contextual sense (it was Ruth who went, not Boaz); in Song of Solomon 2:7, ABS reads 'nor awake my love, till he please' (instead of 'she please'), this time preferring the contextual sense to the literal (the Hebrew verb is feminine). The pursuit of consistency led to a regularization of



Literal



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Editorial comments below taken from preface of Blayney's collaboration on Isaiah-Malachi with other LXX subscribers such as William Newcome.

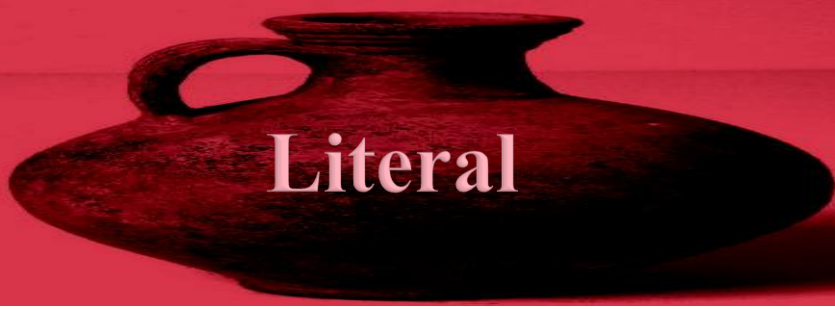
xiv

PREFACE.

manner of Romaine's Calasio, and with a precise explanation of the word after the general manner of Taylor, would make a voluminous and expensive work: but I am speaking of a perfect concordance to a book which is an inexhaustible storehouse of divine truths.

And yet I am persuaded that, with every aid which could be furnished, there would still be a necessity for sober conjectural criticism: because there are inveterate errors in the text, prior to our most **ancient** external help, the Septuagint version; and because many evident errors remain uncorrected by MSS., the oldest of which does not exceed eight hundred years.





Literal



Contextual

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Comments below taken from Blayney's Jeremiah-Lamentations edition. Blayney went with what he called the Vatican MS choice to make feet singular which killed the prophet. See AV1611 on top left and Blayneys below it. Blayney's comments below right. Jeremiah 38:22

22 And behold, all the women that are left in the king of Judahs house, shall be brought forth to the king of Babelons Princes, and those women shall say, † Thy friends haue set thee on, and haue preuailed against thee: thy feet are sunke in the mire, and they are turned away backe.

22 me: Even, behold, all the women that are left in the house of the king of Judah; shall be brought forth unto the chieftains of the king of Babylon, and these shall say, Thy familiar friends have set thee on, and prevailed over thee; they have set thy foot fast in the mire, and are turned away back. And all thy wives and thy children shall they bring out to the Chaldeans; and thou

22....they have set thy foot fast in the mire, and are turned away back] Twenty four MSS. and the margin of Van der Hooght's Bible read] *רבלך*. The Syr. and Vulg. and the Alex. Edit. of the LXX. also express the word in the plural number. But the LXX. according to the Vatican Edition, and Chald. confirm the present reading in the singular. Our Translators have rendered, "Thy feet are sunk in the mire," according to the punctuation of *רבלך*, which makes it passive in *Hophal*. But it is rather to be taken in *Hiphil*, and referred to the king's "familiar friends" as the subject of the verb, who, having brought him into difficulties, went off, and left him in the lurch. This was particularly true of his Egyptian allies. See Ch. xxxvii. 7.



Literal



Contextual

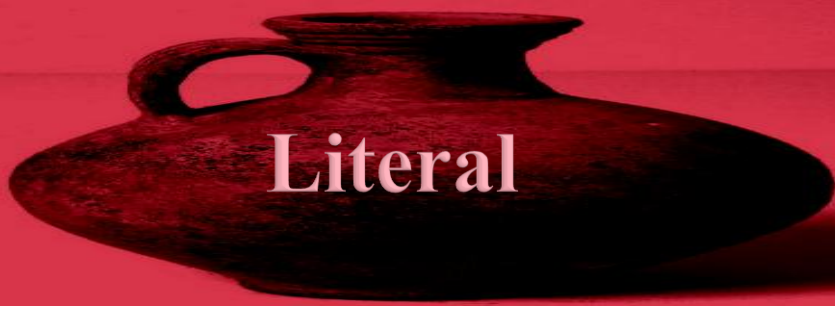
Bruce Metzger, friend of Rome



Not sold on Blayney being a textual critic? Jesuit Cardinal Carlo Martini's fellow Nestle-Aland Greek committee member (Protestant ?) Bruce Metzger will let you know his thoughts. He and Martini helped to re-package the Vaticanus and Sinaiticus for bible translation throughout the 20th century.

-Bruce Metzger describes the Blayney version as "the most careful and comprehensive revision" that came to be known as the "Authorized Version". Blayney's 1769 revision produced the text that is used by most publishers of the *KJV* today. (This is explained in Bruce Metzger's article on "Translations" in *The Oxford Companion to the Bible*, edited by Bruce M. Metzger and Michael D. Coogan, New York: Oxford University Press, 1993, page 759-760.)

-Strangely, Metzger writes in the intro of several modern bibles (eg: RSV, NRSV) that the *KJV* has "grave defects"



Literal



Contextual

Final Thought: The holy Ghost has systems that remove dross from text. The Blayney/Cambridge departure to hide the Identity of the Queen of the South is reproved in Daniel chapter 5 where It is the Queen that comes to the Banqueting house. Zondervan/Craig Lampe of Greatsite and the Billy Graham family used the contextual departure (below) in their 1611 400th anniversary bible. The same corrupt text was used by the mysterious Henry Frowde (who published the Revised Version of 1881/1885.) Frowde used the incorrect translation in his 1911 (300th anniversary edition) of the AV1611. Why would an Oxford publisher Use a Cambridge edition of the 1611? Rome? Lucifer? The serpent is subtil and God says if possible, even the very elect would be deceived by the false Christ's and prophets of Babylon which are created by their corruptions to scripture.

Song of Solomon 2:7
Cambridge 1611

