



QUESTIONS & ANSWERS

About the serpent's Apocrypha

G.A. Riplinger July 2025

“SERPENT’S TEETH” was a term used to describe the authors of the Apocrypha by its critic,

King James Bible translator John Reynolds in his 1,100 page lecture transcript against the Apocrypha. He documented that its teeth are busy “...seeking whom he may devour: Whom resist stedfast in the faith...” (1 Peter 5:8, 9). The *slithering* serpent is forgetting that the *Spirit-inspired* scriptures are like the bird. It can soar across continents and calendars; the dust-bound serpent’s Apocrypha is cursed to crawl.

Sweet Christians have posed questions about this recent ‘1611 Only, Plus Apocrypha’ bent, which I hope to inspect herein:

QUESTION: Folks point out number phenomena relating to the numbers 1, 6, 1, 1 (1611) and hence the 1611 ‘setting.’ An email asked, “My main question is why all these 1611 codes in the 1769?”

ANSWER: In 1611 the King James Bible was published; in 1769 it received its final *official* orthography update (spelling, etc.). Any special God-wrought phenomena of 1611, that is part of the “scripture” remains, even until today. The number 1611 identifies the genesis DATE of the King James Bible. It has nothing to do with ‘THE 1611’ SETTING (art-work, typography, page layout, Church of England add-ons, such as the Apocrypha, calendars, etc.). Any numeric phenomenon, which points to the date 1611 should simply direct the student to nothing but the “**holy scriptures**” themselves, which are “given by inspiration of God,” originating in the year 1611, continuing to 1769, and “for ever.”

2 Timothy 3:16 says, “All **scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

“The **words of the LORD** are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt **keep them**, O LORD, thou shalt **preserve them** from this generation **for ever**” (Psalm 12:6,7).

Only “scripture” is “given by inspiration of God.” “Sanctify them through thy truth: thy **word is truth**” (John 17:17). The “word” alone is truth.

The number 1611 is laser-pointing to the **scriptures** given on that **date, nothing else**. A date is a **point in time, not an object**. The official title, the “Holy Bible,” cannot be exchanged for “**THE 1611.**” **God connects the “holy scriptures” with inspiration**. No mention is made of anything outside of the scriptures.

Let’s define 1611. They are numbers which are used to show a position in time, in years, since the birth of Christ. Every day, even today, folks must see the year’s date and be reminded of how many years it has been since “God was manifest in the flesh” (1 Tim. 3:16). (Yes, I disagree with Usher, as did Dr. James Hanson, Bible chronology expert and Math professor). In the 1,611th year, God gave us the powerful A.V., the Atomic Version, if you will. What is the Authorized Version (A.V.) or King James Bible (KJB)? It is the

“holy scriptures.” It alone is guaranteed to be “truth” for the English-speaking world. It is so powerful it graces the whole globe.

The date you were born signifies just that — the year you were born. You may have been wrapped in a blanket and diaper, and transported by a carrier to hold you. But these physical objects are gone and are of no value to you today. Likewise, man-made wrapping, such as extra marginal notes, some from the Latin Vulgate and Church of England theology (baptismal regeneration, Amillennialism, etc.), pictures, 4th century A.D. Apocryphal “fables” added by proto-Catholics, time-sensitive spelling and fonts, dictionaries, Scofield notes, and the rest of the residue dumped into Bibles, *distract* from the word of God. Are there truths among such things? Of course. There is truth in an encyclopedia. It is not inspired. The ‘1611 Only, Plus Apocrypha’ people, spearheaded by G. John Roy, teach that all these extras are *all* inspired and current King James Bibles are ‘less so.’

Did God give the perfect inspired English scriptures to those living in 1611 *alone*? That would be less than 0.0005 % of those ever owning a King James Bible with other fonts and formats. The surrounding 1611 bathwater has evaporated; what is preserved today is the Spirit-sent babe’s milk of the word that “is given by inspiration of God.”

Isaiah 66:5 warns, “Hear the word of the LORD, ye that **tremble at his word...**” We are told to “**tremble**” **at the 66 books alone, which **exclude** the 14 plus books of the Apocrypha. It and other items have *not* been “preserved from this generation forever,” as the “scripture,” which is “given by inspiration of God.”** The 66th (1x6x11=66 books) chapter of the Bible says, “This is the bread which the LORD hath given you to eat” (Exodus 16). (This is an example of the 1611 phenomena to which the questioner referred.)

This inspiration does not include additions written AFTER the scriptures were completed by God. The Apocrypha was written AFTER God warned in Revelation not to ADD unto his word. (More on this in upcoming ‘Answers’ and in *Serpent’s Apocrypha*.[Serpent’s Apocrypha | AV Publications](#))

Any man-made allegory derived from the page elements or layout of the 1611 setting may be interesting or edifying. But it is no more inspired than any elucidations, allegories, or stories relayed to compliment the scriptures, when given by any preacher, including John Bunyan’s *Pilgrim’s Progress*. Of course, such ideas can be brought to mind by God. But, being outside of “scripture,” they cannot claim to be inspired.

Perhaps I am the only living person who has collated word for word, letter by letter, accented syllable by accented syllable exactly what God did in 1611, as documented in my book, *In Awe of Thy Word*. [In Awe of Thy Word: Understanding the King James Bible, Its Mystery & History, Letter By Letter](#). It shows, letter by letter, the progression from the first century Gothic Bible, through the centuries, and culminating in the project which transformed the Bishops’ Bible into the King James Bible. No one is more aware of the atomic God-inspired nature of that year’s “holy scriptures.” He took a perfect, stunning, simply-lined swan, who had glided stealthily through the centuries, and made it into a perfect peacock, whose multi-dimensional, power-house of iridescent pointillist color, could fly across continents. You can get your own perfect

peacock at the Dollar Store, where it is “upholding all things [including its shelf] by the word of his power” (Heb. 1:3). That’s how far JESUS is reaching out his arms to you, as he did on the cross. He has preserved it all, but lets any mothballs fall from the 1611 Church of England carrier. For the handful of those who ascribe inspiration to the blanket, America has blanket-wearing robed Episcopal priests who copy the Anglican Church of England. They carry their lack of discernment forward and now paint their mothballs with rainbows.

Interesting number phenomena within the text, relating to the **date** 1611, may be real, but numbers must submit to the Word, Jesus Christ, and his rules set down in “holy scriptures.” John 1:1 says, “In the beginning was the Word and... the Word was God...”. God identifies with the word, not a number, as new age teaching does. Their god is called the gender inclusive impersonal ‘One,’ and new bible versions often adopt that error (See my book *New Age Bible Versions*, chapter 5.) [New Age Bible Versions | Updated and Expanded 2022 Edition](#)).

The questioner is referring to how computers and counters have just begun to touch the surface of numeric phenomena in the Bible. Randall Hartinger’s Post on his 411YouTube channel, provided evidence wherein **the 1769 KJB’s orthography outperformed the time-trapped numerics of the 1611** setting. He noted:

“JESUS” is all caps in the text 6 times and Joshua is the 6th book of the Bible. One subtle exception to that is that the **1769 Benjamin Blayney edition** of the 1611 (**which we all mostly use**) **has JESUS all caps** for John chapter 8 beginning. That would make **7 total corresponding with “Jehovah” 7 times and “Holy Spirit” 7 times**. Jesus is JUST THAT BIG. Stop your doubting. Ha.” Seven is the number of perfection.

Hartinger also observes something interesting regarding 2 Tim. 3:16, 17, the theme scripture of this article. It says, “All scripture is given by inspiration of God, and is **profitable** for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” His math mind observes that there are (16 x 11=) **176** letters in these pertinent verses in the current **1769 Blaney/Cambridge** setting. The archaic spelling of the 1611 setting clouded this phenomenon.

God thought “scripture” “given by inspiration of God” was “profitable” to preserve; he inspired no pictures to distract.

QUESTION: What is the **MAIN** stumbling block, tripping up good, but confused ‘1611 Only, plus Apocrypha’ folks?

ANSWER: Their fall comes from looking away from the narrow way, and onto the wild flowered weeds, where Queen Ann’s Lace and Hemlock vie for their view. They are taking a good thing *too far*. To the 1611 “scripture,” we say, ‘Yay!’; to 1611 fonts, spelling, and Apocrypha, we say ‘Nay.’ Promoting things God has

not preserved in the VAST majority of KJBs is no better than saying, “Yea, hath God said...?” as the serpent did. God’s preserved “scripture,” in readable spelling and fonts, is made to appear ‘less than’ by ‘1611 Only, Plus Apocrypha’ folks. How different is that than promoting the NKJV, which is sold as ‘the same’ but ‘a bit better than’ the KJB?

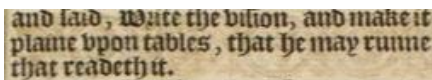
They are reading the same Bible that we are. Their number phenomenon would usually be the same, if they used today’s Cambridge setting, or even the Dollar Store cheapie. In their 1611, the scriptures are “pure” and “sharp and powerful.” They are “able to build you up.” They bring “comfort.” Millions upon millions have experienced their life changing power. It is alive. So, naturally they are gaining much from their studies of a KJB in a 1611 setting. They are actually just reading the “holy scriptures,” though needlessly struggling with the time-trapped fonts and spelling.

Folks who use modern versions experience some of the same blessings, since new versions contain much of the King James Bible and its words. They could not be sold as ‘Bibles’ if they didn’t copy the KJB. Satan is a counterfeiter. His counterfeit must be very close to be ‘passed’ off as the real thing. When you alert new version users to the fact that they have a ‘problem’ bible, they are naturally disheartened and confused, because they have grown and learned much from the KJB ‘words in ‘their’ bible. The same thing is happening with 1611 only folks, but even more profoundly, because they are conflating the medium with the message.

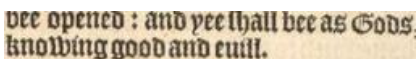
Most of the deception comes from the fact that these folks are using, studying, and doing number counting from the same KJB we have today, just in a 1611 old **Gothic Font** and dated spelling setting. (Modern presentations of the 1611 may be slightly improved in terms of background/foreground contrast, but the static remains.)

Habakkuk 2:2 And the LORD answered me,

**and said, Write the vision, and make it
plain upon tables, that he may run
that readeth it.**



How plain is that? Now try this one while *running*...



**be opened: and ye shall be as gods
knowing good and evil.**

And there’s the temptation, that is, to be among the “knowing” ones and be “^{above}” the crowd (Isa 14:14). The serpent has always been “more subtil.” Or as the NKJV wrongly pretends, “**difficult** is the way,” rather

than the KJB's quick, "narrow is the way" JESUS-sliding-board (Mat. 7:14). We Germans are too apt to say, 'Dere must be a harder vay to do it.'

It is the "oldest (antique) is the best" lie from that "old serpent" (Rev.20:2).

QUESTION: It is evident that the Septuagint's Apocrypha *copied* Jesus and Paul; these two did not quote a B.C. Apocrypha, as none was extant. Why are '1611 plus Apocrypha' folks ignoring this fact that the only text available for their Apocryphal quotes and translations is the Septuagint (Vaticanus, Sinaiticus, Alexandrinus, 4th century A.D.), whose entire evidence is dated hundreds of years AFTER Christ and Paul?

ANSWER: My e-book, *Serpent's Apocrypha*, documents precisely that the dates of ALL materials underlying or supporting the Apocrypha were written AFTER Jesus Christ and Paul spoke and wrote. Since they were written AFTER the Bible's closing warning not to "add" unto these things, they place themselves under the "plagues that are written in this book."

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall **add** unto these things, God shall **add unto him the plagues** that are written in this book:" (Revelation 22:18).

It's not surprising that a nearby warning of "**plagues**" is addressed to "my people," who could be tempted to accept MYSTERY, BABYLON and her Catholic heresies, planted in her Vatican-us Apocrypha.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her **plagues**" (Revelation 18:4).

"Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:6).

Ask G. John Rov (Gary Rovarino) or any Apocrypha fan for one actual shred of BC text evidence for any so-called quotation where Jesus is quoting the Apocrypha. Gary has joined the ultra-liberal new version editors who have always pretended Jesus quotes the Septuagint (or its Apocrypha). Both liberals and Gary fall into the error thinking that the Septuagint we have today, which is the ONLY evidence extant for the Greek O.T. and the Apocrypha, is BC, not A.D.. It is Vaticanus (4th century A.D.). The title page of most editions of the Septuagint admit that it is Vaticanus. The 4th century Septuagint copied Jesus and Paul from the N.T.. **See chapters 38, 39, and 40 from *New Age Bible Versions*.**

[New Age Bible Versions | Updated and Expanded 2022 Edition](#)

'Why' do folks accept, without evidence, an intertestamental date for the Apocrypha (and consequently pretend that Jesus quoted it)? *Serpent's Apocrypha* shared a video showing that current scholars, who are familiar **with the actual facts**, **admit** that the texts, used for today's Septuagint and its Apocrypha, were written AFTER Christ. Where is the misinformation coming from and why is it accepted?

Here are their reasons:

1. **If they can pretend Jesus and Paul quoted it**, then their Apocrypha must be *good*. Its heresies prove it is *not* good. Its date proves it was written AFTER Jesus and Paul.
2. **Some of its books are written ABOUT the intertestamental period**. Biographies have been written about people hundreds of years AFTER they lived. Entire encyclopedias are written hundreds and even thousands of years after the cited events occurred. Confused folks miss that.
3. **The same type of “wolves in sheep’s clothing,”** who originally made their own pseudo-religious Apocrypha, have ‘used’ and promoted it in their pseudo-religious writings and publications for centuries upon centuries. Well-meaning Christians sometimes access these articles and journals, looking for real ‘history.’ But generally, the deepest digging most do is with the anonymous ChatGPT, Grok, and Wikipedia. They are continually changing and “ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7).
4. **These will become the “one mind”** where everyone thinks like the “beast” and gives their powers of research, study, prayer, and thinking over to the beast.
Revelation 17:13 says, “These have one mind, and shall give their power and strength unto the beast.” One Apocryphal book, *The Epistle of Barnabas* recommends giving oneself over to the “beast.” (see *New Age Bible Versions*, chapter 40).

MOST importantly, their sources are so often wrong, as I document below.

Below, I duplicate Wikipedia’s error-ridden chart in their article on “Deutrocanonical” books. One simply needs to click on and read Wikipedia’s OWN footnoted references to confirm that the assertions in Wikipedia’s chart have little resemblance to the facts presented in Wikipedia’s cited references. The chart’s dates and supposed languages are **not supported at all by Wikipedia’s OWN referenced footnotes**.

1. When their supposed supporting footnotes are examined, it is clear that the **dates are totally unsubstantiated**. They admit their equivocation in their right-hand comment column.
2. The actual reference admits clearly that **no Hebrew** text for the cited elements exists; it is only assumed.
3. Many dates are given wholly based on the fable of the **Letter of Pseudo-Aristeas**, which was never promoted until 1400 years AFTER Christ. Its existence has been broadly refuted by secular scholars and soundly exposed in *Serpent’s Apocrypha*. Click on Wikipedia’s note 16 to see this non-existent evidence.
4. The “Dates of Composition” given by Wikipedia for these books are all cited as “possible,” “probably,” and “supposedly,” as seen if you click all the cited footnotes for the dates. None are the dates of the actual text used today.

I include my analysis of the Wikipedia timeline because: 1.) It exemplifies the misinformation and biased and subjective dating seen in much of the material about the Apocrypha and 2.) Unfortunately,

most people today will never get past reading what the Wikipedia or ChatGPT/Grok dreams up newly on any given day.

Format: Wikipedia text is in regular font with revealing words emphasized in **bold underline**; my examination of their footnote links, revealing the misrepresentation of Wikipedia, is in blue and *red italics and bold*.

Book	Dating	Original language (and location)
Letter of Jeremiah	<p>c. 300 BC^[12]</p> <p><i>c. means 'circa', which means 'they don't know.'</i></p> <p><i>Note 12 actually says:</i></p> <p><u>"Catholic, supposedly a letter sent by Jeremiah...Possibly composed about 300 BC by a Jew living in Babylonia,"</u></p>	<p>Oldest versions Greek, probably originally Hebrew or Aramaic^[12]</p>
Psalms 151	<p>c. 300–200 BC^[13]</p> <p>Note 13 tells the truth. It gives proposed dates from "second century BC until first century AD". It says <u>"Hebrew...has not been recovered."</u> Date can be <u>"early part of the first century AD"</u></p>	<p>Hebrew (Psalms 151a+b), later merged into Koine Greek Psalm 151^[13]</p> <p><u>(Note 13 admits there is NO HEBREW evidence.)</u></p>
1 Esdras	<p>c. 200–140 BC^[14]</p>	<p>Probably Greek in Egypt, possibly from a 3rd-century Semitic original^[14]</p> <p><i>Noted source admits "not attested to by early Jewish sources". As such "Jerome harshly criticized" it. It is only found in the "Septuagint" ("found within LXX") [4th century A.D.]. Regarding its date, "Its date and provenance cannot be suggested with precision." Probable dates rely only on "assumed literary affinity."</i></p>
Sirach (aka Ecclesiasticus)	<p>c. 180–175 BC^[15]</p> <p>Note 15 article actually says, Extant evidence dated <u>"(c.175BCE)"</u>. The small 'c' means 'circa' or 'around' and</p>	<p>Hebrew in Jerusalem^[15]</p> <p>Note 15 admits "(accepted in the Roman Catholic canon but noncanonical for Jews and Protestants), ...to 3rd century</p>

	<p>could easily include the first century after which the gospels and epistles were completed. Dating methods are scarcely precise.</p>	<p>ce [Chrisian era, that is, A.D., after Christ]. This book appeared in the Septuagint, the Greek translation...”</p>
Tobit	<p>c. 225–175^[16] or 175–164 BC^[17]</p> <p>Note 16 admits date is based on the “fictional” Letter of Aristeas” found only in the 14th century.</p> <p>Note 17 admits, “noncanonical for Jews and Protestants) that found its way into the Roman Catholic canon via the Septuagint. A religious folktale and a Judaicized version of the story of the grateful dead,..” “Historical inaccuracies, archaisms, and confused geographic references indicate that the book was not actually written at Nineveh in the early 7th century bc.” It’s B.C. dating is based weakly on “its emphasis on the burial of the dead suggests it was written, possibly at Antioch, during the reign (175–164 bc) of Antiochus IV Epiphanes of Syria..”</p>	<p>Probably Aramaic, possibly Hebrew,^[16] possibly in Antioch^[17]</p>

Wisdom of Solomon	<p>c. 150 BC^[18]</p> <p><i>Date highly debated and based on conjecture.</i></p>	<p>Most probably Koine Greek in Alexandria^[18]</p> <p>Note 18 admits, “noncanonical for Jews and Protestants) but is included in the Septuagint (Greek translation of the Old Testament) and was accepted into the Roman canon.”</p>
Judith	<p>c. 150–100 BC^{[19]:26}</p> <p><i>Note gives absolutely no evidence demonstrating the dates.</i></p>	<p>Oldest versions Greek, originally probably Hebrew, possibly Greek^{[19]:25}</p>
2 Maccabees	<p>c. 150–120 BC^[16]</p> <p>Note 16 can only reference the “pseudo” Letter of Aristeas which it calls the “fictional” “Letter of</p>	<p>Koine Greek^[20]</p> <p>Note 20 admits: “ none of which is in the Hebrew Bible but all of which appear in some manuscripts of the Septuagint “</p>

	<i>Aristeas” found only in the</i> 14th century A.D.	
1 Maccabees	c. 135–103 BC ^{[20][16]} <i>Note can only reference the “pseudo” Letter of Aristeas which it calls the “fictional” “Letter of Aristeas” found only in the 14th century A.D..</i>	Oldest versions Greek, original probably Hebrew, probably in Jerusalem ^{[20][16]} <i>Note says its authorship is only “likely”.</i>
Additions to Daniel	c. 100 BC ^[21] <i>(Date based on non-existent Letter of Aristeas.)</i>	Oldest versions Greek, originally Semitic or Greek ^[21] Note 21 DISAGREES stating, “ not found in the Hebrew-Aramaic version of the book ”... “ It is possible that each of these texts derives from an underlying Semitic original, perhaps an oral rather than a written tradition, although some scholars argue for their original composition in Greek .”
Prayer of Manasseh	c. 200 BC – AD 50 ^[13] Noted <i>reference 13 actually says, earliest MS is “the 5th century codex “Alexandrenius”, which is 400 years AFTER the New Testament was written.</i>	Oldest versions Greek, originally probably Greek, possibly Semitic ^[13] . <i>The note’s reference 13 DISAGREES saying, “[I]t is noteworthy that an Aramaic or Hebrew version of the Prayer of Manasseh has not been recovered.”</i>
Baruch ^{[22][23][16]}	c. 200–100 BC (1:1–3:38) c. 100 BC – AD 100 (3:39–5:9) Once again note 16 bases their dating	(1:1–3:38) Koine Greek, probably originally Hebrew Note 22 DISAGREES saying, “... purportedly written by Baruch. Baruch is apocryphal to the Hebrew and Protestant canons but was incorporated in the Septuagint (q.v.; Greek version of the Hebrew Bible) and was included in the Old Testament for Roman Catholics .” Although there have never been any copies, they assume, “The original Hebrew text

	<p>on the pseudo-Letter of Aristeas.</p>	<p>perhaps dates from the late 2nd century bc.” “These latter poems may date from the 1st century BC.”</p> <p>Note 23 says “the evidence is too scanty and ambiguous to permit greater precision or certainty.” It admits that “the Greek text - the earliest version of the work...”, dated hundreds of years AFTER Christ, is the only actual evidence.</p> <p>(3:39–5:9) Koine Greek, possibly originally Hebrew or Aramaic</p>
3 Maccabees	<p>c. 100–50 BC^[13]</p> <p>Note 13 admits that “It also could have been composed during the early part of the first century A.D.)”</p>	<p>Koine Greek, probably in Alexandria^[13]</p>
Additions to Esther	<p>c. 100–1 BC^[24]</p> <p>Note 13 admits that the only extant additions to Esther are only available in the 4-5 century Septuagint. “The Septuagint Esther contains six “Additions” to the Masoretic text text, as well as internal changes.”</p>	<p>Koine Greek in Alexandria^[24]</p>
4 Maccabees	<p>c. AD 18–55^[13]</p> <p>See note 13 comments above.</p>	<p>Koine Greek, probably outside Israel^[13]</p>
2 Esdras	<p>c. AD 90–100 (4 Ezra)^[25]</p> <p>c. AD 100–300 (5 Ezra)^[25]</p> <p>c. AD 200–300 (6 Ezra)^[25]</p>	<p>4 Ezra (2 Esdras 3–14): probably Hebrew by a Jew^[25]</p> <p>5 Ezra (2 Esdras 1–2): probably Latin by a Christian^[25]</p>

		6 Ezra (2 Esdras 15–16): probably Greek by a Levantine Christian ^[25]
Odes	c. AD 400–440 ^[26]	Codex Alexandrinus is the oldest version. Medieval Greek, prior history unknown ^[26] (5 th century A.D.)

Read the footnoted references for yourself by clicking on the foot numbers.

[Deuterocanonical books - Wikipedia](#)

https://en.wikipedia.org/wiki/Deuterocanonical_books#cite_note-Jeremiah-15

A broken clock is right twice a day and so was Wikipedia:

1. The article does concede their real origin is **pagan**, that is, it is from Egyptian, Babylonian, and Alexandrian texts.
2. The **Apocrypha** fans may be right about a second thing: the connection between the ‘end times’ and the Apocrypha. Its fans think that in the “latter times” when “knowledge shall be increased” *any* knowledge they come up with is good, even if they “call evil good” and “put darkness for light” (Isa. 5:20). In chapter 40 of *New Age Bible Versions* I demonstrated that other books of the Apocrypha could be used to harpoon men, binding them to the antichrist’s “end times” religion. I’ve been watching for this for forty years. The Apocryphal books are an integral part of the corrupt manuscripts (Vaticanus, Sinaiticus, Alexandrinus) underlying the deplorable changes in new versions. Adding them to a bible finally seals the deal with the devil. That tomb won’t bloom, even with their YouTube Chanel No. 5’s perfumed professions, which by “**good words and fair speeches deceive the hearts of the simple**” (Rom 16:18). The Apocrypha’s ‘Lead Balloon’ platoon leaves less elbow room for real Holy Bible survival in the end times.

QUESTION: Is the Catholic Apocrypha, interleaved within and among its Old Testament books, different than the Apocrypha appearing all together *between* the testaments in some early English Bibles (printed under the pale of Roman Catholic persecution and the struggling Church of England, yet quickly removed)?

ANSWER: The fourteen books of the Apocrypha, in some of early English Bibles, are the SAME books seen in the Roman Catholic Latin Vulgate. The Catholics later removed three of them, which were retained in the 1611. The Apocrypha is the Apocrypha. The translation differences do not affect or resolve the heresies pointed out in either text. Rovarino avoids admitting that 100% percent of the

Apocryphal books he quotes are the SAME books in both Latin Vulgate, Catholic, and 1611 editions. Any slight translational differences in no way void the heresies in both editions.

Following the Rules of Translation, which said to follow the earlier Bishops' Bible, fourteen Apocryphal books were briefly placed between the Old and New Testaments in the 1611 setting. They are Roman Catholic and were immediately removed. Both King James and the translators rejected them. See *Serpent's Apocrypha* for details.

What are the differences of placement?: The Catholic bible puts Tobit and Judith between Nehemiah and Esther; it puts both Maccabees between Esther and Job; it puts Wisdom of Solomon and Sirach (aka Ecclesiasticus) between Song of Solomon and Isaiah; it puts Baruch and the Letter of Jeremiah between Lamentations and Ezekiel; it put an addition after Daniel. The 1611 joined them all together, adding 1 Esdras, 2 Esdras, and The Book of Manasseh from the older Latin Clementine Vulgate, putting all of this between the Old and New Testament to make clear that they were not "holy scripture."

Consider a parallel: If all of the chapters of the Book of Mormon were joined to three chapters from their *Doctrines and Covenants* book, nothing changes; it is still Mormonism. Or if they were all separate chapters arranged separately, it is still heresy. The packaging is inconsequential. The books of Mormonism contain many plagiarisms from the King James Bible, just as the Apocrypha contains many plagiarisms from the Holy Bible. Both the Apocrypha and the books of Mormonism are rife with "good words and fair speeches [to] deceive the hearts of the simple" (Rom 16:18). The Apocryphal books are THE IDENTICAL man-made "fables," taken from the 4th century A.D. Vaticanus, Sinaiticus and Alexandrinus manuscripts. Shuffling and adjusting them does not make them two different things, nor assuage the heresies common to both and promoted by G. John Rov (Gary Rovarino.) Wikipedia echoes,

"The Apocrypha section of the original 1611 King James Bible includes, **in addition to the deuterocanonical books**, the following **three books**, which were not included in the list of the canonical books by the Catholic Council of Trent:[129][130], nor do Catholics include them today. They were originally Catholic, as seen in the Clementine Vulgate, as 3 Esdras and 4 Esdras. The following, briefly in the 1611, are not currently in the Roman Catholic bible. The 1609 Douai Bible includes them in an appendix, but they have not been included in English Catholic Bibles since the Challoner revision of the Douai Bible in 1750. (material taken directly from source).

1 Esdras (Clementine Vulgate 3 Esdras)
2 Esdras (Clementine Vulgate 4 Esdras)
Prayer of Manasseh

These books make up the Apocrypha section of the Clementine Vulgate: 3 Esdras (a.k.a. 1 Esdras); 4 Esdras (a.k.a. 2 Esdras); and the Prayer of Manasseh, where they are specifically described as "outside of the series of the canon". **"The large majority of Old Testament references in the New Testament are taken from the Koine Greek Septuagint (LXX)**, editions of which include the deuterocanonical books, as well as apocrypha – both of which are called collectively anagignoskomena..."

Book common to the 1611 Apocrypha and early Roman Catholic Clementine Vulgate

Catholic/1611
1.) 1 Esdras
2.) 2 Esdras
3.) The Prayer of Manasseh

Books common to the 1611 Apocrypha and current Roman Catholic bibles

to my “weaker” qualities. Yet the Bible tells how truth is *really* discerned. The weak, disabled, and aged easily sidestep his bicep misstep. God offsets saying, “But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Hebrews 5:14).

Only the “old serpent” offered an easy, sleazy key to knowing good from evil. He whispered, “ye shall be as gods, knowing good and evil.” He parked them to bark up the wrong “tree to be desired to make one wise (Genesis 3).

A handful are saying, “The Apocrypha is the word of God” based on the number 206. They come to this conclusion by counting the 206 occurrences of ‘Jesus’ in the New Testament. Then they match that number to the numeric position (a is 1, etc.) of the letters in the word ‘Apocrypha.’ Since the word Apocrypha is used two times on each page, they then double the total of 103 to come up to 206 again.

Their number correlation becomes less and less meaningful upon examination. To contrive this, they must omit the 10 times ‘Jesus’ appears as the possessive Jesus,’ such as “Jesus’ sake.”

They must also omit the all cap word ‘JESUS,’ used 6 times in 6 chapters. (So much for multiples of the number 6 being universally ‘evil’.) They are like the new versions, such as the ESV, NIV, HCSB, NASB, etc., who take away the usage of all caps for JESUS in Luke 2:21, Matt. 1:25, and Luke 1:31, as seen in the KJB. From the vantage point of the scribes’ “highest seats” new versions distantly view JESUS as Jesus (Luke 20:46).

Furthermore, their 206 count falsely includes “another Jesus,” (2 Cor. **11:4**) as well as a second other Jesus in Col. **4:11**, which says, “And Jesus, which is called Justus. (How did they miss that number match?!) "It's always an easy jump to move on to “another Jesus” of whom the Bible warns.

The methodology of those trying to prove the inspiration of the Apocrypha can best be described as: ‘Put things through the wringer, then rinse the facts and repeat. Then air the soiled laundry on line. Then call it inspired.’ Given *enough* bone-tired wringer rides, the New York City phone book can be conspired to be inspired. They will never come up with $p=0.000016$, as *Statistical Science* published in a peer reviewed article about the Bible itself. [Equidistant Letter Sequences in the Book of Genesis on JSTOR](#)

I know just enough about statistical significance to understand the weakness of their numeric case for the Apocryphal, as the Lord brought me through a graduate level Statistics course like these:

MATH 50011	PROBABILITY THEORY AND APPLICATIONS	
MATH 50012	THEORY OF STATISTICS	



But those who *really* can crunch the probability stats are on the editorial board of the journal of *Statistical Science*. They would see no statistically significant correlation between the numeric position of the letters in the word Apocrypha and the number of times ‘Jesus’ is used in the New Testament. You can jump right in here for the meaning of ‘statistical significance.’ [Institute of Mathematical Statistics on JSTOR](#).

QUESTION: Of what significance is the snippet about ‘Jesus’ in the Apocryphal book, 2 Esdras?

ANSWER: It is clear there is *no prophetic* significance in the reference to ‘Jesus’ in this Apocryphal book, since all scholars agree that the author of 2 Esdras wrote it **AFTER** the New Testament was circulated. The writings of Jesus and the disciples were easily referred to by the author of 2 Esdras. This is further documented below and in the *Serpent’s Apocrypha*.

Even the wicked **Wikipedia** must admit its dates fall well **AFTER** the New Testament had spread, as seen here:

2 Esdras	c. AD 90–100 (4 Ezra) ^[25]	4 Ezra (2 Esdras 3–14): probably Hebrew by a Jew ^[25]
	c. AD 100–300 (5 Ezra) ^[25]	5 Ezra (2 Esdras 1–2): probably Latin by a Christian ^[25]
	c. AD 200–300 (6 Ezra) ^[25]	6 Ezra (2 Esdras 15–16): probably Greek by a Levantine Christian ^[25]

Just as the *Book of Mormon* plagiarized the Bible, so does the Apocrypha. The wolf needs sheep’s clothing to ‘fit in.’ Just like the Mormon Church of **Jesus Christ** of Latter Day Saints, 2 Esdras 7:28-27 mentions **Jesus**. Their pale imitation of a Bible verse, calls Jesus the “Son of God” and speaks of his death, with NO resurrection. Like Catholicism, he remains dead on the crucifix. Like Catholicism, it continues saying that good works save. It says, “*For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. After these years shall my son **Christ** die, and all men that have life.*”

“*And the **work** shall follow, and the reward shall be shewed, and the **good deeds** shall be of force, and wicked deeds shall bear no rule.*”

Not to be out done by the Apocrypha, *The Book of Mormon* includes the name Jesus 3,925 times, with 7,432 references to him. In both the Apocrypha and the Book of Mormon, Jesus’ name is **used** as the sheep’s clothing, just as statues of ‘Jesus’ are **used** in a Catholic church. All empty. A hollow religion.

While they are Apocrypha-counting to 206, they will eventually count their steps to “another Jesus” and his teachings, as Paul warned:

2 Corinthians 11:3-15 cautions:

3 But I fear, lest by **any means**, as the serpent beguiled Eve through his **subtilty**, so your minds should be corrupted from the **simplicity** that is in Christ.

4 For if he that cometh preacheth **another Jesus**, whom we have not preached, or if ye receive **another spirit**, which ye have not received, or **another gospel**, which ye have not accepted, ye might well bear with him...

The Apocryphal book, 2 Esdras, joins Catholicism and Mormonism by teaching “another Jesus.” They cloth their other ‘Jesus’ with doctrines and teachings which are from “another spirit” and teach “another gospel.” These include works, asceticism, Catholicism, and a witch’s cauldron of fish to wish away devils (See *Serpent’s Apocrypha* for details [Serpent's Apocrypha | AV Publications](#)).

By jumping ^{over} scripture & reason to ~~blunder~~^{asunder} ~~into numbers~~ to ‘discern good and evil’, some skip the “powerful, and sharper,” word of God. Some seek easy, quick answers, which are OUTSIDE of the scriptures.

Their Dr. Seuss ruse is merely a jump o’er a heretic’s hump to land with a thump in an Apocryphal dump, all to pump up a lump of Apocryphal junk, and leave you a chump, now a grump in a spiritual slump. Don’t jump.

How can we recognize another ‘Jesus’ and his “ministers”?

The Apocrypha’s authors and teachings will pretend to be like an apostle of Christ (not Buddha or Muhammad); he will teach a “**form** of godliness,” being more *form* than substance, just like the Apocrypha (2 Tim. 3:5).

“For such are **false apostles**, deceitful workers, **transforming themselves into the apostles of Christ**.

And no marvel; for Satan himself is **transformed** into **an angel of light**.

Therefore it is no great thing if his **ministers** also be **transformed** as the **ministers of righteousness**; whose end shall be according to their works” (2 Cor. 11:13-15).

THERE is a Peruvian spider that builds a 3-D lookalike ‘form’ of a spider, using the remains of its prey and decaying matter. The spider ‘form’ then draws all of the attention away from God's real thing. [Spider Builds Fake Spider Decoy](#) *Smithsonian Magazine*, Dec. 20, 2012.

LIKEWISE, Apocrypha artificers are promoting materials which “are within full of dead men's bones, and of all uncleanness” (Mat. 23:27), drawing attention away from the current King James Bible which is available to all.

To those who are Apocrypha “counting,” substituting weak number correlations for scriptural discernment and reason, we will “count him not as an enemy, but admonish him as a brother (2 Thessalonians 3:15) — unless, of course, he insist he is an ‘apostle’ with “the signs of an **apostle**” (2 Cor. **12:12**). There’s a *real* number correlation for you. If it’s doubled it’s of the Lord. **12** apostles; no awful postles.

QUESTION: Why do G. John Roys’s followers keep repeating his fabrication that the Apocrypha has always been in the KJB until the 1800s?

ANSWER: He constantly ignores and abhors, what he calls “history,” particularly when carefully documented facts, which he has never read before, leave him red faced with embarrassment.

GOD quickly removed the Apocrypha from the KJB. Most Christians shared the King’s desire for a Bible without the bulky Apocrypha. As early as **1612** printers (London: Barker), anxious to supply the large demand, printed Bibles without the appendage of the unnecessary Apocrypha. They were following the pattern of the quarto edition of the Great Bible (ed. 27 **1549**), some copies of the **1599** Geneva, a quarto edition of the Bishops’ Bible, dated **1577**, and **MANY personal hand-sized earlier Bibles**. Antiquarian booksellers offer for sale numerous early copies of the KJV without the Apocrypha (e.g. **1612, 1629** (Norton and Bill “Printers to the King’s Most Excellent Majesty”), **1637, 1653, 1662, 1682**; Peter Cresswell, Antiquarian Bibles, South Humberside, England: Humber Books, Catalogue 23 et al.; TBS, No. 31).

J. Faust notes, “...in the [AV] edition of **1629**...the apocryphal books began to be omitted. In 1643, Dr. Lightfoot, in a sermon from Luke i. 17, delivered before the House of Commons, denounced them as the ‘**wretched Apocrypha**,’ a ‘patchery of human invention’...**Providentially, it was not left to the government of England to interfere** in the matter, but **without any special official act these books came**, as by common consent, **to be omitted from new editions of the Authorized Version**” (Edwin Cone Bissell, *The Apocrypha of the Old Testament*).

Faust cites Leigh in 1654 and Barrett in 1679, who agreed, “We hope therefore since the Apocrypha are justly rejected out of the Canon, that hereafter they will neither have honour to be bound with our Bibles...” (Edward Leigh, *A Systeme or Body of Divinity*, 1654).

Also see *Historical Catalogue of Printed Bibles* (1525-1961), A.S. Herbert, London: The British and Foreign Bible Society, 1968. **The vast majority of KJBs have been printed without the Apocrypha since 1612.**

The KJB translators themselves noted numerous errors in the Apocrypha in the margins of the Apocrypha.

QUESTION: What are the weaknesses of the followers of the Apocrypha?

ANSWERS: Defenders of the *'1611 first setting Only, Plus Apocrypha'* evade the following:

1.) They ignore the scriptures which forbid adding to the Bible. They ignore the verses which limit inspiration to the "scripture." They ignore the verse which charges us to make the word of God visually "plain" to those who "read" it, even while running.

2.) They ignore reason and Isaiah 1:18 which says, "Come now, and let us reason together..." They hide from irrefutable historical evidence, including none before Christ, and the thousands of years of rejection of the Apocrypha by the Hebrews (Romans 3:2 "unto them were committed the oracles of God.") and *true* Christians. They were not aware of its rejection by King James and his translators until it was exposed in *Serpent's Apocrypha*. Now they are ignoring even that.

In place of scriptures and reason, they make 5 unscriptural and dangerous assertions:

3.) They profess that God has revealed something to them (which disagrees with the scriptures and historic Judeo/Christian beliefs. They claim this forbidden "private interpretation" is given to them exclusively in these "latter times," when "knowledge shall be increased" (2 Peter 1:20). Dan. 12:3, 4 says,

"And they that be wise shall shine as the brightness of the firmament; and they that **turn many to righteousness** as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to **the time of the end**: many shall run to and fro, and **knowledge shall be increased.**"

Notice the context says they shall turn many to "righteousness," not to the unrighteous Apocrypha. Also, the knowledge which has increased is admittedly both good (i.e. atomic energy, science, medicine, computer technology, etc.) **AND** bad (atomic bomb, unsafe shots & suicide prompting anti-depressants, internet addiction/pornography, misinformation on ChatGPT, etc. etc, etc.). History proves that the knowledge of the Apocryphal has always been considered BAD and ends in Catholicism, asceticism, or worse.

Bad things do not become good, even in the 'latter days.' The "many shall run to and fro" context of Daniel 12:4 echoes this "good and evil" type of knowledge, particularly as men "wax worse and worse." 2 Timothy 3:13 warns, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

The words “to and fro” are used in both a bad sense and a good sense in the Bible. Satan says he goes “to and fro” (Job 2:2). The words ‘to and fro’ are opposites, indicating ‘to and from.’ Ephesians 4:14 echoes, “That we henceforth be no more children, tossed **to and fro**, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;”

4. Pride: They believe that those who don’t appreciate their fixation with the 1611 “he” setting are somehow less spiritual, not ‘anointed’, or perhaps not even saved. As their numbers decrease, as the Apocrypha becomes more and more exposed, they speak of their now smaller and smaller inner ‘circle.’ How does that fulfill Philippians 2 verse 3: “Let nothing be done through strife or vainglory; but in lowliness of mind let each **esteem other better than themselves.**” This is a life-long learning experience, easiest learned early.

QUESTION: What are the dangers of the Apocrypha and a ‘1611 ‘he’ Only setting, Plus Apocrypha’ fixation?

ANSWER:

1.) Disobeying God’s command, which closes the Bible charging man not to add to it or plagues will be added unto you as judgement. History demonstrated clearly that they are adding; we are not taking away, as they pretend. Because we won’t include the Apocrypha, they say we are guilty of Rev. 22:19 “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” Do they want to conclude that King James and his translators are under God’s judgement of plagues? King James said he omitted the Apocrypha. If they are consistent, they won’t be looking for him in heaven. But the rest of us will be looking.

2.) Introducing many heresies, exposed in the e-book, *Serpent’s Apocrypha* and elsewhere.

3.) Supporting the devil’s tactic which pretends the KJB is ‘hard to read.’ The marketing plan of new version advertiser\$ has cleverly and broadly convinced the public that new versions are needed because no one could read a King James Bible. Active personal workers know that those are the first words out of a new convert’s mouth. I was just told that by a young Christian *today*. Handing someone a 1611 setting would further shovel up the devil’s sales ‘pitch.’ Others use its time-trapped spelling to write *today*. Many such comments on G. John Roy’s YouTube channel exhibit its hard to read spelling. For example, one said, “you are beleeuing the woules in sheeps clothing that taught you that stuff. Turning offers away from The Authorized **U**ersion of The Holy Bible IS what makes vs Lukewarm.” How “easy to be intreated” and “easy to be understood” is copying the 1611’s interchange of ‘u’ and ‘v’ fonts and its other font varieties?! (James

3:17, 1 Cor 14:9). How wicked it is to pretend that not using a 1611 setting is equivalent to “turning” people away from the King James Bible.

4.) Supporting the devil’s tactic of dividing the KJB brethren. The devil’s world-wide, image-based, feelings-based, signs-based religions contrast sharply with God’s word-based *faith*, without which “it is impossible to please him” (Hebrews 11:6). Inch by inch, the devil will seek to nudge even Christians away from faith and closer to sight, signs, and self-exaltation. The history of Catholicism and Charismatic Christianity is pock marked with those who seek after a sign, like images of Mary in a bagel. The anti-Christ will provide many. Signs will be counterfeited by the devil. Matthew 24:24 warns, “For there shall arise false Christs, and false prophets, and shall shew **great signs and wonders**; insomuch that, if it were possible, they shall deceive **the very elect**” Rev. 13:13. That is why God confines us to the unchanging “holy scriptures.”

5.) Supporting the devil’s goal of casting aspersions on the billions of KJBs around the globe. How different is the promotion of a *setting*, practically no one has ever owned, than what new versions’ advertisements pretend or when ‘scholars’ pretend ‘the Greek says’? Advertisers create a ‘need’ and then pretend to fill it. They boast, ‘You don’t have it; we do.’ ¢ha-¢hing, ¢ha-¢hing.

Some dear folks are so sorely unfamiliar with the actual benign character of the differences between the 1611 (typos and spelling variants used to right justify columns) and our current KJB that they claim our current KJB is corrupt, like the new versions.

6.) Shipwrecking Christians, who become confused, then ascribe it to being ‘God’s fault,’ and give up.

“For God is not the author of confusion, but of peace, as in all churches of the saints” (1 Corinthians 14:33).

In Conclusion

Please do not confuse a date with a setting. Pastor Tilley has a setting of one of the original 1769s. He says the ‘s’ font still looks much like an ‘ſ’, as it did in the 1611. Orthographic changes are sometimes based on the individual printer. There have been multiple printers at any given date. Such printers even have multiple settings for a singular date. See my critique of the errors made by the widely read and slippery ‘scholar’, David Norton, in his *A Textual History of the King James Bible*. He misrepresented the fact that there were correct and incorrect settings of the 1629 Cambridge. (See my analysis on the Freebies page (<https://www.avpublications.com/freebies>) under Bryan Ross [Bryan-Ross-Gets-Second-Toss-Update-3-Strikes-Hes-Out-r3.pdf](#)).

A final setting proofed by KJB translators themselves in 1638 was only set by one printer, leaving other 1638s without this proofreading. So there are at least two different 1638 KJBs. There is no such thing as THE 1611, THE 1629, or THE 1638. When people say, THE, in front of a Bible, I wince...THE Latin Vulgate, THE Bishops, THE Geneva, THE Cambridge, THE German, etc. etc.. I have Latin Vulgates with the same

title pages that have different readings inside. I found what I considered the best "ancient Greek" edition. When I purchased several more from the same printing house, with the same title page, things were slightly different. I've collated Bibles for almost 50 years; almost 40 years of it has been 8 hours a day. Some current publications of antique 1611s are mixes of various pages from 1613-1616. I could go on and on. That case is repeated everywhere. As God works, then "Satan cometh immediately and taketh away the word..." (Mark 4:15). Human error is inevitable. In some places during certain times there may be a "famine in the land...of hearing the words of the LORD" (Amos 8:11). Yet the Bible has been "purified" and God preserves his "word." We have it in our King James Bibles today. Our efforts at <https://www.purebiblepress.com> and <https://holybiblefoundation.org> seek to find, collate/correct, and print pure Bibles in other languages.

I have collated so many Bibles, in so many languages, which stretch throughout history and across the globe, going back as far as I can. After years and years of drilling down for my idea of uniformity, God showed me to back away, in some instances, just as he told Moses. Our minds are not built to comprehend exactly what God is doing with this. Obviously, diligent students of the Bible and computer software are now enabling us to see a bit more clearly through the glass, yet it is still seen "darkly," as the Bible warns. But a proper fear and trembling must accompany such investigations. Examining old Bibles can be fun and interesting. Allegories and parallels, as used by Jesus and in good preaching, can be interesting. But, conclusions drawn from such observations cannot serve to override or diminish any of the aforementioned warnings. Conclusions coming from such studies cannot disannul God's words and commands that only "scripture is given by inspiration of God" and nothing else is inspired.

The recent findings are interesting. But it is not healthy to have a fixation with one printer's setting in one printing house in one year. There were two pringing houses for the 1611, father's and son's. I am familiar with multiple printings in every year. The "holy scriptures" and the "words of God" are preserved because they are "given by inspiration of God." The *presentation* is not inspired and there are no verses to prove that anything outside of the "scripture" is inspired.

God titles all pure Bibles as, "The Holy Bible." The recent expression, "**the** 1611," has no basis in scripture, or in any setting or verse. He has no plans to ever change those inspired English "words." Hence, the numerical impact of the date 1611 may be real, but it refers to the **year** God did something magnificent to our scriptures. It is a date, **not "the** 1611." The inspiration is limited to the "words," which we see preserved today at the Dollar Store. It is alive; the setting was not. Those fonts and spellings touched a microscopic percentage of the people who have ever seen a King James Bible. Its "words" have continued worldwide by the billions.

(I have studied the varied spellings in KJB's and have written much concerning that issue in *The Language of the King James Bible, In Awe of Thy Word* and *The Settings of the King James Bible* [Settings of the King](#)

[James Bible | AV Publications](#), but they show just the tip of the mountain of collations I have done. British spelling has for centuries dominated the globe. Since Americans print English Bibles which are distributed worldwide, it would be wise to keep this orthography, which is “undefiled, separate from sinners, and made **higher**...” than the world’s orthography Heb 7:26).

Reach **higher** not **behind** to the past or *sideways* to marginalize your walk with God.

[B]ut this one thing I do, forgetting those things which are **behind**
and reaching forth unto those things which are before,
I press toward the mark for the prize of the high calling of God in Christ Jesus.
Let us therefore, as many as be perfect, be thus minded:
and if in any thing ye be otherwise minded,
God shall reveal even this unto you.
Nevertheless, whereto we have already attained,
let us walk by the **same rule**,
let us **mind the same thing**.
Phil. 3:13-16



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Other Witnesses

“...in the mouth of two or three witnesses every word may be established” (Mat. 18:16).
In June of 2025, Robert Breaker definitively refuted the Apocrypha in two separate YouTube presentations, with viewership climbing quickly to over 35,000 within weeks.

<https://www.youtube.com/watch?v=9vbBzCj76Do&t=3010s>

The TRUTH About the Apocrypha

But, _____ What
About _____ the
Apocrypha?

**MUST SEE
VIDEO!**



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