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The English Bible

Radically Biblical, Apostolic, Christianity



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THE ENGLISH BIBLE AND ITS DEVELOPMENT

It is from the text of the Bible, printed in 1611, known as the KING JAMES VERSION, OR THE AUTHORIZED VERSION, that for the last three and one-half centuries, the English people have derived their knowledge of the only true God, and of Jesus Christ, whom He has sent, of the divine aspect of Israel's history, of the inspired ideals of the Christian life, as revealed to the Apostles, and any certain concept of the future, of their own souls in a life of glory, and of the earth and of the nations upon it. "So securely has it established its place in the affections of the English-speaking people, and so effectively has it imparted the great spiritual values associated with the Scriptures, that to most of its readers, the Authorized Version *is* the Bible."

It is generally agreed that Christianity came to Britain in the second century of our era, possibly soon after the close of the Apostolic age. But, who brought the Christian faith first to that island, and how extensive its acceptance, at that time, we will probably never know. "Among the many hundreds of religious monuments, civil and military, strewn about Britain from the second to the early fourth century, all are purely pagan." There were some early British martyrs, and Britain was represented at the earlier Church councils, but, says the late Professor, Charles Oman, "There seems every reason to believe that the main bulk of the population, in this remote province of the West, remained pagan until a much later date than was the case elsewhere. . . . It is very strange that a religion which was first publicly tolerated, and later encouraged by the government for nearly a hundred years before the fatal year, A.D. 410, should have left so few records in stone behind it." What Bibles or parts of Bibles were in Britain in those mysteriously blacked-out decades, we do not know. Though the oldest book written by a Briton belongs in this period, a commentary on the Epistles of Paul by the heretic, Pelagius, yet inasmuch as he left Britain when young, never to return, and wrote the book in Rome, we need not tarry further with this particular literary product.

THE BOOK OF ARMAGH

While for the nearly two hundred years after the departure of the Roman garrison in Britain, A.D. 410, we know almost nothing of the experiences of the Christian Church in England, the story is quite different for the Church in Ireland, to which mountainous country, the Christian faith, first came in the fourth century. Within three generations, monasteries sprang up throughout the entire land, so that by A.D. 600, “the study of sound literature held the foremost place and was pursued with a thoroughness and intensity, unknown elsewhere in Europe, at that date.” It was during this period, that *The Book of Armagh* was written, partly in Irish and partly in Latin, containing a non-Vulgate text of the New Testament, the only complete copy of the New Testament that has come down to us, produced by the Irish Church.

THE LATIN BIBLE

It is with the coming of St. Augustine, in 597, that any factual history of Christianity in England must begin. We do not know if St. Augustine actually had a Bible with him, though we are sure that there were hundreds of passages of Scripture, especially the Psalter, stored in his mind. Among the gifts of Pope Gregory to the early Church at Canterbury, soon thereafter, were a Gregorian Bible, in two volumes, two copies of the Gospels, two Psalters, an exposition of the Epistles and Gospels for several Sundays, all adorned with silver or jewels! Here is the beginning of the history of the Scriptures in Britain. What kind of Bible would Pope Gregory send to Augustine? It would have to be a *Latin* Bible, not a Hebrew Old Testament, or a Greek New Testament, and this deserves brief consideration. By the third century of our era, most people in the Western provinces of the Roman Empire knew very little Greek (even in Rome), and if they were to have a Bible, it must be a Latin version, the language that was spoken throughout most of the Mediterranean world. When and how Latin Bibles were replaced by English Bibles, which could be read by the laity, is what we now want to consider.

THE FIRST ENGLISH BIBLES

Undoubtedly, the first translation of parts of the Bible into Anglo-Saxon were not with pen and ink, on vellum or parchment, but in song and recitation. These Christian songs began with Caedmon, whose discovery of a gift of song is so beautifully set forth by Bede. Bede says that Caedmon “sang first of the creation of the world and the beginning of mankind, and all the story of Genesis, that is the first book of Moses, and again of the Exodus of the people of Israel from the land of Egypt and of the entrance into the promised land, and of many other tales of holy writ. . . . and of Christ’s incarnation, and of His passion, and of His ascent into Heaven; and of the coming of the Holy Ghost, and the teachings of the apostles; and of the day of future judgment and of the terror of punishment full of torment, and of the sweetness of the heavenly kingdom, he wrote many a lay; and also he wrought many others concerning divine benefits and judgments.” Caedmon died about A.D. 680. The second great name in this tradition, is Cynewulf, who died one century later, A.D. 783. About this time, was composed the famous Christian epic, known as *The Christ*, showing a remarkable knowledge of the life of the Saviour. The most beautiful gem of all literary compositions, of this period, is the exquisite *The Dream of the Rood*, the most moving interpretation of the Crucifixion of Christ in the first one thousand years of English literature.

The greatest British scholar in the first half of the eighth century was the Venerable Bede. No one equaled him for the next five hundred years, in Britain, in a knowledge of the Scriptures. His own confession is significant. “I gave all my attention to the study of the Scriptures. . . . From the time that I received the degree of Priest’s Orders unto the fifty-ninth year of my age (A.D. 731). . .”

Bede’s writings were in Latin, but he did undertake the translation of the Gospels into Anglo-Saxon, and on the very day of his death, was dictating his translation of John’s Gospel. None of these translations have come down to us. St. Aldhelm (d. 709) also translated the Psalms, but these do not exist today.

England's noble King Alfred (849-899), at the beginning of his famous code of laws for his British subjects, used as a preface, his own Anglo-Saxon translation of the Ten Commandments. The earliest written translation of the Gospels into Anglo-Saxon, that now exists, dates about the tenth century.

THE LINDISFARNE GOSPELS

Probably the first attempt to bridge this linguistic gap, in literary composition that still exists, are the beautiful *Lindisfarne Gospels*, in Latin, originally written about A.D. 700, in an uncial Irish script, containing an interlinear translation written in Anglo-Saxon, added about A.D. 950. About A.D. 1000, appeared the celebrated Aelfric, of whom it has been rightly said, "He is among the first, to stand out individually, in the records of his contemporaries as one that labored to make the Scriptures available to English scholars in their native tongue." He produced sermons in the West Saxon tongue, wrote commentaries on certain books of the Bible, and composed a condensed version of the first seven books of the Old Testament.

CATHOLIC OPPOSITION

Already there was a rising opposition on the part of the Catholic Church to making the Bible available to the laity in their own language. Writing to the people of Metz in 1199, Pope Innocent III, expressed this opposition in the following words: "The secret mysteries of the faith ought not to be explained to all men in all places, since they cannot be everywhere understood by all men; but only to those who can conceive them with a faithful mind, for what says the apostle to simple people? *Even as babes in Christ I have fed you with milk and not with meat. . . .* For such is the depth of Divine Scripture, that not only the simple and illiterate, but even the prudent and learned, are not fully sufficient to try to understand it. *For many seek and fail in their search*, whence it was of old rightly written in the Divine Law, that *the beast which touched the mount should be stoned*: lest, apparently, any simple and unlearned person should presume to attain to the sublimity of Holy Scripture....*Seek not out the things that are above thee. For what says the apostle? Not to think more highly than one ought to think, but to think soberly.*"

Language changes, however, were rapid then, and by 1300, the Anglo-Saxon language of King Alfred and Aelfric had become almost obsolete, and yet, as a distinguished authority has reminded us “From the day of Alfred to the time of Chaucer, the language of the English people had a continuous history, although it underwent many vicissitudes and suffered great changes. . . . It is this persistence of an English tone and spirit, gradually regaining its ascendancy, after having been overlaid for three centuries, by the culture of the Normans, that gives these Anglo-Saxon manuscripts their chief significance for us. . . . We discern in these ancient versions, some permanent core of basic speech, that holds over from age to age and constitutes our English idiom, the most English part of our English tongue.”

For two hundred years, after the Norman conquest (A.D. 1066), French remained the language of ordinary intercourse among the upper classes of conquered Britain, but in the thirteenth and fourteenth centuries, “its maintenance became increasingly artificial. In the fourteenth century, English won its way back into universal use and in the fifteenth century, French all but disappeared.”

THE ORMULUM GOSPELS AND ACTS

At the beginning of the fourteenth century, appeared a poetical version of the Gospels and the Acts of the Apostles, accompanied by a commentary, known as the *Ormulum*, the work of an Augustinian monk, Orm. Toward the middle of this century, the stories of Genesis and Exodus, were translated into rhyming English verse.

THE PSALTER IN EARLY MIDDLE ENGLISH

Two prose translations of the Psalter in Early Middle English have survived. One, composed by the famous Richard Rolle, attained great popularity. As an indication of Bible study, during the fourteenth century, there are 170 Biblical manuscripts, of this period, still surviving.

THE WYCLIFFE VERSION

We now come to, what may be called, the first great effort to place the entire Bible in the hands of the common people, in their own language. This is the Wycliffe Version, though it is not certain that Wycliffe himself composed any part of it. John Wycliffe did (1330-1384), stir up a desire on the part of many, to make available, the Holy Scriptures, in the language of the people. The first translation was made, about 1400, and a second translation, which exercised so much influence, was a revision, by John Purvey. Here, the idiom is closer to the current language of the day, than the earlier version. This is the only Bible, in English, which existed in Britain, until Tyndale, more than a century later. The Wycliffe Bible, is the first complete Bible, to appear in England.

THE GUTENBERG BIBLE

Between Wycliffe, in 1384, and the Tyndale Version, 140 years later, some stupendous events changed the whole intellectual and religious atmosphere of Europe. In 1453, Constantinople fell, the capital of the Eastern Roman Empire. Many Greek scholars migrated to the West, with their precious manuscripts. In 1456, there appeared the first book, printed with movable type, the Gutenberg Bible, which was to usher in a whole new era for the Western man. Universal literacy and universal educations, were now possible, though not yet realities. Before that century ended, America had been discovered, by Christopher Columbus. In 1516, Erasmus published the first Greek New Testament, ever to appear in print, which exercised an enormous influence on subsequent Biblical translations. In 1517, Luther nailed his ninety-five theses, to the Church door, at Wittenberg. The Reformation, may be said, to have begun in Switzerland, in 1519, and Calvin began his famous work, in Geneva, in 1541. This is the period of the reign of Henry VIII (1509-1547).

THE TYNDALE BIBLE

Tyndale, born in 1494, and educated at Oxford, became possessed with a desire to

produce a new edition of the Bible, in the English of his day, translated out of the original Greek and Hebrew. Tyndale was able to handle seven languages, with ease. Failing to secure any encouragement from the Bishop of London, Tyndale crossed the channel to Hamburg (1524), and then to Wittenberg, where he met Luther. It was in Cologne, that the first printed English New Testament was issued, in 1525. Tyndale, betrayed by a friend, was deceptively persuaded to come to England, where he was imprisoned and martyred on October 6, 1536, with those famous words upon his lips, "Lord, open the King of England's eyes."

Regarding the Old Testament, it is believed, that Tyndale translated the Pentateuch and the book of Jonah. The translation of Isaiah, is to be attributed to George Joye. Tyndale continued to work at revising his New Testament, new editions appearing in 1533, 1534, and 1535. Eighty percent of the text of the KING JAMES VERSION is taken from THE TYNDALE BIBLE.

So harsh and constant, was the denunciation of this version, by ecclesiastical authorities, that of the first edition, there remains only a fragment, now in the British Museum, and of the second edition, only two copies, are known today. Of the New Testament, printed at Worms, only two copies have survived, to the present time.

THE MYLES COVERDALE BIBLE

Just before Tyndale died, there appeared *the first complete Bible to be printed in the English tongue*, the work of Myles Coverdale (1485-1568), based on the Latin Vulgate, Tyndale and the German Bible of Martin Luther. "Next to Tyndale, the man to whom lovers of the English Bible owe the greatest debt, is Coverdale." He was the first to separate the Apocrypha from the Old Testament and place it as an appendix. His, was the first Bible, to introduce chapter summaries, as distinct from brief chapter headings, found in the Vulgate. So important, was Coverdale's version, that his translation of the Psalms, revised by himself, for the **GREAT BIBLE**, of 1539, is the only one that still appears in the *Book of Common Prayer*.

As an illustration of the opposition of the Church to a Bible appearing in the vernacular tongue, one might consider the proclamation of the King, condemning Tyndale's book, in the following severe language: "And furthermore, for as much as it is come to the hearing of our said sovereign lord the king, that report is made by divers and many of his subjects, that as it were to all men, not only expedient, but also necessary, to have in the English tongue, both the New Testament and the Old: and that his highness, his noble men and prelates, were bounden to suffer them so to have it; His highness hath, therefore semblably there upon, consulted with the said primates and virtuous, discrete, and well-learned personages in divinity foresaid, and by them all it is thought, that is not necessary, the said Scripture to be in the English tongue, and in the hands of the common people; but that the distribution of the said Scripture, and their permitting or denying thereof, dependeth only upon the discretion of the superiors, as they shall think it convenient. And that, having respect to the malignity of this present time, with the inclination of the people to erroneous opinions, the translation of the New Testament and the Old, into the vulgar tongue of English, should rather be, the occasion of continuance or increase of errors, among the said people, than any benefit or commodity toward the weal of their souls. And, that it shall now, be more convenient, that the same people have the Holy Scripture expounded to them, by preachers in their sermons, according as it hath been, of old time, accustomed before this time."

THE CRANMER BIBLE

In 1537, appeared a folio, which in the title, affirmed that the translation into English, was by Thomas Matthew. The translator's name, is now recognized as John Rogers, as associate of Tyndale. This translation was "set forth with the King's most gracious license." Later editions (1540 and 1541), contained a preface by Archbishop Cranmer, and are known as THE CRANMER BIBLE. Rogers did not know Hebrew and was dependent upon earlier translations. It is said, that of the Rogers Bible, two-thirds was from Tyndale and one-third, from Coverdale. On the title page of the later versions, appears for the first time, the words, "This is the Bible appointed to the use of

Churches.”

THE GREAT BIBLE

Coverdale had a major part in a new revision of the Matthew Bible, which was called, THE GREAT BIBLE. The pages measured 9 X 15 inches and the text was 8½ X 13 inches. It was commanded, in 1538, that a copy of the English Bible, be set up in every parish Church, and this Bible, was generally secured, for carrying out this order. But, because of another more accurate version, soon to appear, THE GREAT BIBLE, was not reprinted, after 1569. Rogers himself, suffered martyrdom, in 1555. “It is Rogers’ Bible, which became the foundation of all later English authorized versions, and it is through Rogers’ republication, that Tyndale’s, 1535 version of the New Testament, had its great influence upon subsequent versions.” -- (*L.A. Weigle*)

In 1546, King Henry VIII, issued an order that “no man or woman of what estate, condition, or degree was to receive, have, take, or keep Tyndale’s or Coverdale’s New Testament.” And yet, THE GREAT BIBLE, for the most part, made up of the translations of Tyndale and Coverdale, was given royal approval and commanded to be placed in every Church.

THE GENEVA BIBLE

The most accurate version, up to the Authorized Version of 1611, is THE GENEVA BIBLE. During the reign of Queen Mary Tudor (Bloody Mary) (1553-1558), she was determined to roll back the Reformation and reinstate Roman Catholicism. Mary had strong ties to Catholic Spain. She married Philip II of Spain and induced the English Parliament to recognize the authority of papal Rome. Mary met with a great deal of resistance from Protestant reformers in her own country. Mary showed no signs of compromise, the persecution of Protestants followed. The era known as the Marian Exile drove hundreds of English scholars to the Continent with little hope of ever seeing their home and friends again. God used this exodus experience to advance the Reformation. A number of English Protestant divines settled in Calvin’s Geneva. No

Bible was printed in England, but a group of scholars in Geneva, produced an English version called, THE GENEVA BIBLE, in 1560, with a second edition, in 1652. The New Testament was edited by William Whittingham, who was married to Calvin's sister. Calvin wrote an introductory epistle. For the first time, marginal notations called attention to variations in the Greek manuscripts. This was the first English version to use numbered verses, as separate paragraphs. This was the Bible used by Shakespeare, John Bunyan, Oliver Cromwell, and so fervently used, by the Puritans. Designated as "*the People's Book*," it held a pre-eminent place among English versions, for seventy-five years. This was the Bible brought over on the Mayflower. From 1560 to 1644, one hundred forty editions, of THE GENEVA BIBLE appeared. The first Bible to be printed, in Scotland, was a Scottish edition of THE GENEVA BIBLE, in 1579. The verse divisions of Robert Estienne, originally employed in his Greek New Testament, in 1551, were used. This was the first Bible to be printed, in Roman type, instead of the old Black Letter.

While other English translations failed to capture the hearts of the reading public, the Geneva Bible was instantly popular. Between 1560 and 1644 at least 144 editions appeared. For 40 years after the publication of the King James Bible, the Geneva Bible continued to be the Bible of the home. Oliver Cromwell used extracts from the Geneva Bible for his Soldier's Bible which he issued to the army.

In 1620 the Pilgrims arrived at Plymouth with their Bibles and a conviction derived from those Bibles of establishing a new nation. The Bible was not the King James Version. When James I became king of England in 1603, there were two translations of the Bible in use; the Geneva Bible was the most popular, and the Bishop's Bible was used for reading in churches.

King James disapproved of the Geneva Bible because of its Calvinistic leanings. He also frowned on what he considered to be seditious marginal notes on key political texts. He considered the marginal notes to be a political threat to his kingdom.

In addition to being a threat to the king of England, the Geneva Bible was outspokenly anti-Roman Catholic, as one might expect. Rome was still persecuting Protestants in the sixteenth century. Keep in mind that the English translators were exiles from a nation that was returning to the Catholic faith under a queen who was burning Protestants at the stake. The anti-Roman Catholic sentiment is most evident in the Book of Revelation: "The beast that cometh out of the bottomless pit (Rev. 11:7) is the Pope, which hath his power out of hell and cometh thence." In the end the Geneva Bible was replaced by the King James Version, but not before it helped to settle America.

THE BISHOPS' BIBLE

The popularity of THE GENEVA BIBLE persuaded the Anglican authorities, after the accession of Queen Elizabeth to the throne, in 1558, that they should produce a Bible which could bear the authority of the Church of England. This task was proposed by Archbishop Parker, who appointed a committee to begin work on this. They were to use THE GREAT BIBLE, as their basis and were to check with the Greek and Hebrew text. The scholarship of these Bishops, was not equal to that of the group that had produced THE GENEVA BIBLE. The finished work was called, THE BISHOP'S BIBLE. Nineteen editions were printed, from 1568-1606. It was endorsed by Convocation, in 1571. In the 1572 edition, Parker published in parallel columns, the Psalter of THE GREAT BIBLE and the Psalter of THE BISHOPS' BIBLE. There are fewer differences between THE BISHOPS' BIBLE and the KING JAMES VERSION, than any other preceding translation.

THE RHEIMS BIBLE AND THE DOUAY BIBLE

The last two Bibles to be considered, before the KING JAMES VERSION, are those known as the RHEIMS BIBLE and the DOUAY BIBLE, both Roman Catholic volumes.

Until the recent translation, by the late Msgr. Ronald A. Knox, there has been only one English Bible, approved by the Roman Catholic Church, the DOUAY BIBLE. The New Testament was published as early as 1582, by the English College, then located at

Rheims, and was thus known, as the RHEIMS NEW TESTAMENT. The old Testament, for the most part, the work of Gregory Martin, a translation of the Latin Vulgate, was published in 1609, when the English College had returned to Douay, and hence, the name, the DOUAY BIBLE. The poorest part, of this version, is acknowledged to be the Psalter, which has been rightly characterized as “a translation of a translation of a translation.” There is, of course, a heavy emphasis, in this version, on ecclesiastical terms. Repentance, is here translated, *penance*. Here, we have such unfamiliar words, as *exinanited*, *donanes*, and *commersation*. Instead of *shewbread*, this version reads “proposition of loaves.” *Deacon* is translated *minister*, and *elder* is translated *priest*. Ephesians 3:9, is made to read, “the dispensation of the sacrament.” The New Testament part of this Bible, was extensively used by the King James revisers, but the Old Testament, was published too late, for any such influence. An authority, on this subject, does not exaggerate in saying, that today, “The Douay Old Testament is a forgotten book.”

THE KING JAMES VERSION

It is now time to turn to a consideration of the most important English version of the Bible, ever to be produced, called sometimes, the AUTHORIZED VERSION, and sometimes, the KING JAMES VERSION (hereafter, we shall refer to it, with the initials KJV). In the summer of 1603, when King James was on his way to London to receive the English crown, he was presented with a petition of grievances, by the clergy of Puritan convictions, which led the King to call a conference, “for hearing and for the determining of things pretended to be amiss in the Church.” This conference was convened for three days, January 14-16, 1604, and known as the Hampton Court Conference. During this conference, Dr. John Reynolds, the leader of the Puritan party and the President of Corpus Christi College, Oxford, made the motion, that a new translation of the Bible be undertaken. Though the majority present were against the motion, it appeared to the King, and he ordered that such a translation be undertaken. Fifty-four of the greatest Biblical scholars, in Great Britain, were brought together for this great task, divided into six groups -- three to work on a translation of the Old Testament

and three, on the New Testament. Two groups for the Old and New Testaments, were to meet at Oxford, two at Cambridge, and two at Westminster. A recent writer, has so well summarized the varied learning of this group, that we like to take the liberty of quoting him: “The Oxford group was headed by Dr. John Hardinge, Regius Professor of Hebrew; and included Dr. John Reynolds, the originator of the project, ‘his memory and reading were near to a miracle;’ Dr. Miles Smith, who ‘had Hebrew at his fingers’ ends;’ Dr. Richard Brett, ‘skilled and versed to a criticism in the Latin, Greek Chaldee, Arabic, and Ethiopic tongues;’ Sir Henry Saville, editor of the works of Chrysotom; and Dr. John Harmer, Professor of Greek, ‘a most noted Latinist, Grecian and divine.’ The Cambridge committee was, at first, presided over by Edward Lively, Regius Professor of Hebrew, who died, in 1605, before the work was really begun, and included Dr. Lawrence Chaderton, ‘familiar with the Greek and Hebrew tongues, and the numerous writings of the Rabbis;’ Thomas Harrison, ‘noted for his exquisite skill in Hebrew and Greek idioms;’ Dr. Robert Spalding, successor to Lively, as Professor of Hebrew; Andrew Downes, ‘one composed of Greek and industry,’ and John Bois, ‘a precious Greek and Hebrew scholar.’ The Westminster group was headed by Lancelot Andrewes, Dean of Westminster, afterwards, Bishop of Chichester, of Ely, and finally of Winchester, ‘who might have been interpreter general at Babel. . . the world wanted learning to know how learned he was;’ and included the Hebraist Hadrian Saravia; and William Bedwell, the greatest living Arabic scholar.” -- (*H. Wheeler Robinson*)

There being a lapse of two or three years between the naming of these committees and the beginning of their labors, the work was begun, in 1607, and completed, in 1610. The Bible appeared the following year.

Fifteen rules were to bind this large number of revisers. The first reads as follows: “The ordinary Bible read in the Church, commonly called the *Bishops’ Bible*, to be followed, and as little altered as the Truth of the original will permit.” The fourteenth rule was more comprehensive, reading as follows: “These translations, to be used, when they agree better with the Text, than the Bishops Rule -- Tindoll’s, Matthews, Coverdales, Whitchurch’s, Geneva.” In the Preface to the Reader, which appeared in

this version, the translators stated, that they did not hesitate: “to consult the Translators or Commentators, *Chaldee, Hebrew, Syrian, Greeke, or Latine*, no nor the *Spanish, French, Italian, or Dutch*.”

This new version bore the following title: **“The Holy Bible, Conteyning the Old Testament and the New; Newly Translated out of the Originall tongues, with the former Translations diligently compared and revised, by His Majesties speciall commandement. Appointed to be read in Churches. Imprinted, at London, by Robert Barker, Printer to the Kings most excellent Majestie. Anno Dom. 1611.”** The New Testament title was slightly different: **“The New Testament of our Lord and Saviour Jesus Christ, Newly translated out of the Originall Greeke; and with the former Translations diligently compared and revised, by His Majesties speciall Commandement. Imprinted, at London, by Robert Barker, Printer to the Kings most Excellent Majestie. Anno Dom. 1611. cum Privilegio.”** While this version is called the AUTHORIZED VERSION, no act of Parliament was ever passed, approving it. King James, vigorously promoted such an undertaking, but there was no subsequent official act. The first printing, of this Bible, was a folio, 16 X 10½ inches. Three editions, quickly followed one another, carrying a considerable number of misprints and variations in spelling. We must ask, at this point, how much of the KJV was dependent upon earlier versions? It has been said, that four percent of the vocabulary goes back to the days of Wycliffe, eighteen percent came from Tyndale, thirteen percent from Coverdale, nineteen percent from the Geneva Bible, four percent from the Bishops’ Bible, and three percent from all other preceding versions. Thirty-nine percent of the vocabulary of the KJV, is unique. Almost nine-tenths of the New Testament portion of this version, can be found, word for word, in the Tyndale version of 1525. All controversial notes were excluded, but there were over four thousand marginal notes, giving the literal meaning of Hebrew words, and 765, in the New Testament, indicating variant or alternative renderings. The chapter summaries and page headings were new, and some of these chapter headings, are an indication of current theology and then prevalent principles of Biblical interpretation. The Old Testament rested upon the same Masoretic Hebrew text, as all subsequent versions, but inasmuch as no ancient manuscripts of the Greek New Testament arrived, in England, until 1628, those responsible for this greatest of all versions, did not have the advantage of the best Greek text.

During subsequent decades, the spelling of the KJV has been modernized, misprints have been corrected, the larger chapter summaries have been abbreviated, and the references in the margin have been examined. Chronological dates were introduced into the margin of the KJV, in 1701, based on the chronology of Archbishop Ussher. As early as 1613, the text showed over 300 differences from the original of 1611! Thirty thousand new marginal references, were added in versions, appearing in the 1760's.

Soon, the KJV crowded out all preceding translations, except for students interested in specific variations and the development of the English language. For the first time, England was reading one Bible at home and hearing the same Bible read in Church. "It thus, became bound up with the life of the nation. Since it stilled all controversy over the best rendering, it gradually came to be accepted as so far, absolute, that in the minds of myriads, there was no distinction between this version and the original texts, and they may almost be said, to have believed in the literal inspiration of the very words which composed it." -- (*Albert S. Cook*)

The beauty of the KJV, as well as its enormous influence, can never be exaggerated. The translators of the REVISED VERSION, nearly three centuries later themselves, declared: "We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it, the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and we must not fail to add, the music of its cadences, and the felicities of its rhythm." Even such a non-Christian as Thomas Huxley, offered the following glowing tribute, to this version, of the Scriptures: "Consider the great historical fact, that for three centuries, this book has been woven into the life of all that is best and noblest, in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John-o`-Groat's House to Land's End, as Dante and Tasso, once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of pure literary form; and, finally, that it forbids the veriest hind, who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits, of the oldest civilizations of the

world.”

THE ENGLISH REVISED VERSION

It is not necessary to discuss the translations of secondary importance, offered during the next three centuries. A number of changes had occurred in the use of the English language, and a great deal of new material was available for ascertaining the Greek text of the New Testament, and much more was known about the Hebrew language. Consequently, on February 10, 1870, Bishop Wilberforce, submitted the following resolution to the Upper House of Convocation of the Province of Canterbury: “That a Committee of both Houses be appointed, with power to confer with any Committee that may be appointed by the Convocation of the Northern Province, to report upon the desirableness of a revision of the Authorized Version of the New Testament, whether by marginal notes or otherwise, in all those passages where plain and clear errors, whether in the Hebrew or Greek text originally adopted by the translators, or in the translation made from the same, shall, on due investigation, be found to exist.” In May, of the same year, a committee made five suggestions: “1. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken. 2. That the revision be so conducted as to comprise, both marginal renderings and such emendations, as it may be found necessary, to insert in the text of the Authorized Version. 3. That in the above resolutions, we do not contemplate any new translation of the Bible, or any alteration of the language, except when in the judgment of the most competent scholars, such change is necessary. 4. That in such necessary changes, the style of the language, employed in the existing version, be closely followed. 5. That it is desirable that Convocation should nominate a body of its own members, to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.”

Many of the finest Biblical scholars, in Britain, were enrolled to translate the Old and New Testaments -- fifty-four of them. The first general principle was “to introduce as

few alterations as possible, into the text of the Authorized Version, consistently, with faithfulness.” The fifth, seventh, and eighth principles were: “5. To make or retain no change, in the Text, on the second final revision by each Company, except *two-thirds* of those present, approve of the same, but on the first revision to decide by simple majorities. 7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation. 8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.”

The New Testament was issued, in May 1881, and the Old Testament, in May 1885. Two famous Greek scholars, B.F. Westcott and F.J.A. Hort, generally had their way in adoption, of what they called, “the neutral text.”

A number of passages were taken out of the text and placed in the margin, as not appearing in the earlier Greek texts, as for example, John 5:3, 4; I John 5:6, 7; and John 8:1-9. Where parallel passages appeared, in two or more books with identical wording in the original, the translations were made identical also. There were many criticisms of the REVISED VERSION, and yet, many agree with the statement of Professor F. F. Bruce, that “the REVISED VERSION, with these marginal references, is still the most useful edition, of the Bible, for the careful student, who knows no language, but English.” The Old Testament, is especially recognized, as being a great improvement, for accuracy’s sake, over the KJV.

THE AMERICAN STANDARD REVISED VERSION

It was hoped, that the English and American Committees, could be responsible for a single revised version, but so many differences arose, that after some years, the American Company asked to be released from further cooperation. They would publish their own Revised Version, promising not to do so, for fourteen years. In 1897, Thomas Nelson and Sons, entered into an agreement with the American Company, to meet the necessary expenses for the preparation of an American revision. Once again, they

went to work, minutely going over the entire text. Twenty-nine years later, THE AMERICAN STANDARD REVISED VERSION, of the Bible, was placed on sale, August 26, 1901, and was at once, recognized as really superior in many ways, to the English revision.

YOUNG'S LITERAL TRANSLATION OF THE BIBLE

One of the more important nineteenth-century translations of the Bible, was by the famous compiler of the Young Concordance, the British Biblical scholar, Robert Young, who published, at Edinburgh, as early as 1862, his *Literal Translation of the Bible*, permeated with Young's deep conviction that "every word of the original is God-breathed, as the Apostle Paul says, in his Second Epistle to Timothy, chapter 3:16." A third edition was issued, in 1898.

THE J. N. DARBY TRANSLATIONS

The outstanding scholar, among the Plymouth Brethren, in their earlier days, was J.N. Darby, who had no little linguistic ability and issued a translation of the Bible, first in French, then in Dutch and German, and then in English. Darby wrote, in the preface to his New Testament translation, "being profoundly convinced of the Divine inspiration of the Scriptures, we have tried in this translation, to reproduce as exactly as possible, what God has given us in another language. . . ."

THE TWENTIETH CENTURY NEW TESTAMENT

Coming into the twentieth century, the first new translation, that need be mentioned, is *The Twentieth Century New Testament*, the publication of which, extended from 1898-1901, a careful re-translation, based upon the Westcott and Hort text. Great care was taken, to weigh every word in the Greek and to translate identical passages, identically. Dr. E. H. Robertson, in his survey of the more recent versions, says, "there seems to me, to be little doubt, that this is one of the most careful translations, ever undertaken," and reports that the result of a Bible study group, which he led for some years, was that

here appeared, “the most faithful rendering of the Greek, in nearly every difficult passage we encountered.”

THE NEW TESTAMENT IN MODERN SPEECH

The two most widely used translations of the New Testament, until the appearance of the **RSV**, were those produced by Dr. Weymouth and Dr. Moffatt. Dr. Weymouth’s, *New Testament in Modern Speech*, first appeared in 1902, with brief introductions prefixed to each of the books, and a considerable number of explanatory footnotes. It was frequently revised, during his life and for some years after, the later revisions, being increasingly liberal.

THE NEW TESTAMENT: A NEW TRANSLATION

The New Testament: A New Translation, is by Dr. James Moffatt, one of the most distinguished New Testament scholars of the earlier part of our century. This first appeared, in 1913. The Old Testament followed, in 1924, and the entire Bible, with a final revision, was published, in 1935. The Old Testament, is generally recognized, as being of much less value, than his work in the New Testament. Even here, Moffatt justly antagonized many Christians, by the liberties he took with some texts. As for example, the phrase occurring at the opening of John’s Gospel, “In the beginning was the Word and the Word was with God and the Word was God,” Moffatt translates the last phrase, “and the Word was Divine.” So also, in translating the genealogy in the first chapter of Matthew, in the Moffatt version, it reads: “Jacob, the father of Joseph, and Joseph (to whom the virgin Mary was betrothed), the father of Jesus, who is called Christ,” a translation based on a late and unauthoritative Greek manuscript and contradicted by all, of the most ancient texts. As an illustration, however, of some of the more revealing passages, in Moffatt, we might consider, four verses from II Corinthians: “I live for God, as the fragrance of Christ, breathed alike, on those who are being saved and on those who are perishing, to the one, a deadly fragrance that makes for death, to the other, a vital fragrance that makes for life” (II Corinthians 2:15, 16); “Hence, I never lose heart” (4:16); and “he will increase the crop of your charities -- you will be enriched

on all hands, so that you can be generous on all occasions, and your generosity, of which I am the agent, will make men give thanks to God” (9:11). The last revision, of the Moffatt Bible, appeared in 1935.

THE GOODSPEED TRANSLATIONS

The last four translators, we have considered, were all from Great Britain. It is time now, that an American version should appear, and it did, produced by scholars at the University of Chicago. In 1923, Dr. Edgar J. Goodspeed published his, *The New Testament: An American Translation*, based on the Westcott and Hort text. In 1935, assisted by colleagues, a new translation of the entire Bible appeared with the simple title, *The Bible: An American Translation*. It was widely used for the first twenty years, after its first appearance, though it was never quoted with the same frequency, as Moffatt’s.

THE REVISED STANDARD VERSION

In 1937, the International Council of Religious Education, in which some forty of the larger denominations in North America were associated, authorized the preparation and publication of a complete new revision, which was carried through by some thirty-two different American scholars. *The New Testament Revised Version*, was published in 1946, and the entire Bible, in 1952. No version produced, in our country, has ever aroused so much antagonism, some justified, and some unjustified. A number of archaisms have been removed, necessary emendations, due to a better knowledge of the meanings of the original text, have been made. Thus, for example, Deuteronomy 32:8, which in the earlier translations, stated that God had fixed the bounds of the people, “according to the number of the children of Israel,” now reads “according to the number of the sons of God,” which is supported by the Septuagint and the Samaritan Bible, and now, by a fragment of the Hebrew manuscript, found at Qumran.

Probably the passage, in the **RSV**, which more than any other one verse, brought down condemnation on this version by so many, was Isaiah’s prophecy regarding the coming Messiah, as one born of a virgin, where the translation reads, “behold, a young

woman shall conceive and bear a son,” etc. However, in Matthew’s quotation of the passage, the Virgin Birth is clearly set out: “all this took place to fulfill what the Lord had spoken by the prophet: behold a virgin shall conceive and bear a son,” etc.

One most commendable virtue of this version is that it returns to the familiar words of the King James translation of II Timothy 3:16, from which the Revised Version had departed, the new version reading “All Scripture is inspired by God and is profitable,” etc.

THE BERKELEY VERSION

About this time there also appeared, what is known as the BERKELEY VERSION OF THE BIBLE (1959), which is the combined product of a number of the leading evangelical Biblical scholars of our day. The text presents a literal translation, as far as possible. This translation was initiated by Dr. Gerritt Verkuyl and is acknowledged, on every hand, to be of outstanding merit, using the most reliable ancient manuscripts with a translation more refined than Goodspeed’s.

THE HOLY SCRIPTURE ACCORDING TO THE MASORETIC TEXT

In 1914, the Jewish Publication Society of America, published a volume, entitled *The Holy Scriptures According to the Masoretic Text: A New Translation* (exclusively of the Old Testament), which has not exercised extensive influence outside Jewish circles. In 1962, the same organization, published a new translation of the Pentateuch with the simple title, *The Torah*, which will be followed by the remaining portions of the Old Testament. This work has been very carefully done, the result of the finest Hebrew scholarship available. But, there seems to be a deliberate attempt, here to make the Messianic predictions of the Pentateuch, void of any Messianic meaning, as for example, Genesis 3:15, which here reads: “I will put enmity between you and the woman and between your offspring and hers; they shall strike at your head and you shall strike at their heel.” All other modern translations read, “his heel.” The modern

Gentile reader, would certainly not get much out of the translation of Exodus 3:14, which here reads: “and God said to Moses, `Ehyeh-Asher-Ehyeh.’” There are a number of footnotes, indicating that the exact meaning of some Hebrew words is not known today, as for example, the twelve stones of Exodus 28:17-20; the creatures mentioned in Deuteronomy 14:5, 6; and the diseases of Deuteronomy 28:22.

THE NEW TESTAMENT IN MODERN SPEECH, PHILLIPS

Undoubtedly the New Testament version of a single translator that has won the greatest popularity and is most often quoted and read from, especially in collegiate circles, is the New Testament translation by J. B. Phillips, an English vicar. He began with his volume, *Letters to Young Churches*, appearing in 1947, which immediately was recognized, as presenting a more illuminating and suggestive text. Some passages, are more or less, a paraphrase of the original text, but even here, he has generally sensed, with deep insight, the writings of the Apostles. This was followed by a translation of *The Gospels*, appearing in 1952, and then with his, *The Young Church in Action* (1955), which is possibly, the very finest thing he has done. The *Book of Revelation* appeared, in 1957, and in the following year, a one-volume edition of his completed work, *The New Testament in Modern Speech*.

THE NEW ENGLISH BIBLE

The New English Bible New Testament was planned and directed by representatives of eight of the largest ecclesiastical groups in Great Britain, together with the British and Foreign Bible Society and the National Bible Society of Scotland. Work was begun, in 1949, under the supervision of Dr. C. H. Dodd, of Cambridge.

This translation has gained strong supporters and vigorous repudiation. What is most regretted, is that it is not a word-for-word translation. It attempts to give meaning, rather than literalness, along with meaning. In other words, there are scores of words, in this version, that really have no basis in the Greek text. One of the many regrettable features, is that the Greek word, *to prophesy*, and so translated for centuries, is here

confusedly translated, *to preach*.

THE GOSPEL TRUTH WHICH BIBLE IS GOD'S WORD?

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**. . . . If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 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
(Revelation 22:18-19).**

Always use more than one translation, Let the Lord speak to you through more than one voice.

Unfortunately, the KJV was based on relatively new (medieval) manuscripts. The best Biblical text, in existence in 1611, was not available to the translators. And Another significant manuscript was discovered, shortly afterward.

We've all used the Good News For Modern Man, New Testament

The NASB is my study Bible.

The Living Bible is a remarkable work by a remarkable man.

There are other good translations . . . such as The Revised Standard Version and the New English Bible.

The above quotes are taken from the March, 1974 edition of *Events*, a publication of the Sunday School Board of the Southern Baptist Convention, for the age group of twelve through seventeen years.

Imagine, for a moment, what effect the preceding statements, concerning the Word of God, are having on the minds of teenagers, enrolled in Sunday School or Training Union. What are they to conclude? They are to conclude exactly what their Church literature states: The King James Version, is perhaps the least reliable of all version or translations; God speaks in many voices; newer versions are the best.

The publication states further, that *all versions can help us to hear the voice of God*. If the teenager accepts this statement as truth, then there is no Scriptural authority, and each person is entitled to determine, for himself, from the various modern versions, just what the Word of God is.

Another article, in this publication is prefaced: *The Bible is not what it appears to be. It has no single author, representing a uniform and consistent point of view.*

Really? The Bible itself, claims that it is from one single author. It is called the "Word of God" (not of men), at least forty-six times. The prophets thundered, *Thus saith the Lord*, again and again, or the "Word of God" came to John or another prophet or disciple, at least forty-six times. Also, the Bible claims, for itself, in II Timothy 3:16: *All scripture is given by inspiration of God . . .* The Scriptures are the writings of men, as the Holy Spirit acted on their minds, to record His Word to mankind. Jesus Christ testified, that the Old Testament is the Word of God (Luke 4:1-12, 21; 24:25-27; John 5:39, etc). Jesus Christ also told His disciples, that the Holy Spirit would be in their minds and lead them into all truth, and this included the recording of the books that comprise the New Testament (John 14:16; 15:26; 16:13, 14). Of course, God did not delete human personality in recording the Scriptures, as Isaiah did not write like Matthew, and Moses did not write like Paul, etc. But each Book,

each Verse, and each Word, was written by the guiding hand of God, as the Holy Spirit inspired each of the forty human recorders to write. God even instructed His prophets and servants, to record the words of evil men, so that we might discern the lies of the Devil, as he speaks through his own agents.

The Bible does indeed, have one Author: else, how could forty men, living in different centuries, over a period of 1,600 years, have compiled a consistent account of creation, the fall of man into sin, and his ultimate redemption, through faith, in the promised Redeemer of God?

A common experiment in high school English, is to have the members of the class write a story on a common theme, with each student writing a paragraph. Although all participants may be about the same age, and of common racial, social, economic, and religious backgrounds, the end result of the composition, is so ridiculous, it is hilarious. But, in our Bible, we have sixty-six books, written by forty men, living in different ages, over 1,600 years, from diverse backgrounds, writing a story of God's creation, the fall of man into sin, and his ultimate redemption, through faith, in the promised Redeemer, and the accounts are consistent and without contradiction. No other book in the world, has been so written, and without the guiding hand of God, and the inspiration of the Holy Spirit, our Bible would be a travesty. All Scripture is given by inspiration of God. However, this most important of all Biblical declarations has been changed to: All Scripture is given, by inspiration of God, as determined by contemporary authority.

THE GREAT CONTROVERSY

The following material is taken from *The King James Bible Controversy -- A Biblical View* by Pastor Floyd E. Dallis:

A. If you have two authorities and they differ, you need a third authority to tell you which one is correct. Therefore, your third authority becomes your final authority (such as in the courtroom). The same is true of translations. If the KJV says one thing and the NASV (New

American Standard Version) *says something else, you need a third authority to tell you which one is right (such as a pastor, teacher, scholar, etc.). In such case, that person becomes your final authority, not the Bible (Psalm 118:8).*

B. To say there is no difference between modern translations and the KJV, is not correct. The modern translations are based on Roman Catholic manuscripts and differ from the Greek text of the KJV - 5,788 times! Translations, such as the NASV, differ from the KJV - 36,000 times, in the N.T. alone! Sources include: A Brief History Of Modern Translations and A Brief Comparison of Bible Translations.

C. Modern translations have no real authority other than the view of some scholars. Scholarship is not a deciding factor, in relation to the preservation, of God's Word. Our Lord does not say kind things concerning scholars. Note what Malachi 2:12 says: The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offered an offering unto the Lord of hosts.

D. We should take heed in how we judge God's Word, for one day God's Word will judge us. For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature, that is not manifest in his sight: but all things are naked and opened unto the eyes of him, with whom, we have to do (Hebrews 4:12, 13).

THE RECEIVED TEXT

It is stated, or implied, by liberals, that the King James Version came from inferior manuscripts and is far less true, to the original texts, than the more modern versions, translations, and even paraphrase versions. Yet, the King James Version, served as the Bible of the Reformation. It is the Bible that Spurgeon, Moody, and Sunday used. If it is, as the liberals claim, inadequate and based on "medieval" manuscripts, then it should be explained how it has been used, more effectively for God, than any other

translation or version, ever published.

The test of Scriptural authenticity is not in the age of the manuscripts, but rather in their proven reliability, as the inspired writings of the prophets and apostles. Even in the days of the apostles, the writings of the apostles were being corrupted. Paul wrote to the Church in Corinth: *We are not as many which corrupt the Word of God* (II Corinthians 2:17). He also wrote in Galatians 1:6-7: *I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel: Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.*

It is also evident that false teachers were forging the names of God's apostles in documents, in order to deceive the early Christians. Paul wrote to the Church at Thessalonica: . . . *be not soon shaken in mind, or be troubled, neither by spirit, NOR BY WORD, NOR BY LETTER AS FROM US, as that the day of Christ is at hand.*

Satan's attack against God, before men, has always been the distortion of God's Word. Consider the following evidence:

Hurst, *History Of The Christian Church*, Vol. 1. page 149: *Even before the death of the apostles, there was a strong disposition on the part of the great out-lying world, to destroy the new religion.*

Ante-Nicene Fathers, Vol. 1. pages 434-435: *Wherefore, also Marcio and his followers, have betaken themselves to mutilating the Scriptures, not acknowledging some books at all; and curtailing the Gospel, according to Luke; and of the Epistles of Paul, they assert that these alone, are authentic, which they themselves shortened.*

Hurst, *History Of The Christian Church*, Vol. 1. page 187: *The attack on Christianity dealt largely with the Scriptures.*

Consider the graphic records of some of the so-called early Church:

JUSTIN MARTYR (100 A.D.)

Martyr was born a pagan and died in the robes of a pagan priest. He was the first to mix Gnosticism and Christianity. Gnosticism was a heretical doctrine, which taught that Christ, was created by God the Father.

Historian, Dr. Benjamin G. Wilkinson wrote: *In the teachings of Justin Martyr, we begin to see how muddy the stream of pure Christian doctrine was running among the heretical sects, fifty years, after the death of the apostle John.*

TATIAN (150 A.D.)

Tatian was a disciple of Justin Martyr. Like Martyr, he also embraced Gnosticism. Tatian wrote a harmony of the Gospels, using the Christian Scriptures and the Gnostic Gospels; his *Harmony of the Gospels* was so corrupt, that the Bishop of Syria threw out two hundred copies.

CLEMENT OF ALEXANDRIA (200 A.D.)

Clement was a disciple of Tatian. Clement taught that there was no real heaven or hell, no blood atonement of Christ, and no infallible Bible. He used the Gnostic scriptures to teach his students.

ORIGEN (184-254 A.D.)

Origen was a disciple of Clement of Alexandria. He held to the same doctrine as Clement, plus he taught baptism, was necessary for babies, to gain salvation.

Origen stated: *The Scriptures are of little use to those who understand them as they are written.* Dr. Wilkinson, a noted Bible scholar, stated: *When we come to Origen, we speak the name of him who did the most of all to create and give direction to the forces of apostasy down through the centuries.*

EUSEBIUS (260-340 A.D.)

Eusebius was trained at Origen's school in Alexandria. Eusebius was the editor of two Greek manuscripts, named Vaticanus and Sinaiticus. These two manuscripts were discredited and abandoned by early Christians, as being corrupt. They contained Apocryphal books that were used as Holy Scripture (books like I and II Maccabees, Enoch, Wisdom, Epistle of Clement, etc.). These are Roman Catholic manuscripts, and were not used by Protestants, until 1881.

The Vaticanus and Sinaiticus translations were the basis for Roman Catholic Bibles and every major English translation of the Bible, since 1901. These manuscripts were not the ones used for the King James Version.

Emperor Constantine, commissioned Eusebius, to make fifty copies of Scripture for the Roman Church. Eusebius copied the Gnostic scriptures and the Vaticanus and Sinaiticus manuscripts.

JEROME (340-420 A.D.)

Jerome translated the Greek manuscripts of Vaticanus and Sinaiticus into Latin (called Jerome's Latin Vulgate). This became the official Bible of the Roman Catholic Church. The Vaticanus was placed in the Vatican library, while the Sinaiticus was abandoned in a Catholic monastery, and they were not used for the next 1,500 years.

TISCHENDORF (1869)

Tischendorf was the first Protestant to find and use the manuscripts of the Vaticanus and the Sinaiticus. He was a liberal theologian. Tischendorf, and others, used the Vaticanus and Sinaiticus manuscripts to produce the *New Greek New Testament*. Their Greek New Testament was the basis for the *Revised Version*, of 1881, and the basic Greek text for all modern translations, such as the *RSV*, *TEV*, *NASV*, *NIV*, etc.

The Greek text of Westcott and Hort, differs from the Greek text, of the King James

Bible (the Revised Text) 5,788 times, or ten percent of the text.

Again, I am indebted to Pastor Floyd E. Dallis, for some of the above comments and historical data.

To make sweeping insinuations against the King James Version and its precious adherence to the original texts in setting forth the deity of Christ and His blood atonement, on the pretense that it was based on inferior manuscripts, is willful deception. Dr. Zane C. Hodges, Professor of New Testament Literature and Exegesis, Dallas Theological Seminary, writes: *The average well-taught Bible-believing Christian has often heard the King James Version corrected on the basis of "better manuscripts" or older authorities" . . . the Bible-believing Christian has probably been told that the Greek text, used by the translators of 1611, is inferior to that used for more recent translations . . . Lacking any kind of technical training in this area, the average believer probably has accepted such explanations, from individuals, he regards, as qualified to give them . . . It should be pointed out, that a very large number of Greek manuscripts of the New Testament, survive today. A recent list gives these figures: papyrus manuscripts, 81; majuscules (manuscripts written in capital letters), 267; miniscules (manuscripts written in smaller script), 2,764 It is also known, among students of textual criticism, that a large majority of this huge mass of manuscripts -- somewhere between eighty to ninety percent -- contain a Greek text which, in most respects, closely resembles the kind of text which was the basis of our King James Version. This piece of information, however, may come as a surprise to many ordinary Christians, who have gained the impression that the Authorized Version is supported chiefly, by inferior manuscripts -- but have never realized, that what contemporary textual critics call inferior manuscripts, actually make up a huge majority of all manuscripts (Which Bible?, pages 25-26).*

The King James Version came from the Majority Text, or the proven Received Text. Most of the modern Bibles, come from the Minority Text, which conservative and fundamental Bible scholars, believe to be, the corrupted texts of the Agnostics and Constantine.

Rev. D.A. Waite, Th. D., Ph.D., editor of *Bible For Today*, perhaps summed up best

the controversy between defenders of the King James Version and exponents of the modern versions, of the Bible, when he said: . . . *those of us who hold to the Majority Text (or Received Text, or Traditional Text, or Textus Receptus, or Byzantine Text, as it is variously called) as being closest to the true copies of the original manuscripts of our Greek New Testament . . . Believe that this text -- and this text alone -- should be used as the basis for any New Testament translation of our Bibles. Yet, with the exception of the King James Version of 1611,(and the King James II Version by Jay Green), ALL other New Testament versions make use of another Greek text, known as the Minority Greek Text. We're talking about English translations now. Martin Luther's German New Testament is based on the Majority Greek Text, as are all of the foreign language translations put out by the Trinitarian Bible Society (England) . . . The Trinitarian Bible Society, in fact, refuses to translate any foreign language New Testament, unless it is based on the Majority Greek Text which, in the main, underlies the King James Version of our English New Testament The most "distinguished" and almost "worshipped" representatives are uncials (written with capital letters) from the fourth century A.D., namely the Vatican Manuscript ("B") and the Sinai Manuscript ("Aleph"). On these two exalted "chieftains," hang the hopes and dreams of all those who, with those who "codified" them into their Greek Text for the New Testament (heretics and modernists by our present Biblical standards), B.F. Westcott (1825-1901), and F.J.A. Hort (1828-1892), all but worship and adore these extremely corrupt and unreliable, tampered with, and doctored manuscripts!*

No responsible conservative scholars object to a more modern edition of the Bible, that is true to the Majority Text, (the Received Text), or the careful and responsible updating of the Words of the King James Version, that have become archaic. The *New Scofield Reference Bible*, has revised many of the words in the King James Version, that have lost their true meaning with time.

THE REVISED STANDARD VERSION

Of the ninety-five men, who were engaged by the National Council of Churches, to write a Bible in contemporary English, thirty belonged to communist-front organizations. Among these were: W. Russell Bowie, with twenty-nine communist-front affiliations;

Leroy Waterman, with twenty-five; Fleming James, with twenty-two; Henry J. Gadbury, with eleven; George Dahl, with thirteen; William Bell, with ten; F.C. Grant, with eight; Luther A. Weigle, with six, etc. The socialistic goals and programs of the National Council of Churches, are so well-known, that they should not need amplification in this article. And the *Revised Standard Version*, being copyrighted by the NCC, means that anyone who purchases a copy, makes a contribution in royalty, to the carrying out of Church missions, contrary to Biblical Christianity, and often, anti-American, in scope.

Keeping in mind, that the history of liberal or apostate scholarship, has always been evidenced in the attack against the deity of Christ and His atoning blood, let us examine the *Revised Standard Version*, in light of the Majority Text. On pages 33-55, in the "One Bible," 152 key Scripture references are checked in 44 present-day New Testaments, in use. The *Revised Standard Version* had the poorest record of scholarship of all, as 158 out of the 162, had been changed, altered, or deleted. Even the paraphrased, *Living New Testament*, had a better record, with 144 changes. The King James Version New Testament, had no changes.

The *Revised Standard Version* is a hodgepodge, showing the attempts of the revisers to please, both the liberals and the conservative elements, who worked on this edition. Quoting from page 73, of *God Wrote Only One Bible*:

The Revised Standard Version, from many angles, appears to be an arrangement of heterogenous doctrines, brought together in such a way, that the Lord Jesus Christ, is spoken of, as being the divine Son of God, and at the same time, only a creature with a human father . . . parts of the RSV, clearly deny the deity of Christ, while other places state, that Christ is divine.

Matthew 1:18-25 versus Matthew 1:16, a contradiction. In verses 18-25, the RSV clearly teaches, that the Lord Jesus Christ, was born of the Virgin Mary, without an earthly father. Then, all this is cancelled by a footnote, for verse 16. It reads: Other ancient authorities read: Joseph, to whom was betrothed the virgin Mary, was the father of Jesus, who is called Christ. The footnote did not appear in the New Testament, issued in 1946. Neither does it appear in the cheap, paper-bound issues, since 1952.

Not only is the deity of Christ weakened in the *RSV* New Testament, but in the Old Testament, as well. In the Septuagint, the word, *almah*, in Isaiah 7:14, is translated *virgin*, as in the King James Version. This word, is used seven times in the Old Testament, and always means *virgin*, but in Isaiah 7:14, which looks forward to the birth of Christ, the *RSV* has *young woman*. In Scripture after Scripture in the *RSV*, the doctrine of Jesus Christ, as the incarnate Son of God, is weakened. Another example is found in Proverbs 8, a chapter that is clearly Messianic, in scope. In the important verse 22, the King James Version reads: *The Lord possessed me in the beginning of His way, before His works of old*. The *RSV* reads: *The Lord created me (referring to Christ) at the beginning of His work, the first of His acts of old*. This distortion reflects the apostate belief of Origen, that appeared in the corrupted texts, falsely teaching, that Jesus Christ is a created being. This abominable theory, also supports the Jehovah Witness cult, in their false doctrine, that Jesus Christ, is of the angelic order.

Some Scriptures in the *RSV*, like Job 19:26, cast doubt upon the literal resurrection of the body, and others weaken the doctrine of the blood atonement. For example, Colossians 1:14, in the KJV reads: *In whom, we have redemption through his blood*. The *RSV* omits “through his blood.”

These are only a few of the places where the *RSV* has tampered with “the faith once delivered unto the saints.” Naturally, the *RSV* does not change all basic Scriptures, relating to the deity of Christ and His atoning work on the Cross, but it opened the door for other versions and translations, that continue to present and enlarge upon the Devil’s deceptive theme, “Yea, hath God said?”

GOOD NEWS FOR MODERN MAN

One of the most highly promoted and disseminated of all the modern versions of the Bible, has been the American Bible Society’s publication. *Good News For Modern Man*.

Even moderates and conservatives have been duped into using this edition in mass evangelism or community revivals. The fact that the *Good News For Modern Man* New Testament can be purchased, in quantities for pennies, makes it quite attractive, in this respect. However, whether it is a good buy, at any price, must be determined from its presentation of the fundamental doctrines, relative to the deity of Christ and His atonement for sin. If it distorts or deletes these two foundational precepts of man's redemption, then it is worthless.

Consider first, the blood of Christ. The Old Testament declares: *It is the BLOOD that maketh an atonement for the soul* (Leviticus 17:11). This truth is confirmed in the New Testament: *without the shedding of BLOOD is no remission* (Hebrews 9:22), and in Romans 3:25, that God set forth Jesus Christ to be "propitiation (mercy seat) through faith in his BLOOD." Without the shed BLOOD of Jesus Christ, man has no basis for mercy with God, and all the news that is in the Bible for man, is bad news. Yet, the so-called, *Good News For Modern Man*, omits the atoning blood of Christ in the following Scriptures:

- | | | |
|------------------|---------------------|---------------------|
| 1) Matthew 27:4 | 6) Romans 3:25 | 11) Colossians 1:20 |
| 2) Matthew 27:24 | 7) Romans 5:9 | 12) Hebrews 10:19 |
| 3) Matthew 27:25 | 8) Ephesians 1:7 | 13) 1 Peter 1:9 |
| 4) Acts 5:28 | 9) Ephesians 2:13 | 14) Revelation 1:5 |
| 5) Acts 20:28 | 10) Colossians 1:14 | 15) Revelation 5:9 |

Another serious case of tampering with the inspired Word of God, evident in *Good News For Modern Man*, occurs in the Scriptures relating to the Sonship of Jesus Christ, to the Father. Unless Jesus Christ were conceived, by the Holy Spirit, born of God, without a human father, then He came into the world with a sin nature, like every other man, and could not save Himself, much less die for the sins of the world. The fact that Jesus Christ is the only begotten Son of God, is a vital part of the "good news" of God, for man. The word, *begat* or *begotten*, in the New Testament, when relating to normal birth, refers to the mother, and if it is important that the father be made known, then his name is given. Jesus Christ is identified as "God's only begotten Son," so that there

would be no doubt, in any language, or in any age, that God and Mary had a Son, Jesus Christ. Mary was the mother: God was the Father. It also means, that God never fathered a son, by woman, before this time, or afterwards. The word, *begotten*, in Scripture, stands as a bulwark against the complete humanization of the Lord Jesus Christ, by liberals and apostates, in religious circles. Yet, *Good New For Modern Man* omits *begotten* in the following Scriptures (all of which, refer to Jesus, as God's only begotten Son):

- | | |
|--------------|----------------|
| 1) John 1:14 | 5) Acts 13:33 |
| 2) John 1:18 | 6) Hebrews 1:5 |
| 3) John 3:16 | 7) Hebrews 5:5 |
| 4) John 3:18 | 8) 1 John 4:9 |

THE PARAPHRASE VERSIONS

With the acceptance of the modern versions of the Bible, expanded translations and paraphrase versions have followed in their wake, the most popular of which, is *The Living Bible*. The twenty-first printing of *The Living Bible* notes, that over ten million copies have been published.

The Living Bible, according to reports, is mostly the work of Dr. Ken Taylor. Because Dr. Taylor is premillennial in eschatology, we believe many of the difficult prophetic passages, for the average layman, have been made plainer. For example, Daniel 9:24-26: *The Lord has commanded, 490 years of further punishment upon Jerusalem and your people . . . It will be forty-nine years, plus 434 years, from the time the command is given, to rebuild Jerusalem . . . After this period of 434 years, the Anointed One will be killed, His kingdom still unrealized . . .*

However, other portions of *The Living Bible* are unacceptable. The very first verse, Genesis 1:1, which reads in part: *When God began creating, could be interpreted, to support evolution.*

The preface to *The Living Bible* reads: *In this wonderful day of many new translations and revisions, we can greet another new one, with either dread or joy.* The greatest danger, presented by *The Living Bible*, and all other paraphrased and expanded translations, is that Christians are accepting them as valid versions or translations of the Holy Bible, when in fact, they are not. While *The Living Bible*, doubtless contains, Words of God, it also contains words of Dr. Taylor. All paraphrased versions, should be placed in a category, somewhere between a Bible story book, and a commentary.

When the scholars, who worked on the King James Version, entered prepositions, conjunctions, pronouns, or other word types to complete the meaning in English, these words were entered in italics, so that everyone could know which words were inspired by the Holy Spirit and which words were entered by man, for explanatory reasons. But, in the paraphrased versions, there are no such distinctions. Even the word, *Bible*, on the cover of such editions, presents a danger.

BRIEF COMPARISON OF BIBLE TRANSLATIONS

Know ye not that a little leaven leaveneth the whole lump? (I Corinthians 5:6). *Leavening* refers to false teachings.

Comparing the KJV with any modern version of the Bible will show the following:

Colossians 1:14 - The phrase "through his blood" is omitted in all modern versions.

Acts 17:26 - The word, "blood" is omitted in all modern versions.

1 John 5:7 - The part of the verse, proving the Trinity, is omitted in all modern versions.

1 Timothy 3:16 - "God" is changed to "he" in all modern versions, thus weakening the doctrine of the Deity of Christ.

Luke 2:33 - "Joseph" is changed to "father," thus calling Joseph, the father of Christ.

John 5:4 - The whole verse is omitted in the modern versions.

Acts 8:37 - The whole verse is omitted in the modern versions.

Mark 9:44, 46 - Both verses are omitted in the modern versions.

Romans 16:24 - The whole verse is omitted in the modern versions.

Matthew 18:11 - The whole verse is omitted in the modern versions.

Matthew 12:47 - The whole verse is omitted in the modern versions.

Mark 11:26 - The whole verse is omitted in the modern versions.

Mark 15:28 - The whole verse is omitted in the modern versions.

Mark 16:9-20 - This passage, is either omitted or placed in brackets with a footnote, stating that this passage should not be there.

John 8:1-11 - This passage is either omitted or placed in brackets with a footnote, stating that this passage should not be there.

Acts 15:34 - The whole verse is omitted in the modern versions.

Acts 28:29 - The whole verse is omitted in the modern versions.

Romans 8:1 - Half of the verse is omitted in the modern versions.

Romans 1:16 - The phrase "of Christ" is omitted in the modern versions.

Matthew 6:13 - Half of the verse is omitted in the modern versions.

1 Peter 2:2 - The phrase "unto salvation" or "in regard to your salvation," is added to the text, in modern versions, to teach salvation by works.

WHY THE KING JAMES VERSION?

The King James Version maintains the prophetic course of God's will and purpose, outlined in the Old Testament and carried to ultimate fulfillment in the New Testament.

The King James Version leaves unbroken, the scarlet thread of Christ's blood, that is woven from Genesis to Revelation.

The King James Version bears God's stamp of approval, because it has been used by Christian missionaries and ministers in fulfilling the requirement for Christ's Second Coming - taking the Gospel into all nations by the printed page or word of mouth.

The King James Version maintains the intricate numerical design, that the Holy Spirit wove throughout the original autographs, of the Scripture, that were written in Hebrew

and Greek. Dr. Ivan Panin, who spent a lifetime studying the perfect numeric design of Scripture, from Genesis 1:1 to Revelation 22:21, concluded his life's work on Bible numeric's: . . . *mere men, could not thus write, but those numeric phenomena can only be explained, as the work of One Master Designer.*

The following information about the KJV (1611) is taken from *The King James Bible Controversy - A Biblical View*:

A. *The N.T. was translated off the Greek Text of the Reformation. The translators rejected Jerome's Vulgate and the Catholic Bible.*

B. *The translators were men of God, who knew their task. Note the following, concerning a few of the translators of the KJV:*

1. *Dr. Lancelot Andrews: He was the chairman. He spoke twenty languages. He spent five hours a day in prayer.*

2. *Dr. John Reynolds: He was a Puritan leader. He spoke Hebrew and Greek, as well as he could English, by the time he was eighteen years old.*

3. *Dr. John Boise: He spoke Hebrew by the time he was five years old. By the time he was fourteen years old, he spoke Greek. He spent from 4:00 a.m. to 8:00 p.m., studying.*

4. *Dr. Miles Smith: He spoke Chaldean, Syriac, and Arabic, as well as he could English.*

5. *Dr. William Bedwell: He was called the father of Arabic studies, in England. He wrote Lexicons in Arabic, Hebrew, Syriac, and Chaldean.*

6. *Dr. Thomas Holland: Not only was he a great Hebrew and Greek scholar, but he was a man of great dedication to God. His dying words were, "Come, O come, Lord Jesus, Thou Morning Star! Come, Lord Jesus; I desire to be dissolved and to be with Thee."*

7. *All the translators of the KJV suffered, under the reign of Queen Mary (also called Bloody Mary), before James became, King of England. This is the only Bible committee to suffer persecution, for their faith.*

In some of the newer versions and translations of the Bible, there is a clear pattern of intent to weaken and distort basic doctrines of faith, concerning the Deity of Christ and His blood atonement for sin. In others, there is evidence, that liberals and apostates

have attempted to substitute their own opinions for the Holy Word of God. The King James Version of the Holy Bible, remains the most proven, trusted, and accurate translation of the original text of God's inspired Word in the English-speaking world.

*The Holy Scriptures inspired of God
an answer to every question
a solution to every problem
a hope for every fear*

We read these words of Jesus in John 5:39: Search the Scriptures; for in them, ye think ye have eternal life: and they are they, which testify of me.

THE "KING'S ENGLISH"

The *NASV* and the *New Scofield Reference Bible* print over five thousand marginal or footnote references, trying to "clear up" difficult passages. *The need is for less than two hundred.* The following are Old English expressions, many of which may be guessed at. A few would need a MARGINAL NOTE. Not one, would need a change in the text, since "NONE OF THEM, IN ANY WAY, EFFECT ONE FUNDAMENTAL OF THE FAITH. (That is the argument they use for *altering* the text! Why not use it for *retaining* the text?)

affect (seek after - Gal. 4:17)	descry (to mark out - Judg. 1:23)
against (by the time that, exposed to Gen. 43:25, Num. 25:4)	disannul (complete)
annulment - Job 40:8)	
ambassage (embassy - Luke 14:32)	draught (a privy - Matt. 15:17)
anon (immediately - Matt. 13:20)	dureth (to last, to endure - Matt. 13:21)
13:21)	
approving (proving - 2 Cor. 6:4)	effect (meaning - Ezek. 12:23)
artillery (weaponry - 1 Sam. 20:40)	ensue (to follow after - 1 Pet. 3:11)
away with (tolerate - Isa. 1:13)	exercised (made familiar - 2 Pet. 2:14)
2:14)	
battle (a body of troops - 1 Chron. 19:9)	expect (to wait - Heb. 10:13)
botch (a boil - Deut. 28:27)	fall (to happen - Ruth 3:18)
bray (to pound in a mortar - Prov. 27:22)	fats (vats - Joel 2:24)
broided (braided - 1 Tim. 2:9)	flags (papyrus reeds - Exod. 2:3)

cankered (eaten with rust - James 5:3)
 careless (secure - Ezek. 30:9)
 cast about (turn around - Jer. 41:14)
 13:51)
 check (reproof - Job 20:3)
 chide (contend noisily - Exod. 17:2)
 ceiled (covered with paneling - 2 Chron. 3:5)
 clave (did split - Gen. 23:3)
 coasts (border regions - 1 Sam. 5:6)
 comprehend (include, enclose - Isa. 40:12)
 conversant among (dwelling with - Josh. 8:35)
 crisping pins (curling irons - Isa. 3:22)
 20:11)
 cunning (skillful - Gen. 25:27)
 curious (richly made - Acts 19:19)
 dam (mother bird - Deut. 22:6)
 deal (tenth part - Exod. 29:40)
 instantly (without ceasing - Luke 7:4)
 layeth at (strikes - Job 41:26)
 light (worthless - Judg. 9:4)
 magnificent (magnificent - 1 Chron. 22:5)
 marishes (marshes - Ezek 47:11)
 munition (fortress - Isa. 29:7)
 neesings (sneezings - Job 41:18)
 nitre (carbonate of soda - Prov. 25:20)
 occurent (chance - 1 Kings 5:4)
 17:3)
 ouches (sockets - Exod. 28:11)
 2:7)
 outwent (outstripped - Mark 6:33)
 peculiar (one's own - Exod. 19:5)
 piety (filial affection - 1 Tim. 5:4)
 plat (plot - 2 Kings 9:26)
 polls (heads - Num. 1:2)
 7:30)
 port (gate - Neh. 2:13)
 21:36)
 pottage (broth in a pot - Gen. 25:29)
 prey (booty - Num. 31:12)
 quit (behave - 1 Sam. 4:9)
 ranging (searching for prey - Prov. 28:15)
 ravin (to seize prey - Gen. 49:27)
 rereward (rearward, rearguard - Isa. 52:12)
 rid (to deliver - Gen. 37:22)
 riot (bad living - Titus 1:6)
 road (raid - 1 Sam. 27:10)
 set by (esteemed - 1 Sam. 18:30)

frankly (freely - Luke 7:42)
 fray (frighten - Deut. 28:26)
 fretting (devouring, corroding - Lev.
 furniture (equipment - Gen. 31:34)
 glistering (glittering - Luke 9:29)
 governor (steersman - James 3:4)
 guilty of (worthy of - Matt. 26:66)
 halt (to limp - Ps. 38:17)
 hardly (with difficulty - Matt. 19:23)
 hardness (hardship - 2 Tim. 2:3)
 harness (body armour - 1 Kings
 hoised (hoisted - Acts 27:40)
 hosen (leg coverings - Dan 3:21)
 hungerbitten (famished - Job 18:12)
 imagery (decoration - Ezek. 8:12)
 settle (bench - Ezek. 43:14)
 severally (separately - 1 Cor. 12:11)
 silverling (piece of silver - Isa. 7:23)
 sith (since - Ezek. 35:6)
 sometime (at one time - Col. 1:21)
 sottish (foolish - Jer. 4:22)
 stand upon (attack - 2 Sam. 1:9)
 strakes (streaks - Gen. 30:37)
 strike hands (clasp hands - Job
 tabering (druming upon - Nahum
 tale (number - Exod. 5:8)
 target (shield - 1 Sam. 17:6)
 trow (think - Luke 17:9)
 unawares (unnoticed - Gen. 31:20)
 undersettters (supports - 1 Kings
 used (to be accustomed - Exod.
 uttermost (the very last - Matt. 5:26)
 vaunt (boast - Judg. 7:2)
 venture (at random - 1 Kings 22:34)
 wait (ambush - Jer. 9:8)
 ware (wore - Luke 8:27)
 waymark (guidepost - Jer. 31:21)
 what (why - Luke 22:71)
 whether (which - Matt. 21:31)
 withs (plaited twigs - Judg. 16:7)
 wreathen (twisted - Exod. 28:14)

On the grounds that THESE words needed “updating,” ninety English

translations were sold, between 1880 and 1980, telling their buyers that the “Kings English” was going “archaic” nearly once, every fourteen months.

Because of the changes that have emerged in the English language since 1611, hundreds of words and phrases which were readily understood when the KJV first appeared have be-come obscure and pose a problem for those unaccustomed to Elizabethan English.

Here are a few of the many examples:

A, an--It is now obsolete to use “a” as a “worn-down proclitic form of preposition” (Oxford English Dictionary) with a verbal noun to denote a process or continued action. Three of several such instances are Heb. 11:21, “When he was *a* dying;” John 21:3, “I go *a* fishing;” and Matt. 4:2, “He was afterward *an* hungred. In the modern vernacular it would read, “When he was dying;” “I am going fishing;” “afterward he was hungry.”

Admire--Admiration--In 1611 it meant astonishment or wonder, with no implication of praise or approval. When John in Revelation 17:6 (KJV) sees the great whore of Babylon and says “When I saw her, I wondered with great *admiration*,” it does not mean that he esteemed this wicked woman; rather he was “greatly astonished.”

Afore--Appears seven times in the KJV. “Before is the modern equivalent. “By revelation he made known unto me the mystery; as I wrote *afore* (before) in few words” (Eph 3:3).

Against--Occasionally used in an obsolete sense in the KJV. And they made ready the present *against* Joseph came at noon” (Gen. 43:25). The idiomatic expression “*against* Joseph came” is meaningless to the modern reader, because today *against* means opposite or confronting. A more understandable rendering for the present-day reader would be: “They prepared the present (gift) for Joseph’s arrival at noon.” Exodus 7:15 reads, “Get thee unto Pharaoh in the morning; lo, he goeth out unto the

water; thou shalt stand by the river's bank *against* he come." This becomes clear when it reads: "Go to Pharaoh in the morning as he is going out to the water. Stand by the river's brink until he comes."

Alway--Archaic word appears 23 times in the KJV; now replaced by always. "Lo I am with you alway (always)" (Matt. 18:20).

Anon--Now means after awhile or soon. In the New Testament it always means immediately. "The same is he that heareth the word, and anon (not "after awhile," but "immediately") with joy receiveth it" (Matt. 13:20). The "stony ground" hearer in the parable of the sower hears the word and "*anon* (immediately) with joy receiveth it" (Matt. 13:20-21). The KJV makes it appear that the hearer waited awhile before responding. The Greek indicates he received it immediately.

Ass--Not an offensive word at the time it was used in the KJV, nor presently obsolete, but is now a crude way to denote a person's buttocks and is a vulgar term for sexual intercourse. The word appears 86 times in the KJV, and the public reading of it by a preacher or teacher is a sure way to garner snickers from the younger members of the audience. Most modern translations use the word donkey. "Whose ox have I taken, or whose ass (donkey) have I taken?" (1 Samuel 12:3).

Assay Assayed, Assaying--Appears 6 times in the KJV in the sense of to try or attempt. "They assayed (tried) to go into Bithynia; but the Spirit suffered them not" (Acts 16:7).

At--Used several times in the KJV in an obsolete sense. "Come not at your wives," is better understood when it reads, "Do not come near your wives" (Exodus 19:15). Obviously, this means sexual intercourse with their wives.

Avouched--Means to acknowledge as one's own; to proclaim, declare. "Thou hast *avouched* (declared) the LORD this day to be thy God" (Deut. 26:17).

Away with--Old English expression meaning endure, tolerate. "The new moons and Sabbaths, the calling of assemblies, I cannot away with (endure)" (Isaiah 1:13).

Bakements--Obsolete word meaning baked pastry goods of all kinds (but not meat).

"In the uppermost basket there was of all manner of *bakements* (baked goods) for Pharaoh" (Gen. 40:17).

Be--Many times used in an obsolete sense in the KJV. "Let no man know where ye *be* (you are) (Jer. 36:19). Peradventure there *be* (were) fifty righteous within the city" (Gen. 18:24).

Begat--Archaic form of begot; past tense of beget. Means to procreate or generate (offspring); to give life. "*Abraham begat (To Abraham was born) Isaac*" (Matt. 1:1). "Of his own will *begat us* (brought us to life) with the word of truth.

Behold/Beheld--Used hundreds of times in the Old and New Testaments,, they are almost never used today in ordinary conversation and literature except when quoting a Bible passage from the KJV. The modern equivalents are "See!" or "Look!" "*Behold* (See) my hands and my feet" (Luke 24:39). "I beheld (looked), and lo, in the midst...stood a Lamb" (Rev. 5:6; etc).

Besom--Old word for broom. "I will sweep it with the *besom* (broom) of destruction" (Isa. 14:23).

Bestead--Means hard pressed or oppressed. "And they shall pass through it, *hardly bestead* (hard--pressed) and hungry" (Isa. 8:21).

Bethink--To bring back to one's mind by way of remembrance for reflection or consideration; to come to oneself. "If they shall *bethink* (come to) themselves...and

repent....” (2 Chron. 6:37).

Betimes--Means early, soon, promptly. “He that loveth (his son) chasteneth him betimes (promptly)” (Prov. 13:24).

Betwixt--Old form of the preposition between. “And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant *betwixt* (between) me and you” (Gen. 17:11).

Bewray--Obsolete word meaning to expose, reveal, betray. Not strictly identical to the word betray. “Betray” describes the act of Judas; “bewray” describes Peter’s unintentional disclosure of his identity. However, those distinctions have been blurred with the passage of time and betray is now used for both meanings. “Thy speech *bewrayeth* (betrays) thee” (Matt. 26:73; etc.).

Bishoprick--Means office; a leader in the church. “For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his *bishoprick* (office) let another take” (Acts 1:20). This is a quote from Psalm 109:8, where the word “office” is used in the KJV.

Bunch--Obsolete word for hump on the back of a camel or a person. “They will carry...their treasures upon the *bunches* (humps) of camels” (Isa. 30:6).

Botch--Archaic word for boils or sores. “The Lord will smite thee with the *botch* (boils) of Egypt” (Deut. 28:27).

Bowels--Used 28 times in the Old Testament and 9 times in the New Testament. Sometimes it refer to the stomach (Job 20:14). Other times it denotes the womb (Gen. 25:23); the male organs of procreation (Gen 15:4); and feelings or emotions (Jer. 4:19). One passage in the KJV almost never fails to elicit amusement as well as be amusement when read publicly” “Ye are not straitened in us, but ye are straitened in

your own *bowels*" (2 Cor. 6:12). The meaning is, "There is no restriction (or withholding) of affection on our part, but you are restricted in your own show of affection."

Bruit--Archaic word for a report spread abroad; a rumor. "All that hear the *bruit* (report) of thee shall clap their hands over thee" (Nahum 3:19; see also Jer. 10:22).

Burn--I Corinthians 7:9, which reads in the KJV, "If they cannot contain, let the marry: for it is better to marry than to *burn*," has led many to believe that *burn* means "hell fire." The Greek word translated *burn* in this verse means to be inflamed or on fire with emotion, usually with lust, passion, or anger; hence it is more properly understood when it reads, "it is better to marry than to be *afame (or on fire) with passion*."

By and By--As used in the KJV it denotes right away or immediately. In present-day usage it indicates "at some future time or occasion" (illustrated in the song, "In the Sweet By and By"). "And she came in straightway with haste unto the king, and asked, saying, I will that thou give me *by and by* (at once, immediately) in a charger the head of John the Baptist" (Mark 6:25).

Carriage--As used in the KJV, it denotes what is carried, rather than a vehicle which carries a person or things. "After those days we took up our carriages (packed-out belongings) and went up to Jerusalem: (Acts 21:15).

Chambering--Obsolete word for sexual excesses. "Let us walk honestly, as in the day....not in *chambering* (sexual immorality)" (Romans 13:13).

Choler--Obsolete word meaning anger; rage. "And the king of the south shall be moved with *choler* (rage), and shall come forth to fight with him" (Daniel 11:11).

Clout/Clouted--Clout is an archaic word for patch or piece of cloth or other material used to mend something. "So Ebed-melech took old cast *clouts (old clothes)* and old rotten rags, and let them down by cords into the dungeon to Jeremiah" (Jer. 38:11).

Clouted means patched (Joshua 9:5).

Cover his feet--A literal translation of a Hebrew idiom or euphemism meaning to relieve oneself. “And he came to the sheepcotes by the way, where was a cave; and Saul went into *cover his feet* (relieve himself)” (I Sam. 24:3).

Divers--Obsolete word used 36 times in the KJV, and means “various, several, sundry.” “And they brought unto him all sick people that were taken with *divers* (various) diseases and torments” (Matt. 4:24).

Ear/eared/earring--Old British term for plowing. “There shall neither be earing (plowing) nor harvest” (Gen. 45:6).

Easter--Used once in the KJV. Tyndale used it frequently, even referring to the paschal lamb as *ester* lamb. The KJV revisers changed it everywhere to Passover except in Acts 12:4, where the Greek word *pascha* (Passover) was translated *Easter*. “(He) delivered him to four quaternions of soldiers to keep him; intending after *Easter* (Passover) to bring him forth to the people.”

Eliseus--Should be rendered Elisha. “And many lepers were in Israel in the time of *Eliseus* (Elisha) the prophet” (Luke 4:27).

Emerods--Old word for hemorrhoids, a disease also known as piles. “The hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with *emerods Hemorrhoids*” (I Sam. 5:6).

Fain--Archaic word for gladly. “He would *fain* (gladly) have filled his belly with the husks that the swine did eat” (Luke 15:16).

Flagons--The expression “Stay me with flagons” in the Song of Solomon is not the longing of a disappointed lover for wine to bring comfort in a time of distress. The word

flagon means a pressed “cake of raisins” such as David gave to the people when he brought the ark of the Lord into the city of Jerusalem (2 Sam. 6:19). “Stay (sustain) me with *flagons* (cakes of raisins)...for I am lovesick” (Song of Solomon 2:5).

Fray--Old English term meaning frightened or make afraid. The adjective afraid is the modern form of *affrayed*. “Thy carcass shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray (frighten) them away” (Deut. 28:26).

Froward/Frowardness/Frowardly--Used 23 times in the Old Testament and once in the New Testament, now a scarcely utilized word meaning perverse, crooked, petulant. “A forward (perverse) man soweth strife” (Proverbs 16:28).

Gainsay/Gainsaying/Gainsayers--Gradually becoming obsolete, they mean to deny, contradict, oppose in speech, be obstinate. “A disobedient and *gainsaying* (obstinate) people” (Rom. 10:21).

Gay--Means bright, shining, fine. The word *gay* has been commandeered by the homosexual movement, and many of the younger generation associate it exclusively with that lifestyle: hence it is no longer an appropriate word to describe clothing or a person’s demeanor. “For if there come unto your assembly a man with*gay* (fine) clothing” (James 2:2-3).

God save the king--An expression used in reference to Saul (1 Samuel 10:24), as well as to other kings in the Old Testament. In none of the passages where the expression occurs does the word “God” appear in the Hebrew. It simply means “may the king live,” or “long live the king.”

Haply--By chance, luck, accident, perhaps. Though not totally obsolete, *haply* is used sparingly today. “If it be of God, ye cannot overthrow it; lest *haply* (perhaps) ye be found even to fight against God” (Acts 5:39).

Holden--Now replaced with held. “Thou hast *holden* (held) me by my right hand” (Psalms 73:23).

Holpen--Now replaced with by help. “He hath *holpen* (helped) his servant Israel” (Luke 1:54).

Husbandman--A farmer, tiller of the soil. “And Noah began to bean *husbandman* (a tiller of the soil), and he planted a vineyard” (Gen. 9:20).

Implead--Archaic word for sue in a court of law or to bring charges against. “Let them *implead* (bring charges against) one another” (Acts 19:38).

Inward--Means close; intimate. (All my inward (intimate) friends abhorred me” (Job 19:19).

Knop--Archaic word meaning ornamental knob or the bud of a flower. “And thou shalt make candlesticks of pure gold; of beaten work shall the candlestick be made...his bowls, his *knops* (buds),and his flowers, shall be of the same” (Exodus 26:31).

Leasing--Old English word for lying or falsehood. “How long will ye love vanity, and seek after *leasing* (falsehood)?” (Psalms 4:2).

Let--In 1611 the verb *let* was used to suggest two different ides: first, to hinder, impede, restrain, or prevent; the other was just the opposite, to permit, or allow. Only the second meaning is in current use today. If we say, “Let him throw the ball,” everyone understands that to mean, “*Allow* him to throw the ball. But in 1611 it could have meant, “Prevent him from throwing the ball.” This is the idea conveyed in several instances in the KJV, which could confuse the modern reader. “I will work, and who shall *let* (prevent) it?” (Isa. 43:13). “For the mystery of iniquity doeth already work: only he who now *letteth* (restrains) will *let* (restrain) until he be taken out of the way” (2

Thess. 2:7).

Lien--Old past participle of lie; recline. "Though ye have *lien* (reclined) among the pots, yet ye shall be as the wings of a dove covered with silver" (Psalms 68:13).

List/Listeth--Archaic verb meaning to desire, wish, or please; it only survives in the word "listless." "The wind blows where it *listeth* (pleases or chooses)...so is everyone that is born of the Spirit" (John 3:8). "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they *listed* (pleased)" (Matt. 17:12).

Lo--Archaic English interjection conveying the idea of look, see or be assured. "Teaching them to observe all things whatsoever I have commanded you: and, *lo* (be assured), I am with you always, even unto the end of the word" (Matt. 17:12).

Lowring--Not entirely archaic, but little used today. Means dark, gloomy, threatening. "It will be foul weather today: for the sky is red and *lowring* (dark/gloomy)" (Matt. 16:2).

Meet--Archaic word for proper; suitable; fit; in keeping with; appropriate. "Bring forth therefore fruits *meet* (in keeping with) for repentance" (Matt. 3:8). "And likewise also the men, leaving the natural use of the woman (were) working that which is unseemly, and receiving in themselves that recompense of their error which was *meet* (appropriate)" (Rom. 1:27).

Minish--Obsolete word for diminish; to make less or become less. "They are *minished* (diminished) and brought low through oppression, affliction, and sorrow" (Psalms 107:39).

Morrow--Old English for tomorrow, now archaic. "Whereas ye know not *what shall be on the morrow* (what will happen tomorrow)" (James 4:4).

Nay--Generally replaced by no. "Let your yea be yea, and your *nay* (no), lest ye fall into condemnation" (James 5:12).

Neessing--Old word for sneezing. Describing the "behemoth" to job, the Lord says, "By his *nessings* (sneezing) a light doeth shine and his eyes are like the eyelids of the morning" (Job 41:18).

Osee--The prophet Hosea. "As he saith also in Osee (Hosea), I will call them my people, which were not my people" (Rom. 9:25).

Ouches--Obsolete word meaning a setting or mount for a precious stone. "Thou shalt engrave the two stones with the name of the children of Israel: thou shalt make them to be *set in ouches* of (mounted in) gold." (Exodus 28:11).

Outlandish--Used only once in the KJV but in a sense different from the current meaning attached to the word. Moderns think of *outlandish* as something or someone who appears grotesque or bizarre. The Hebrew word translated *outlandish* actually means foreign foreigner; alien. It was said of Solomon that "among many nations was there no king like him, who was beloved of God, and God made him king over all Israel: nevertheless even him did *outlandish* (foreign) women cause to sin" (Neh. 13:26).

Palsy--Has been replaced in most cases by the word paralysis. "And there were brought unto him...those that had the *palsy* (those who were paralyzed) and he healed them" (Matt. 4:24).

Paps--Old word for breasts or nipples; usually of the female breast (Ezek 23:21; Luke 11:27), though not always: "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the *paps* (breast/chest) with a golden girdle" (Rev. 1:13).

Prevent--Appears 15 times in the Old Testament and two times in the New Testament, but always in the obsolete sense of go before, anticipate, or precede. When someone today reads in the Psalms, "I *prevented* the dawning of the morning," (Ps. 119:147), it may trigger a bit of perplexity. The sense is made clear when *anticipated* is used in the place of *prevent*. "I *anticipated* the dawning of the morning." A verse that has puzzled many Christians is I Thessalonians 4:15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not *prevent* them which are asleep." Certain Thessalonian Christians feared that their Christian loved ones who had died would be left in the grave at the coming of Christ and only those who were still alive would be caught up to meet him in the air. St. Paul assures them that those Christians who have died are indeed already with the Lord, and that those who are alive when Christ returns will not *prevent* (precede or go before) those who previously died in the Lord.

Privily--Antiquated word for secretly, quietly, or privately. "Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away *privily* (quietly): (Matt. 1:19).

Quit--Outmoded form of acquit or acquitted. "*Quit* you (acquit yourselves) like men" (I Cor. 16:13). "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned....but the owner of the ox shall be *quit* (acquitted)" (Ezek. 21:28).

Reins--A name for the kidneys or loins, but used eleven times in the KJV in a figurative sense for the feelings or affections. Most modern translations use the word "heart" rather than *reins*. "My *reins* (heart) also instruct me in the night seasons" (Ps. 16:7).

Saidst--Now obsolete: the second person singular past tense of *say*. "*Thou saidst* (you said), There is no hope" (Jer. 2:25).

Saith--Now obsolete; third person singular indicative active of *say* (present day *says*).

“Not everyone that *saith* unto (says to) me, Lord, Lord, shall enter in into the kingdom of heaven” (Matt. 7:21).

Settle--Archaic for seat, base, ledge. “Put it upon the posts of the house, and upon the four corners of the *settle* (ledge) of the altar” (Ezek. 45:19).

Shamefacedness--In the first edition of the 1611 KJV, the word was *shamefastnesse*, and so it appeared for the next sixty years. Then it was changed to *shamefac' dness*, and altered again in 1743 to *shamefacedness*. It means “modest” or “modesty.” “in like manner also, that women adorn themselves in modest (decent) apparel, with *shamefacedness* (modesty) and sobriety” (I Tim. 2:9).

Shew--Archaic spelling for *show*, but has the same meanings and same pronunciation. “For as often as ye eat this bread, and drink this cup, ye do *shew* the Lord’s death till he come” (I Cor. 11:26).

Shittim Wood--Believed to be the wood of an Acacia tree, a large thorny tree with rough gnarled bark. Acacia wood was used to build the ark of the covenant and the first tabernacle. “And they shall make an ark of *shittim* (acacia) wood” (Ex. 25:5).

Sith--Old word for since or seeing that. “*Sith* (Seeing that) thou hast hated blood, even blood shall pursue thee” (Ezek. 35:6).

Sod--Past tense of *seethe*. Means to boil, stew, cook. “And Jacob *sod* (cooked) pottage” (Gen. 25:29).

Stomacher--An ornamental garment for the upper part the body; rich robe. “And it shall come to pass, that instead of sweet smell there shall be stink....instead of a *stomacher* (rich robe) a girdling of sackcloth” (Isaiah 3:24).

Succour--Archaic word meaning to help, aid, assist. “Phebehath been a

succourer (helper) of many and of myself also” (Rom. 16:1-2).

Tabering--Old word for beating, as on a drum. “She shall be brought up, and her maids shall lead her as with the voice of doves, *tabering* (beating) upon their breasts” (Nahum 2:7).

Tache--Obsolete word meaning clasp or buckle by which something is attached; a loop or hook. “And thou shalt make fifty *taches* (clasps) of gold, and couple the curtains together with the *taches* (clasps)” (Ex. 26:6).

Taken with the manner--Old English euphemism for “caught in the act.” “If any man’s wife go aside and commit a trespass against him, and a man lie with her carnally...and there be no witness against her, neither she be *taken with the manner* (caught in the act)...The priest shall bring her near, and set her before the LORD” (Ex. 5:12-16).

Tender Eyed--The adjective modifying eyes is often translated as weak, but “lovely” may be the more probable word. “Leah was *tender eyed* (had lovely eyes): but Rachel was beautiful and well formed” (Gen. 29:17).

Tire--Has nothing to do with fatigue or with an automobile wheels. As a verb it means to adorn or dress. “She painted her face, and *tired* (adorned) her head” (2 Kings 9:30). As a noun it means a headdress (turban), or ornament. “Bind the *tire* (turban) of thine head upon thee” (Ezek. 24:17).

Trow--Old English for suppose or think. “Doeth he thank that servant because he did the things that were commanded him? I *trow* (think) not” (Luke 17:9).

Untoward--Archaic word meaning crooked, dishonest. “Save yourselves from this *untoward* (crooked) generation” (Acts 2:40).

Upholden--Old past participle of “uphold.” “His throne is *upholden* (upheld) by mercy” (Prov. 20:28).

Usury--In the modern sense *usury* means excessive or illegal interest. As used in the KJV it denotes the practice of lending money or goods at interest. “Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received of mine own with *usury* (interest)” (Matt. 25:27).

Valiantest--Superlative of valiant. “And the congregation sent thither twelve thousand men of the *valiantest* (most valiant)” (Judges 21:10).

Whit--Archaic word meaning the smallest part or particle; bit; completely. “Are ye angry at me because I have made a man *every whit* (*every bit or completely*) whole on the Sabbath day?” (John 7:23).

Wist--Old word meaning to know; past tense of *wit*. “*Wist ye not* (do you not know) that I must be about my Father’s business?” (Luke 2:49).

Wit--Usually clear when used as a noun: “They are at their *wit’s* end” (Ps. 107:27); but somewhat confusing when used as a verb. “Moreover brethren, *we do you to wit* (we want you to know) of the grace of God bestowed on the churches of Macedonia” (2 Cor. 8:1).

Wot--Old English verb; present tense of *wit*, to know. “What shall I choose I wot (know) not” (Phil. 1:22).

Yea--Generally replaced by yes. “Let your *yea* (yes) be *yea* (yes)” (James 5:12).

Yesternight--Old English word for last night. “The God of your father spake unto me *yesternight* (last night)” (Gen. 31:29).

Some people charge that King James I, was a homosexual.

There is absolutely no legitimate historical evidence to support the accusation that King James was a homosexual. Page | 59

King James I of England, who authorized the translation of the now famous King James Bible, was considered by many to be one of the greatest, if not the greatest, monarchs that England has ever seen.

Through his wisdom and determination, he unified the warring tribes of Scotland into a united nation, and then joined England and Scotland, to form the foundation for what is now known as the British Empire.

At a time when only the churches of England possessed the Bible in English, King James' desire was that the common people should have the Bible in their own native tongue. Thus, in 1603 A.D., King James called 54 of history's most learned men together to accomplish this great task. At a time when the leaders of the world wished to keep their subjects in spiritual ignorance, King James offered his subjects the greatest gift that he could give them, their own copy of the Word of God in English.

King James, who was fluent in Latin, Greek, and French, and schooled in Italian and Spanish, even wrote a tract entitled, "Counterblast to Tobacco," which was written to help thwart the use of tobacco in England.

Such a man was sure to have enemies. One such man was Anthony

Weldon, who had been excluded from the Kings court. Weldon swore to take revenge, and it was not until 1650, twenty five years after the death of King James, that Weldon saw his chance for revenge. Weldon wrote a paper calling King James a homosexual. Obviously, King James, being dead, was in no condition to defend himself of these charges.

The report was largely ignored, since there were still enough people alive who knew that it was not true. In fact, it lay dormant for years, until recently when it was picked up by some questionable people who hoped that by vilifying King James, it would tarnish the Bible that bears his name, so that Christians would turn away from God's book to a more "modern" translation.

It seems, though, that Weldon's false accusation against King James as being a homosexual, is once again largely being ignored by the vast majority of Christians, with the exception of those with an ulterior motive in mind.

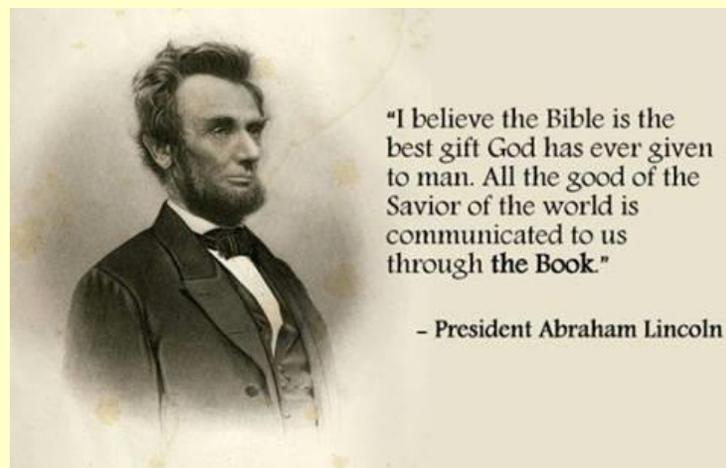
It might also be mentioned that the Roman Catholic Church was so desperate to keep the true Bible out of the hands of the English people, that it attempted to kill King James, and all of the Parliament in 1605 A.D.

In 1605, a Roman Catholic by the name of Guy Fawkes, under the direction of a Jesuit priest named Henry Garnet, was found in the basement of Parliament, with thirty six barrels of gunpowder, which he was to use to blow up King James, and the entire Parliament. After killing the King, they planned on imprisoning his children, re-establishing England as

a state loyal to the Pope, and kill all who resisted. Needless to say, the perfect English Bible would have been one of the plot's victims. Fawkes and Garnet and eight other conspirators with them were caught and hanged.

The historical basis for the charge of King James being a homosexual, is based on non-eye witness claims of enemies of King James, who resented a Scott being on the throne of England. Further examination of King James' numerous writings, show him to be a true man and father; in deep love with his wife.

Modern scholars who continue to perpetuate this lie of King James being a homosexual, find themselves quoting modern homosexual authors with a clear agenda to promote, and betray their monumental ignorance of historical context of writings and customs. These same "historians" would also cite I Samuel 18, as proof that David and Jonathan had sexual relations with each other.



ENGLISH BIBLE TIME-LINE

Date	Translation
1382	Wycliffe's Bible
1526	Tyndale's New Testament
1530	Tyndale's Pentateuch and Jonah
1535	Coverdale's Bible
1537	Matthew's Bible
1539	Taverner's Bible
1539	Great Bible
1551	Bishop Edmund Becke's Bible
1560	Geneva Bible (NT 1557)
1568	Bishop's Bible
1609/1610	Rheims/Douay Bible
1611	King James Version
1616	King James Version ("first considerable revision" according to Scrivener).

- 1629 King James Version (revision; 1st edition printed at Cambridge).
- 1638 King James Version (“The authentic corrected Cambridge Bible”).
- 1750 Richard Challoner’s first revision of Rheims Bible.
- 1755 John Wesley’s New Testament (a revision of the KJV).
- 1762 King James version (Cambridge *Standard* edition corrected by D.F.S. Paris).
- 1769 King James Version (Oxford *Standard* edition corrected by Dr. Benjamin Blayney).
- 1772 Richard Challoner’s fifth (and last) revision of Rheims New Testament.
- 1808 The Holy Bible by Charles Thompson (the first English translation of the Septuagint into English and the first English New Testament translated and published in America).
- 1833 Holy Bible (Noah Webster’s revision of the KJV).
- 1850 American Bible Society’s first *Standard* corrected edition of the KJV).
- 1850 American Bible Union (Baptist) revision of the KJV New Testament (“immersion version”).
- 1863 Robert Young’s Literal Translation of the Holy Bible.
- 1876 The Holy Bible...Translated Literally from the Original Tongues, by Julia E. Smith (the first woman to translate the whole Bible).

- 1885 The English Revised Version (New Testament 1881).
- 1901 The American Standard Version (revision of The English Revised Version).
- 1901 The Twentieth Century New Testament.
- 1903 Fenton's Holy Bible in Modern English (New Testament 1895).
- 1903 Richard Weymouth's The New Testament in Modern Speech.
- 1917 Jewish Publication Society's The Holy Scriptures According to the Masoretic Text.
- 1923 Edgar Goodspeed's The New Testament, An American Translation.
- 1924 Helen Barrett Montgomery's The Centenary Translation of the New Testament.
- 1925 James Moffatt's The Holy Bible: A New Translation (NT 1913; O.T. 1924).
- 1926 Concordant Version (based on the principle that every word in the original should have its own English equivalent).
- 1927 Complete Bible, An American translation (Goodspeed's NT; J.P. Smith's O.T.).
- 1937 Charles B. Williams' The New Testament: A Translation in the language of the People.

- 1941 Confraternity New Testament (Old Testament published 1948-1959).
- 1949 Ronald Knox's The New Testament in English (O.T. 1948/1950).
- 1952 S.H. Hooke's The Basic Bible (N.T. 1941).
- 1952 The Revised Standard Version (N.T. 1946).
- 1955 Charles Kingsley Williams' New Testament in Plain English.
- 1958 Hugh J. Schonfield's Authentic New Testament/Original New Testament.
- 1959 J.B. Phillips' The New Testament in Modern English.
- 1960 Watchtower's (Jehovah's Witness) New World Translation of the Holy Scriptures (N.T. 1950).
- 1962/1969 Jewish Publication Society's New Jewish Version (NJV).
- 1965 The Amplified Bible (N.T. 1958).
- 1966 The Jerusalem Bible.
- 1968/1969 William Barclay's The New Testament: A New Translation.
- 1970 The New English Bible (N.T. 1961).
- 1970 The New American Bible (first American Catholic Bible to be translated from the original languages).
- 1971 The Living Bible (N.T. 1966).

- 1971 New American Standard Bible (N.T. 1963).
- 1976 Today's English Version? Good News for Modern Man (N.T. 1966).
- 1978 New International Version (N.T. 1973).
- 1982 The New King James Version (N.T. 1979).
- 1986 The New Jerusalem Bible.
- 1989 The Revised English Bible with Apocrypha.
- 1990 The New Revised Standard Version.
- 1991 New Century Version/The Everyday Bible.
- 1993 Holy Bible, New Life Version.
- 1994 The Message (O.T. in progress).
- 1995 Contemporary English Version (N.T. 1991).
- 1995 God's Word.
- 1995 An Inclusive Version.
- 1995 New American Standard Bible (updated edition).
- 1995 The Schocken Bible, The Five Books of Moses (vol. I).
- 1996 New Living Translation (revision of the Living Bible).

- 1998 Complete Jewish Bible (Messianic Jewish Resources International).
- 2001 The English Standard Version (based on the Revision Standard Version).
- 2001 The NET Bible (first appeared on Internet before being published).
- 2001 Today's New International Version (N.T.).
- 2003 The Message
- 2004 The Holman Christian Standard Bible (N.T. 2000).

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